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The Story of Methodism

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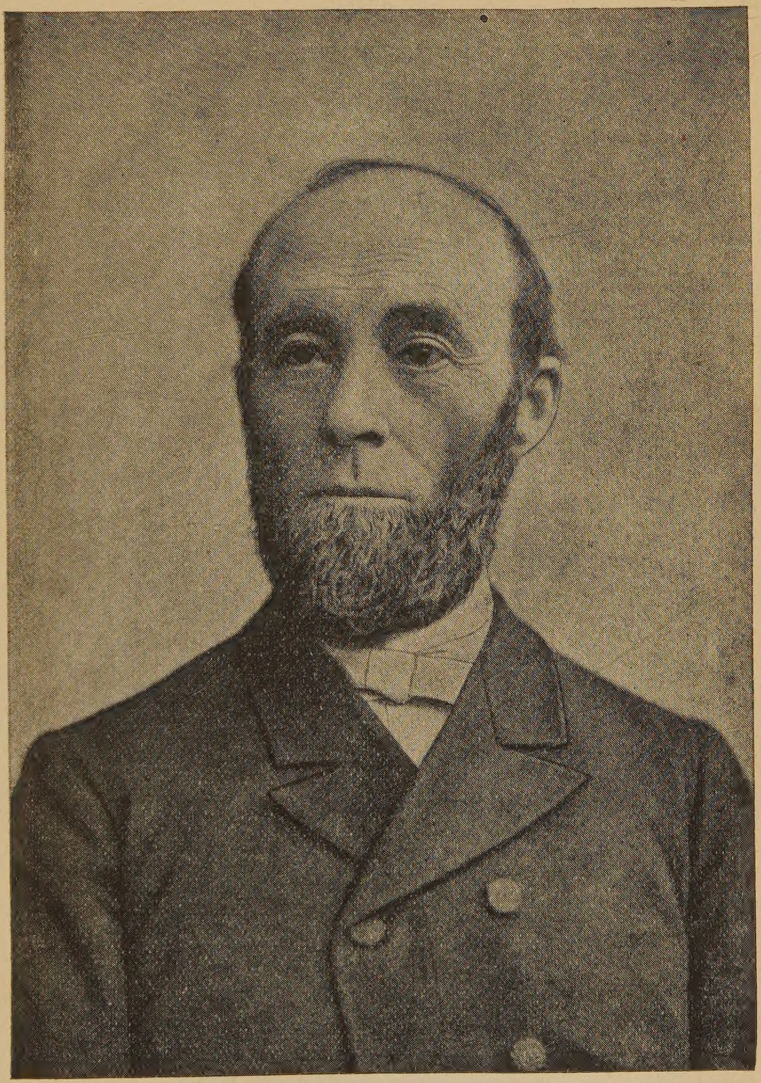
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Southern California-Arizona
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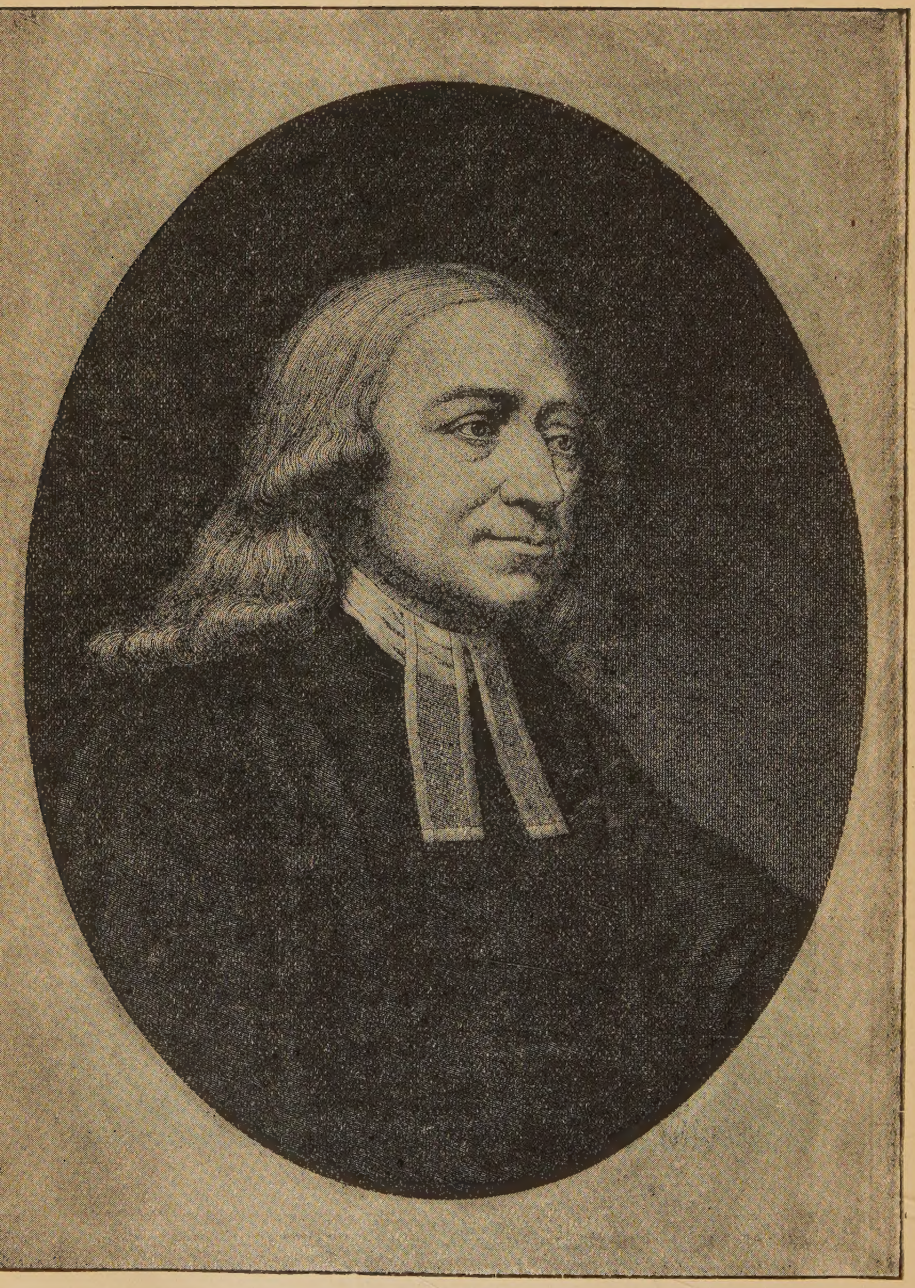


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THE STORY

OF

METHODISM

THROUGHOUT THE

WORLD,

FROM THE BEGINNING TO THE PRESENT TIME;

TRACING THE

RISE AND PROGRESS

OF THAT

WONDERFUL RELIGIOUS MOVEMENT,

WHICH, LIKE THE GULF STREAM,

Has given Warmth to Wide Waters and Verdure to many Lands;

AND GIVING

AN ACCOUNT OF ITS VARIOUS INFLUENCES AND INSTITUTIONS OF TO-DAY.

BY

A. B. HYDE, D. D.,

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Methodist Historical Society Southern California - Arizona Conference

DEDICATION.

To the busy, often weary, people of our period, who would like to know, at least in fair outline, the dawn, the morning and the early day in the life of a Church now shedding its salutary influence far and wide, but who need refreshment of spirit while they seek truth of statement, this book is dedicated.

It is counted an author's privilege to dedicate his work to any whose advantage the work is especially meant to promote, or whose approval he would reckon especially honorable and gratifying. This book is designed for those who have none too much time for reading. The round of daily engagements and the stern struggles for a living, the imperious call to which we are born and bound to obey, leave us for literature only a little more time than is needed for a decent acquaintance with things now passing. Nor can we, when the summons of business is satisfied, easily command the energy of mind needed for the effort of deep and careful study; unless the matter before us is offered briefly, clearly and agreeably, we soon become weary, and our grasp of it relaxes. Yet there are many things which we would like to know, and which we can but think we ought to know.

One of these is the Historic Course of Methodism: Its Rise, Progress and Present Position. If we are Methodists, this is to us a matter so near and important that to know nothing of it, and to be strangers to the men who have appeared in it, is hardly respectable. If we are not Methodists it should still interest us to know how some five and one-half millions of active and spiritual Protestants came to the organism in which to-day they are working. To all who would like this knowledge, and like it in a faithful but easy and fresh presenting, the author dedicates his work, for with such he is in perfect sympathy.

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Publishers' Announcement.

(Revised and Enlarged Edition.)

With profound gratitude to the members and friends of all branches of Methodism and to the general reader, for their generous patronage ; and to the Bishops, College Presidents, Editors, Missionaries, Pastors, and others for the hearty commendation given the first edition, the publishers take pleasure in presenting a thoroughly revised, an enlarged, and more fully illustrated edition of The Story of Methodism.

Every page has been re-examined with diligent care and all statements verified with the original authorities, the latest knowledge given, and the number of chapters increased from fifty-six to sixty-two.

Two hundred and eighty new illustrations appear.

The late Geo. John Stevenson, of London, England, was engaged to furnish subjects for illustrations, and during the summer of 1887, G. W. Edmondson, made a camera tour of the footsteps of John Wesley. As the result of their researches, we are able to present the most complete line of portraits and other illustrations of Methodism in England and her Colonies, that have yet been published.

By research among historical collections, by correspondence and travel, and from foreign missionaries, the portraits and subjects for illustration of Methodism in America, and American missions have been gathered.

The revision is complete. Every page has been reset in new, clear and compact type, increasing by nearly one quarter the contents of each page, and about fifty pages are added.

Other new and valuable features of the revision cannot be described here, and reference must be had to the work itself.

In the labor and expense of revision and enlargement, the publishers have endeavored to merit a continuance of the liberal patronage bestowed, by faithfully laboring to meet the wants of enlightened and cultivated readers.

PREFACE.

METHODISM has been a fact in the world for now about a hundred and fifty years. The name Methodist is borne by about five and one-half millions of people. It is believed that these are not half the people that to-day feel the influence of the great religious movement that we call Methodism. For this was a revival of Christianity, such as had not been seen in all its centuries. Of such a revival there should be a tale to tell, and this is the task we set to ourselves. A story is a little different from a history. The latter is properly a full, labored and careful presentation of a given line of facts in their relations of cause and effect, of time, place and order. A story has less of dignity, perhaps less of precision. It proposes to entertain while it instructs; to give not all that is knowable, but that which most men would care to know.

History is for study. A story is for easy reading and telling; a story ought not to be tedious with detail. It must leave many things unsaid, and many other things that seem unsaid must melt and mingle with the current of the tale.

One may easily believe that Methodism has not lacked for historians. They have given the lives of its chief characters, and accounts of its various enterprises and events, until it may be said that the writer of to-day can say nothing new which is also true, and nothing true which is also new. There is almost nothing in this Story which some one else has not in some way already told. There can be no originality in fact, but only in style and order of statement.

The writer has for fifty years been a careful observer of Methodism, and fairly acquainted with its prominent characters. He has conversed with ancients who had listened to Wesley. He has read widely, and the result of the whole has been a boundless gratitude and wonder at the subject-matter of this Story.

The effort has been made to present it as one who knew it well would tell it at his own fireside. In these later days, so wide have the activity

and enterprise of Methodism become that a full account of its doings already fills many volumes. In China, India, Africa and Australia progress is rapid and wonderful. While we write, we are told of an entire village, near Fuh Chau, that has come in a body to the Methodist mission, and of three villages in India seeking Christ at once under Methodist preaching. What volume can tell all these things?

It is heartily granted that the Methodists of to-day are not the only Christians in the world. For this who is not thankful, seeing that Christ is not divided, and the welfare of the world needs so many workers? It is, however, believed that the spirit and methods of Wesley have helped all Christian people.

The Evangelist of to-day is much like the early Wesleyan preachers, and therefore a chapter is given to him and his work as a lineal and lawful product of Methodism.

This story aims, then, to tell what Methodists should properly know, what all Christians might profitably know, of the greatest movement in Christianity since the days of the Apostles. It hopes to give life and freshness to transactions which seriously affect the Modern World, and touch the interest of many a household.

It asks a favorable hearing, especially from those who are now taking their places in the Churches, to make, in their own day, the Story that shall lengthen this one, and shall with it be told hereafter. May what they add agree well with that which goes before it!

University of Denver, 1888.

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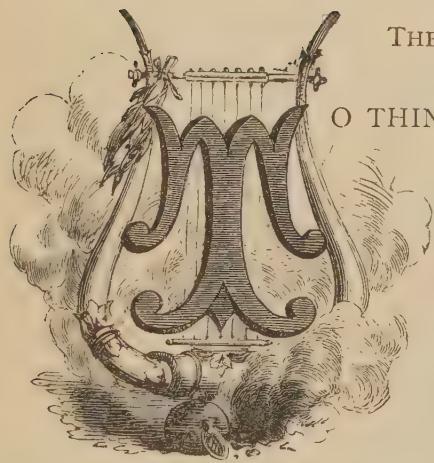
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CHAPTER I.

The Origin of Methodism.



TO THINK of Methodism as confined to a branch of the General Church would be wrong. It was not so confined at its beginning. It introduced to the world no new ecclesiastical institute, but a newness of life; not a new formula of doctrines, but a fresh and full experience, under doctrines accepted from the beginning, the simple foundation doctrines on which Christianity itself was resting. The word Methodism was only an old term revived, and not one newly coined. There had been, ages earlier, a school of physicians who discarded observation and held to the pure deductions of reason and logic. They took the name of *Methodists*, conveying thereby their strict adherence to logical processes. Their success in practice is not reported; their school was not long-lived.

When, now, in 1729, John Wesley, leading half a dozen young gentlemen at Oxford University, began to read the New Testament in Greek and to try to conform their ideas and their behavior most strictly to the same, a young gentleman of Christ Church College called out: "Here is a new set of *Methodists* sprung up!" The new, quaint name found instant currency, and the "set" were known as *Methodists* all over the University.

Thus came the word now familiar through all the world. All to whom it was given were zealous members of the Church of England, and the idea of founding any new Christian body was far from their minds. They proposed to live logically and honestly after the rules given in their New Testament—blameless and harmless, doing good, as they found opportunity, to all men.

That Methodism may be called a renewal of life, a revival of Christianity, appears from the fact that its appearance was to human eye spontaneous, and that it at once satisfied a felt and general want. Its plans and methods were simple; so simple that, as we shall see, they have nowhere been changed or mended.

Methodism has been spread over the world. It has silently but effectively molded the ways of many branches of the Church, but, like the boasted fixedness of Rome, it has been "Always and everywhere the same." Its founder has been credited with marvelous sagacity. "What a legislator!" says Southey. "What plans!" "What a system!" says another writer; "grown so rapidly, yet established so firmly!" In truth, its founder built far beyond his own wisdom, as the Apostles had built far beyond theirs. He proposed a work "entirely religious." He called it "the work of God." We may see proof that his task was so in harmony with the Divine Will that light and strength were given—not precisely to the working of miracles, but surely to the clear, swift and energetic achievement, by word and deed, of a task greatly needing to be done.

The times in which Methodism arose were in sore want of such revival. The history of religion in England since Augustine with his company entered Canterbury twelve hundred years before, shouting, "Lord, save this guilty city!" had been, like the history of English politics, a tale of strife. Especially had the last two centuries, since Henry VIII. had broken from Rome, been a period of constant struggle. Protestant and Romanist, Prelatist and Independent, had fiercely fought for existence, or for mastery. The fair fields of England had been stained with English blood by English hands; the fresh air had been tainted with the smell of human sacrifices in fires of English kindling. All this stir of the pangs and passions of the heart was ruinous to piety. Not but there were instances of religious character in those troublous times. Personal devotion was often pure and

perfect, and such divines as Baxter, Barrow, Owen and Howe were stars of the first magnitude in the upper sky of the faith. Yet the shocking immorality of the Court of Charles II. coincided with the teaching of Hobbes in blank infidelity, and popularizing of ideas of "Natural Religion," nearly with that of the "noble savage." Fashionable society became frivolous and vile, as the dramas of Congreve and other favorite writers show. At the end of the seventeenth century England was on the way to a rejection of Christianity from all the circles of fashion, learning and nobility. As Bp. Butler says, "Christianity seems at length to have been found out to be fictitious." Then followed a train of deists and infidels of little magnitude, but each the product and the producer of wide unbelief, until towards the rear of the procession came the greatest of sceptical writers, Hume and Gibbon. So had the classes ruling in politics, literature and society become immoral, ungodly and unbelieving, that their influence was felt in France, and French infidelity was at first a product of the English disbelief. When Rousseau and Voltaire arose, there was a reaction, and scoffs and sneers from France were caught and repeated in England.



HENRY FIELDING.

Against this evil stream the best of English literature offered a feeble barrier. Addison, Swift, Gray and Thomson, and the like, themselves believers, were too genial, too little in earnest to serve as reformers. They spoke pleasantly for the truth; they told of the vanity of the world; they gave fair but far-away views of the excellence of piety, but they had no temper for the stern task of reform. They shrank from social exile; they felt no

call to bear the apostolic cross; they did not covet the risk of martyrdom. Revival could not come from *them*.

Nor was help coming from the Independent Churches. Literature must find its market rather than create it, and its office is to entertain rather than to reform. It is therefore not to be expected that men of letters will address themselves to the task—the severest ever set to man—that of saving his brother. Workers therein must be of sterner stuff and deeper convictions.

One might have thought that the Churches of the Pilgrims and of Cromwell would furnish the Elijahs and John the Baptists of the hour. These were in a strange decay, worn with controversy and smitten with the broad and baneful blight of half-heartedness. Nor had these or the Baptists or the Quakers any valuable influence with the ruling classes, the leaders of society.



ISAAC WATTS.

Much darker, because unrelieved by taste and refinement, was the state of the lower classes. In the middle of the last century, the novel, then a new appearance in our literature, began its "Stories of Life." We may assume that Fielding, for example, presents low life as it actually was. His "Tom Jones" gives a brutality and drunkenness, an impurity, a general barbarism in country life, as his own judicial experience showed it, and in city life, that is appalling. Darkness was on the land, and gross darkness on the people of the first and greatest of Protestant nations. From the death of Cromwell, in 1658, who, as his mighty spirit passed away in that September storm, breathed faintly: "God will be with His people!" to the beginning of Methodism as a force in 1738—eighty years—the night grew apace. Then came the redness of dawn.

The utterances of thoughtful men in this period are sad and desponding. They are like those of the best Romans when the

Empire began to decline and fall. Says Bp. Burnet: "I see ruin hanging over the Church. I must give vent to my sad thoughts, to the subject of my many secret mournings." And this, he proceeds at full length to do. Dr. Watts, the sweet mournful poet, speaks of the general decay of vital religion, and calls for the using of all efforts for the recovery of dying religion in the world.

We read from another: "Almost all vital religion is lost out of the world." Another tells us: "All that is restrictively Christian is banished and despised." One year before the rise of Methodism, Secker, Archbishop of Canterbury, wrote: "Christianity is ridiculed with very little reserve, and the teachers of it



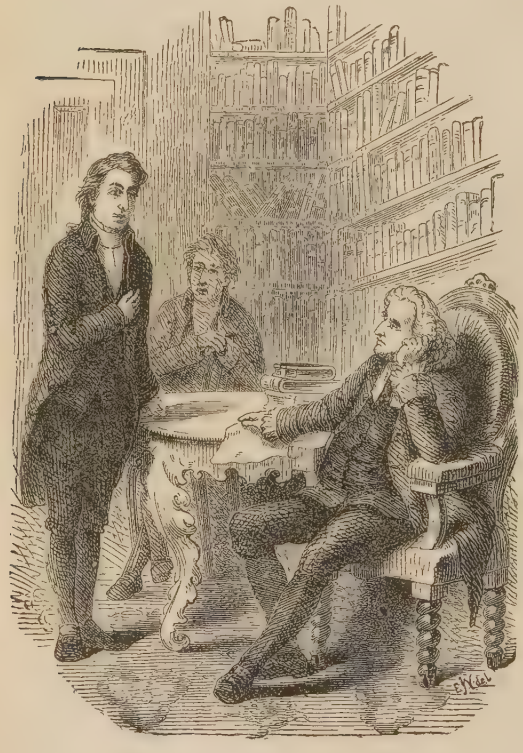
WILLIAM AND MARY, KING AND QUEEN OF ENGLAND.

with none at all." Of this Southey says: "The clergy had lost all authority; they had also lost respect," and Burnet had said that the clergy of England were under more contempt than those of any Church in Europe. Of the Independent Churches a writer of their own says that their piety was to be found "nowhere but in their books." Tithes were paid; the dignities, the architecture of the Church were maintained; but there were no missions, no diffusion of Scripture, no Sunday-schools, no social meetings. As Archbishop Leighton said: "The Church had come to be a 'fair carcass.'" "We start, for life is wanting there!"

Never in all the history of the Church was a time when the oft-quoted word of St. Augustine became more impressive: "Man's

extremity is God's opportunity." The chill and the gloom were settling on England; Voltaire and his like were poisoning France; and Frederick of Prussia, with the Rationalists, was desolating the Faith in the very home of Luther. But the Providence that reared and trained Moses was preparing a man—many men and women—to rescue His Church and bring upon the world the new Evangelism, fair and flush as the morning.

Epworth, a rural village on the levels of Lincolnshire, the home of some two thousand people, had little charm of site or surroundings. In the struggles of the English Revolution of 1688, which fixed anew the Protestant Faith in England, Mr. Samuel Wesley, a young clergyman, who had been offered preferment if he would attach himself to the cause of James and the Catholics, was the first to write in favor of William and Mary. His book he dedicated to the Queen, and she rewarded him with the living of Epworth. Of this obscure village he became rector in 1697, and so remained for more than 39 years. His grandfather, Bartholomew Wesley, a clergyman who had, at Oxford, studied medicine, became a Puritan. At the Restoration he was exiled from his people, the Five-mile Act forbidding him to come within five miles of those whom he had served. He then lived by his medical profession, taking without murmur his afflictions.



JOHN WESTLEY AND THE BISHOP.

His son John, father of the rector of Epworth, drank a cup

of like affliction. From his studies at Oxford he went, during Cromwell's protectorate, abroad.

On his return he was called before the Bishop of Bristol to answer for preaching without ordination. He had been preaching to seamen and, as occasion had offered, in the rural districts. The Bishops warned him that he must preach no more until ordained after the order of the Church. Westley argued his own conscious call to serve both as a lay-preacher and as an itinerant, as he had been doing. He held that his inward convictions were con-



WHITE-CHURCH, WINTERBOURNE—FROM A RECENT PHOTOGRAPH.

This was the church of John Wesley's grandfather "John," and at this village, Samuel, John Wesley's father, was born.

firmed by gracious results attending his labors. The Bishop's appeal was lost.

"You will stand to your principles, you say?"

"I intend it through the grace of God."

The Bishop understood his mettle.

"I will not meddle with you," said he.

"Farewell to you, sir," replied Mr. Westley.

"Farewell, good Mr. Westley," mildly responded the prelate.

Mr. Westley was soon in prison for his lay-preaching. He would not take the oath to conform to the Prayer Book and to

the Church, though he had the example of many who, taking it, reserved in mind the right to construe it. He would not so juggle with his conscience. He was driven from place to place; he was fined; he was four times imprisoned, once for half a year. He and his family lived by the contributions of churches which the law forbade him to serve. His life of persecution, toil, and suffering, was brief. In 1668, at the age of forty-two, he had filled up his measure of the sufferings of his Lord and entered into rest, before the death of his gray-haired, sorrowing father, Bartholomew. The vicar, of Preston, where he died, forbade his burial in the church, but his grave is in the church-yard, though no stone has ever marked the place. No truer servant of Christ ever went from a fight of afflictions into the heavenly peace.



SAMUEL WESLEY.

All this trouble came of his opposition to the Book of Common Prayer. It is strange that a book in which so many find help and blessing should be rejected by a man so devout, with persistence even unto death, but one can hardly walk the ground where his ashes lie unmarked, without a tender thought for a good and brave man who went down in suffering for conscience's sake. His grandsons were of like unflinching temper.

Of his four sons, Matthew, Samuel, Timothy and George, Matthew, the eldest, became a successful physician. Samuel intended to become a Dissenting clergyman, but, rather than approve of the beheading of Charles I., he returned to the Established Church. Timothy married in England and George went to America as a school-master. One daughter, Elizabeth, married

Mr. Dyer. Samuel at sixteen, we find entering Exeter College, Oxford University, with two pounds, five shillings in his pocket. By helping the backward, instructing as tutor, and by writing verses, he supported himself, and finally left college with ten pounds, fifteen shillings. He was also, during his studies, a Christian worker. He visited the prisoners in the Castle, to whom pity and comfort rarely came. He looked for the neglected poor; in fact, he set there an example that his sons afterwards did well to follow.

Leaving the University, he met, in London, Miss Susanna Annesley, and in 1689 she became his wife. Then, for awhile, he was curate in London and chaplain in the fleet. He was too independent to rise by the favors of the great. He had but fifty pounds a year for six years—not "passing rich" for a family of already six children. Early in 1697 he came to Epworth.

Here, with two hundred pounds a year, and an active pen, he supported and educated nineteen unpampered children.

He was a man of real learning and immense energy of mind. A Latin dissertation on Job was his greatest work. He dedicated three volumes to three successive Queens of England. Poetry was a passion with him, and he made up in quantity what he lacked in quality. Pope has honored him with a place in the Dunciad, but, on personal acquaintance, the critic says to Swift: "I tell you, he is a learned man, and I engage you will approve his prose more than you formerly did his poetry."

He was a true pastor. He kept personal knowledge of his people and recorded all his visits. The bad were offended at his life and his preaching, and annoyed him in many ways, but his brave, broad heart never failed or was discouraged. Once he was arrested for a small debt and kept for three months in prison. He at once became a chaplain to his fellow-prisoners, reading prayers and preaching to them. To the Archbishop of York he wrote: "I don't despair of doing good here, and, it may be, more in this new parish than in the old one." His own cheerfulness was upheld by his wife's fortitude, otherwise, as he says, "It is not every one that could bear these things." She sent him her rings to buy for himself comforts, but he returned them. For all these troubles he still would not leave Epworth. "'Tis like a coward to desert my post because the enemy fires thick upon me. They

have only wounded me yet, and, I believe, cannot kill me."

His soul went far beyond the precincts of Epworth. He drew a missionary plan for evangelizing the foreign British possessions, including even China and India. Adam Clarke says that it was practicable, and Wesley offered to undertake it in his own person if the government would care for his family and endorse the enterprise The time had not yet come. The missionary work of the world was not to begin with the favor of the great, but with the sacrifices of the humble. Meanwhile, as Wesley pressed his scheme with the Archbishop of York, and the Prime Minister Walpole, there was one growing up in Epworth parsonage, saying his prayers at his mother's knee, who was to declare: "The world is my parish!" and make good his declaration.



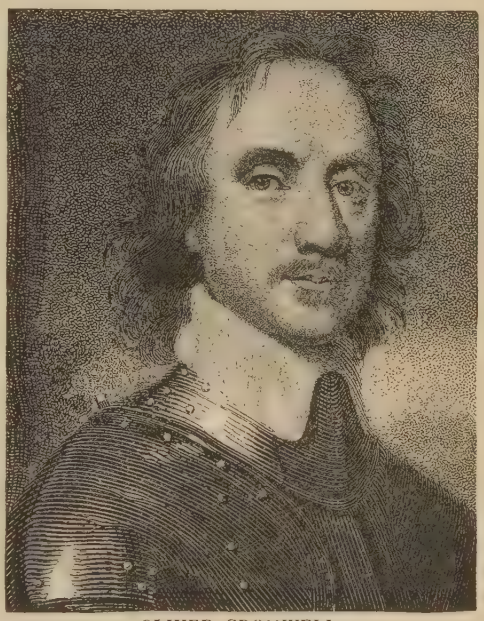
QUEEN ANNE,
After Romney the Sculptor.

This "Father of the Wesleys" had a soul of healthy humor and his intense and toilful spirit was lubricated by a steady flow of humor and a lively sense of the ridiculous. His conversation was rich in wit and wisdom, in vivacity and illustration.

Yet he could do a foolish thing. One evening, as he read prayers for the King, William III., Mrs. Wesley did not say Amen. He asked the reason. She did not believe he had a right to be King. "We must part," said Mr. Wesley; "if we have two kings, we must have two beds." She was inflexible. He left the house and did not return until after a year, when William's death and the accession of Anne gave them a sovereign whom both acknowledged. Married life was then resumed as

quietly, devoutly and faithfully as if nothing had happened. The anecdote, told by John Wesley himself, shows this historic family to have been of "like passions" with the rest of us, and even their sterling qualities made their absurdities the more glaring. The birth of John Wesley himself (June 17, 1703) firmly re-cemented the household.

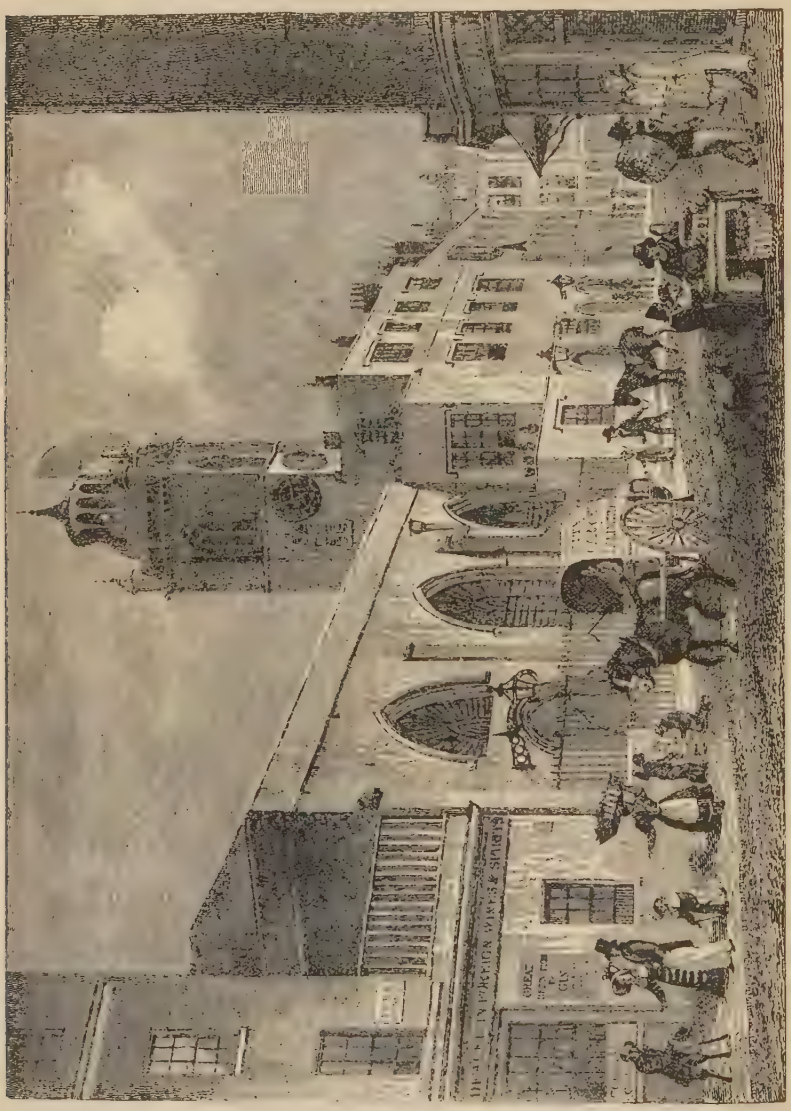
It was April 25, 1735, that this brave and gifted man entered into rest. He had for seventy years been "a penitent without witness of pardon," but the day before his death he said to his son John "the inward witness son, the inward witness." He had it then but John did not understand it. Thus the Sun looked in upon his soul from the rim of the western horizon, and at evening time it was light. "Are you not near heaven?" was the last question. "Yes, I am!" was the reply in all the tones of joy his failing organs could command. In 1340 one of his ancestors had fought in the Crusades and fallen fighting the Saracens. He had the crusading heart and it passed on to his sons.



OLIVER CROMWELL.
From the picture presented by him to Col. Rich, now in the British Museum.

"The mother of the Wesleys was the mother of Methodism." Susanna Annesley was the daughter of Samuel Annesley, of the noble house of the Earl of Anglesea. Her father had distinguished himself at Oxford, and had served in the Church as chaplain at sea, as rural pastor, and at two of the largest congregations in London, one being "the broad St. Giles." When the crisis already noticed came, he, like John Westley (the spelling of his name, as he himself spelt it, distinguishes him from his

grandson), refused to "conform," and he drank of the cup of his humbler brother. For over thirty years he had sore trials, but he was never baffled or cast down. Why should he be? He was



"THE BROAD ST. GILES," CRIPPLE GATE, LONDON.

of noble form and bearing, such as gives welcome and assurance even to a stranger; his large wealth furnished him for ample charity; his life-long health was equal to the execution of his

heart's desires. The author of Robinson Crusoe has left an elegy telling the perfection of his character. Baxter, Calamy and the other non-conformists accounted him a "Second Paul," "an Israelite indeed." Cromwell set him high among his "men of religion" and the Countess of Anglesea, his kinswoman, dying, wished burial in his grave. Still more touching is the voice of one of his suffering brethren at his funeral: "O how many places had sat in darkness, how many ministers had been starved, if Dr. Annesley had died thirty years since!" What a contrast in living men did England show! Such a man was contemporary with Charles' court, with Congreve's comedy, with Swift's misanthrophy and Bolingbroke's atheism!



MRS. SUSANNA WESLEY.

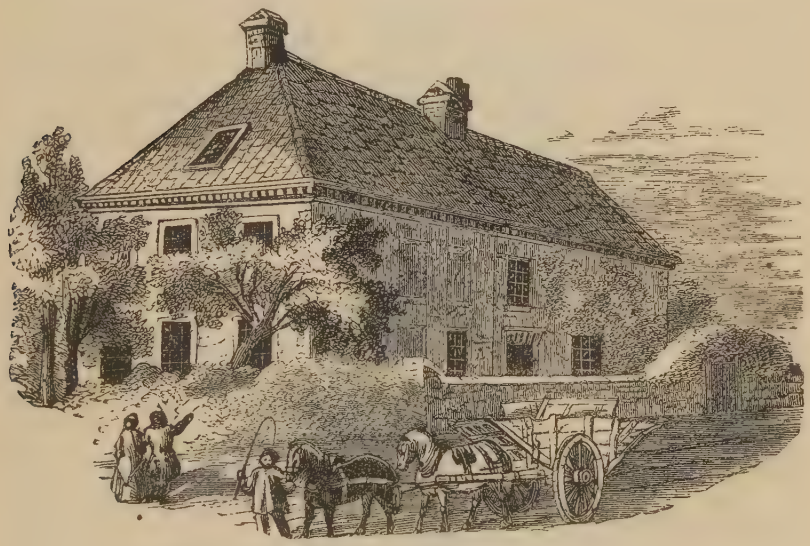
His daughters inherited his personal beauty and the freedom and energy of his mind. Before she was thirteen, Susanna had for herself studied the great controversy between the Church and the Dissenters, and calmly and openly took the side of the Church. Her noble father saw the opinions, for which he had toiled and suffered, rejected in his own house. He stifled all regret, and all beneath his roof were of one loving heart, and his devout but decided daughter was to his affections fully as dear as ever. At twenty, when married, she was well educated. Without any striking display of genius, enough is left of her letters and her life to show that she was the peer of Lady Montagu, the first English woman of the period, if not in brilliancy, still in breadth, clearness and power.

More than one of her biographers speaks of her personal beauty. Sir Peter Lely, the famous court-painter of Charles,



The above portrait is inserted because it has been generally published as the portrait of Mrs. Susanna Wesley. Geo. John Stevenson says: "It is not Susanna Wesley. It is the portrait of Lady Rudd, the second wife of Mr. Gwynne, brother of Mrs. Chas. Wesley. This fact I had from Miss Sarah Wesley, daughter of Mrs. Chas. Wesley. I send you her correct portrait.

has given a portrait of her sister, a woman whose charms could have no higher compliment than to be a subject for his hand, but one, who knew both sisters, tells us Susanna was far the more beautiful. Her portrait, taken at about twenty-five—about five years after her marriage—gives a face that one cannot choose but admire. It has an air of high breeding, but there is a touching simplicity, a liveliness and a sweetness beaming over all. One writer, looking upon this picture and remembering what virtues adorned the fair original, and how, after the toils and struggles of three-score years and ten, her soul and her face were still full



THE BIRTHPLACE OF JOHN WESLEY. (As it was.)

of light and sweetness, is not ashamed to vent his feelings in tears. "Such a woman, take her for all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted." He almost thinks that Solomon saw her from afar and took from her the portrait of the perfect woman! Studying her character and thinking of the noble women later risen, one finds himself, after a century and a half, still saying, "Thou excellest them all."

At about the age of thirty she resolved to spend an hour each morning and evening in prayer and study, and this habit she kept unbroken by the demands of her household.

Of her nineteen children, ten lived to be educated, and this duty fell on her, nor was she ever charged with neglect of domestic affairs. Yet in those precious hours she planned and partially executed several important works, besides writing copious valuable thoughts and criticisms on manifold topics.

The family now formed at Epworth came of such ancestry—"a breed of noble bloods"—and, of all the families of England, high or low, in the eighteenth century, none has so impressed the world. It is worth while to study closely its home life and training.

The Epworth parsonage was now a hundred years old, built in those days when Shane and Hugh O'Neill went down in Ireland, and the seed was sown of that bad harvest of tyranny and massacre of which the gleanings are not yet all gathered.



EPWORTH PARSONAGE. (As it is.)

Under its thatched roof were a large hall, a parlor, a "buttery," three large chambers, some smaller rooms, and a study. This last was the rector's own. Here he wrote his sermons and wasted (?) his hours in rhymes, "that found him poor at first and kept him so." Over all the rest of the house his wife was ruler. She managed outside affairs also, the incomes and expenditures. Her son John long afterwards speaks of her as writing, conversing, being all business, with thirteen children around her. Her training of these children was peculiar. It was systematic, logical, "methodical," as she in later days rehearsed it to her son. The first three months were to be spent by the infant mostly in sleep; it was then laid in the cradle awake, rocked to sleep and rocked until its waking. This was to fix the time of sleeping, which, being at first three hours in the morning and three in the

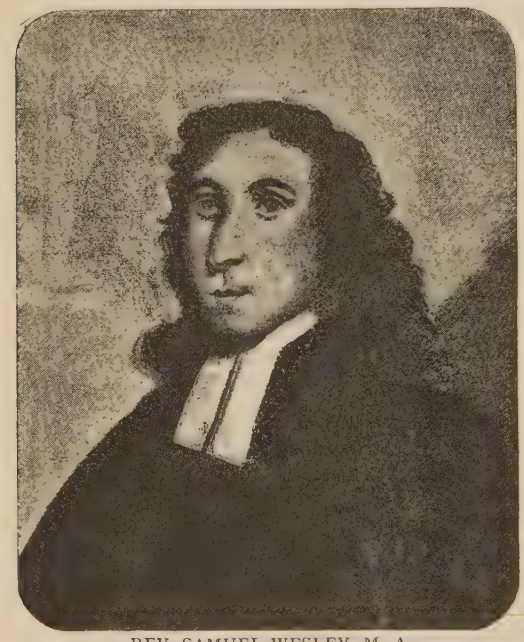
afternoon, was gradually reduced until sleep in the day-time was no longer needed. At one year it was taught to "cry softly," and "the odious noise of crying children" was rarely heard in the quiet house. None ate or drank between meals unless in sickness, which was rare. At eight in the evening they went to their rooms and of themselves fell asleep unattended. Mrs. Wesley held that "both precept and example will be ineffectual" unless the will of the child be subdued. "*Then* a child is governed by the reason and piety of its parents until its own have taken root and matured." The children were taught, at prayer and at table-grace, the gestures of religion before they could kneel or speak.

No study was allowed until the child was five years old, but then it began in earnest. No one was allowed to enter the room where the young novice was being initiated into the mystery of the alphabet. Six hours were allotted for learning it, and between nine and twelve of the morning, and two and five of the afternoon, of the first day: and of all the family only two required a day and a half. The next task—as with Hebrew students—was to spell and read a chapter in Genesis, and to do it *perfectly*. Such entrance upon education was straight, clean and vigorous.

She early began their religious training. When eight of her children were now of reasonable years, she said: "I discourse every night with each child by itself on something that relates to its principal concerns. On Monday I talk with Molley; on Tuesday with Hetty; Wednesday with Nancy; *Thursday with Jacky*; Friday with Patty; Saturday with Charles; and with Emily and Suky on Sunday." No wonder *Thursday* became "Jacky's" Sunday in the middle of the week!

There was no afternoon service at Epworth church, and never an evening service. Mrs. Wesley thought she could use the time well, her husband being then at convocation in London and his place filled by a curate, in giving to her own family some religious discourse and counsel. Others heard of it and begged to come in and soon forty were present. The thing grew. Soon she was reading "the best and most awakening sermons we had" to gatherings of over two hundred. The kitchen in which she held these services could not hold more than fifty persons and the rest stood outside with the windows open. Her husband feared this

novelty as an invasion of church order. He proposed that "some other person"—i. e., not a woman, officiate. She writes to him at London: "And where is the harm of this? I do not think one man among them could read without spelling a good part of it; and how would that edify the rest?" Her boys could read, but their tiny voices could not reach so many hearers. While her husband hesitated, the gatherings grew to be larger than the congregations at the church. His curate was very naturally grieved, and, with some prominent parishioners, reported these to Mr. Wesley, giving them the name, so odious to churchmen, "conventicles." She now made good her defence: "It was saving the common people from immorality; it was filling up the parish church; some who had not for years been seen there were now in attendance." She would stop such gatherings for no man's grumbling, but she would obey lawful authority. "*Command* me to desist," she says, and she would do so at once, and he, as husband and pastor, must take the responsibility. Just such a balance of zeal, conscience and loyalty appears later in the character and career of her illustrious son, and in no small degree fitted him for his work as founder of a Christian institute. This curate, Mr. Inman, was a very practical preacher. In every sermon he urged the paying of debts, and of this the people complained. Mr. Wesley went to hear him preach on the Nature of Faith. His second sentence was: "It makes a man pay his debts as soon as he can." Mr. Wesley agreed that "his case was lost," and we hear no further objections to Mrs. Wesley's course.



REV. SAMUEL WESLEY, M. A.
From a portrait in possession of the family.

Of the ten children who came to adult years, five became noted for rare and brilliant endowments. Samuel was the eldest son, and was consecrated "as Heaven's by an inalienable right," as his noble mother told him. From his birth, Feb. 10, 1690, he was thought of defective mind, for he did not speak until just five years. He then burst out and answered correctly a question put in his presence concerning himself to a servant. After being at school in Westminster, he went, at seventeen, to Oxford, where his large and ardent mind overflowed the limits of the University routine, and he early became known in general scholarship. He was a Tory, and, using his wit against Walpole, that minister obstructed his advancement, alleging as a reason his marriage. This was his occasion of an elegant poem to his wife, glorying in the "error" and refusing to regret it.

His poetical gifts were fine. It is strange how poetry, which their father was ever vainly attempting, and which their mother ignored, was wonderfully honored in the children. To Samuel we owe some of our best hymns: "The morning flowers display their sweets;" "The Lord of Sabbaths let us praise;" "Hail, Father, whose creating call." This eldest brother was too strict a High Churchman and too unbending a Tory to approve the course of his younger brothers. Of this, however, he lived to see but little. After twenty-seven years' service as teacher, being at the time Head Master of the school at Tiverton, he ended a life of toil, integrity and love, a month before his brother, in London, formed the first of the United Societies, December 27, 1739, the first distinct phase of Methodism as an Institute. He was not quite fifty years of age.

The daughters of the family were not below their brothers in gifts and graces. There was Susanna—Mrs. Ellison—"very facetious and a little romantic;" and Mary, deformed, but full of humility and goodness, whose exquisite face revealed a mind almost angelic. Keziah, crossed in love, was of too vigorous sense to sink under the trial. She chose to live "disengaged from the world," and, though solicited to marry, she felt unable "to discharge a wife's great duty as she ought." She died unmarried in 1741. Mehetable was unfortunately married, and pined in neglect and unkindness. Her health gave way, and, in her melancholy, she wrote sweet, sad poems to her husband, Mr.

Wright, to her dying infant, and an epitaph for herself. This was the gayest, brightest of the house, who at eight years read the Greek Testament. In later years, the consolations of religion gave her comfort and peace, and Charles buried her with prayer and cheerful song.

Mrs. Hall, Martha, was, in looks, closely like her brother John, and their hearts were one in the tenderest sympathy. She said her brothers and sisters took the family wit and left her none, but she had ample intelligence, and, what Pope was then praising as chief of all things—sense. She loved her mother intensely, and was loved with even more than would have been her share of her mother's heart. Her history was sad enough. Mr. Hall led a wretched, outrageous life. Yet her character, amid all the blights that fell, was beautiful, and her clear, calm mind undimmed. Dr. Johnson ardently admired her, was fond of discussing with her in theology and philosophy, which she could enrich and illustrate with ample quotations of poetry and history. The great ruler in literature even wished her to make her home beneath his hospitable roof. She outlived all her sorrows, outlived, too, all her brothers and sisters. In 1791, she passed from this world in peace. She, who had been the most loved of all, thus lingered to comfort the lives of all, and was "the last of that bright band."

It is well to take fully into our account this Christian family. Self-centered and self-cultured, such another is hard to find. All who grew up were ardent Christians for their life-times. "Such a family," says Adam Clark, "I have never read of, heard of, or known, nor has there been since the days of Abraham and Sarah, and Joseph and Mary of Nazareth, a family to whom the human race has been more indebted."

We propose now to trace more closely the early lives of the two brothers who were called to the great work of organizing and promoting in the world that renewal of Christianity called Methodism.

John Wesley was born in the year after that estrangement of his parents. It was when the Duke of Marlborough was preparing for that great career that made England first among the powers of the world that the boy appeared who was to save England from her own undoing, a task which neither warriors nor



DELIVERANCE OF JOHN WESLEY FROM THE FIRE.

statesmen could perform. It was the first noted event of his life when the Epworth parsonage was burned. Mrs. Wesley has given a lively and graphic account of the affair. "Hetty"—Mehetable—was awakened by sparks falling from the roof, upon her feet, at midnight, of Wednesday, February 9, 1709. She was very ill, could neither climb to the windows nor get to the garden door, the only one accessible. She gave a moment to prayer, "then waded through the fire, which did me no further harm than a little scorching of my hands and face." All had escaped but John, then six years old. He ran to a window, and was seen by those outside. A strong man lifted a lighter one upon his shoulders, and this latter took the lad from the window. Just then the roof fell inward, so that none were harmed. "Come, neighbors," said Mr. Wesley, when John was brought into a house where the family found shelter, "let us kneel down! Let us give thanks to God! He has given me all of my eight children; let the house go, I am rich enough!"



LADY MARY WORTLEY MONTAGU.

John Wesley was deeply impressed with this event. The house did "go," with all its contents. Only the family were saved, and his own was a hair-breadth escape. In one of the early prints is represented a burning house with a child being rescued at an upper window. And this is the inscription: "Is not this a brand plucked out of the fire." The founder of Methodism was to stay until his work was done—more than four-score earnest, active efficient years thereafter.

At nine years, John, with four other children, had the small

pox. Lady Montagu had just introduced inoculation to the world's notice, but Jenner's vaccination was not to relieve the disease for more than a hundred years yet to come. "Jack," writes his mother to his father in London, "has bore his disease bravely, like a man, and, indeed, like a Christian, without any complaint; though he seemed angry at the small-pox when they were sore, as we guessed by his looking sourly at them, for he never said anything." She already had some forefeeling that this was to be the foremost of her family, and she says, with emphasis: "I do intend to be more particularly careful of the soul of this child." Well and wisely, indeed, did she train him for that unknown, but not unfelt high calling!

Seven years later strange "noises" were heard at the Epworth parsonage. They were first heard in the whistling of the wind outside. Latches were lifted; windows rattled, and all metallic substances rang tunefully. In a room where persons talked, sang, or made any noise, its hollow tones gave all the louder accompaniment. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. When any one wished to pass a door, its latch was politely lifted for them before they touched it. A trencher, untouched upon the table, danced to unheard music. The house-dog, with furious barking, met the unseen intruder, the first day, in brave mastiff style, but thereafter he sneaked, cowed and whining, behind some human friend. At family prayers the "goblin" gave thundering knocks at the Amen, and, when Mr. Wesley prayed for the King, the disloyal being "pushed him violently" in anger. The stout rector shamed it, for annoying children, and dared it to meet him alone in his study and pick up a gauntlet there. *It obeyed Mrs. Wesley.* If she stamped on the floor and bade it answer, its response was instant. If one said, "It is only a rat," the noise was the more fast and furious. At last the family seemed to enjoy their lively and harmless unseen guest, and when, after two months, he left them, they lost an amusement! Many, then and since, have tried to explain the case. It was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park. Of such things this writer has no theory. There are more things in heaven and earth than his knowledge of philosophy can compass. Only he is sure that

outside of this world lies a spiritual domain, and is it not strange that there should be intercommunication. In those days there was much blank, sensual unbelief, yet the apparition of Mrs. Veal, a fiction by the writer of Robinson Crusoe, was widely believed, and Dr. Johnson never doubted that a ghost was haunting Cock Lane in London. The effect of these "Epworth noises" on John Wesley's mind was excellent. It taught him to acknowledge fully the spiritual world, and, at the same time, neither to fear nor regard it. He believed in God every hour of his life; with spirits he had simply nothing to do. His calling did not cross theirs.



CHARTER-HOUSE SCHOOL.

At thirteen, John left Epworth home for school, in London. Charter-House, a quaint building at the upper end of Aldersgate Street (permission to pull it down has recently been refused by Parliament), was, of old, a monastery of Carthusians, from whom its name comes by corruption. In the fierce times, the skin of a Danish pirate had been nailed to its door. In 1613, the year of King James' Bible, it had been bought and endowed by Sir Thomas Sutton as hospital, chapel and school-house. Bacon calls it "a triple good," and Fuller "the masterpiece of Protestant-English charity." Here were such boys as Addison and Blackstone, of earlier days, and Grote and Thackeray, of later.

Provision was here made for the sons of "poor gentlemen" anxious, yet unable, to educate their sons, and the roll of its pupils proves what it has done for England and the world. When the lad John was there, the older pupils were tyrants over the younger, eating the best of their food, and making them "fag," as Tom Brown and many an English boy has fagged at Eton and Rugby. John ran three times each morning around the ample play-ground, and the place became so dear to him, by his own good conscience, and his success in study, that he paid it afterwards annual visits and refreshed himself with its sunny memories. This school was removed into the country about 1876. Leaving him in his preparation for the University, we trace the boyhood of Charles.



THE CHARTER-HOUSE AND GROUNDS.

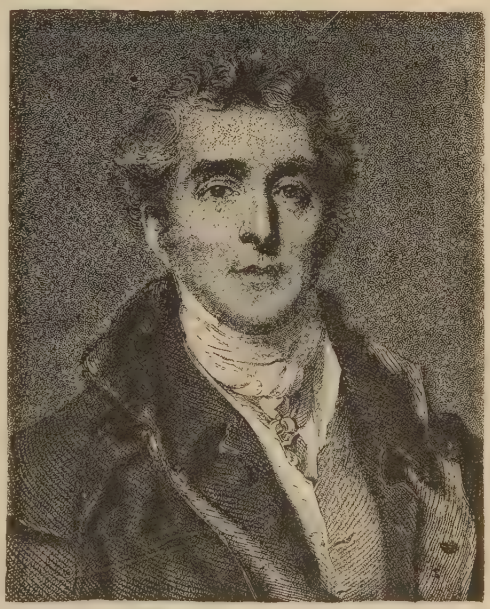
He was younger than John by less than five years. In the family at Epworth, the future poet made no marked figure. He did not "lisp in numbers" as poets born are wont to do. He was only sprightly and active, quick to learn, and unlucky in boyish pranks. At eight years, he was sent to Westminster to be pupil in the school of which his eldest brother, Samuel, was an usher. This generous brother supported Charles, training him very carefully in his own High-Church principles. Charles had now "a fair escape," as John calls it, from another destiny. Richard Wesley, a kinsman to Epworth, was a childless man, of large fortune, in Ireland. He wrote to ask if there was a "Charles Wesley" there, for such a one he would gladly adopt. He assumed at once the lad's expenses. When Charles grew older he declined the offer, and another was adopted in his place. This one became Baron Mornington, grandfather of "Arthur Wesley" (Analyst spelling, 1800), Duke of Wellington, and victor at Waterloo. Such an incident makes one think. How easily, had it so pleased the Great Ordainer, might the world



CHARLES WESLEY.
(From an original painting in possession of the family.)

have missed the great General and the great Poet. Charles was nineteen when he went to the University.

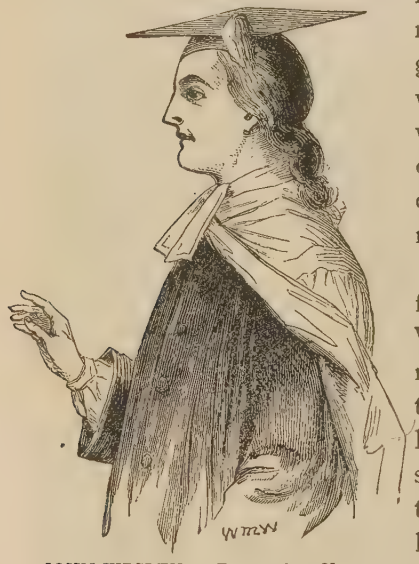
Passing now from boyhood, these men were well furnished for the career which was to open before them. In person they were hardly of average stature, but they were of symmetry admirable. Their physical habits were of a Spartan cast. They could endure toil and hunger, not only with patience, but with even a stoical disregard. John had a marvelous command of sleep. It came at his call, and, for fifty years, this "chief nourisher at life's feast" never failed to give him prompt and unbroken refreshment. In all his movements, whether he spoke, or walked, or rode, his ease and energy were wonderful, and his body rarely failed to do the bidding of his mind. Both brothers were sweet and powerful singers. Indeed, the Epworth home was a very nest of songsters. The family of Charles retained this musical gift, and a son became a musician of eminence, and two of his great-grandsons, now English clergymen, have kept something of their inheritance. The brothers sang their own hymns, not, however, extemporizing, and their clear, strong voices often served to quell the rude and riotous. More vigorous intellects than theirs rarely entered the University. John's memory was wonderful. To his dying day he seemed to forget no person or incident. He marks how grandsons changed the estates that he had seen fifty years before. He touched upon every branch of human learning, and only Art seemed to be that for which he could afford no leisure. But he had a lively feeling of the beautiful in nature, and one to whom poetry and music were



ARTHUR WELLESLEY, K. G., DUKE OF WELLINGTON.
From the Painting of Sir. Thos. Lawrence.

so congenial and obedient, was not with out artistic capacity.

The brothers entered Oxford as Christian men. They brought, from Epworth, to their schools, deep convictions of Christian truth and unfaltering confidence in the Founder of the Christian religion. They were leading blameless lives; they looked forward to cheerful service in the Church, to England and through England, to mankind. We shall see how, in their hearts, convictions led to experiences; how longings and struggles after "more life and fuller" were satisfied, and how they were endowed with power from on high, so as to enter upon their career "like strong men to run a race."



JOHN WESLEY, at Twenty-three Years.

We have presented the family at Epworth, and the young Wesleys, thus fully—perhaps more fully than is in due proportion of this book—because we have in it such an example and such teaching. The Church and the world are giving ever larger honor to the household in which were fashioned such helpers of the human race. Quite recently, the Hymnal, which will soon be used in sacred song more widely than any other, bears the name of Epworth, to perpetuate the sweet home that did so much to bring music into the modern service of the Church from which, in the two previous centuries, it had been painfully excluded; "where songs rose from grateful hearts to the listening heavens," and neighbors were drawn to a worship kindred to that of Jerusalem, which is above the home eternal in the heavens.



John Calvin, French Protestant Reformer, Born 1509, Died 1564.

John de Wyclif, English Reformer, and Translator of the Bible, Born 1324, Died 1384.

Martin Luther, Leader of German Reformation, Born 1483, Died 1546.

John Knox, Scottish Reformer, Born 1505, Died 1572.

Melancton, German Lutheran Reformer, Born 1497, Died 1590.



Radcliffe Library. St. Mary's Church. OXFORD, ENGLAND. Christ Church College. Westminster Abbey.

CHAPTER II.

Life at Oxford.

AT Oxford, the Wesleys came into such connection with others of their own age and inclinations, that our story must embrace much more than their personal history. The University authorities were alarmed at the growth of infidelity in the University, and the Vice-Chancellor issued an "edict" against it. The entrance of the Wesleys, and some other men of kindred spirit, was better than many edicts. John Wesley gave himself to intense study and this rapidly developed and polished his natural abilities. For recreation, he wrote poetry, and his father seeing in him the gift denied to his own longings, wrote to him, "not to bury his talent." In all his religious and theological reading, his mother was still his guide, and her discussions with him are acute and copious, and their impressions deep and lasting. In the classics and mathematics he progressed rapidly, and his skill in logic was greatly admired. At twenty-three, and before becoming Master of Arts, he was chosen Lecturer in Greek. He had already found that "there are many things not worth knowing," and he was acting on the maxim which he afterwards put in form: "Never be unemployed; never be triflingly employed."



THE HOLY CLUB.

His attainments, and the repute gained at the University as "a lord in the realm of mind," served well his work in many a later crisis.



LINCOLN COLLEGE, OXFORD.

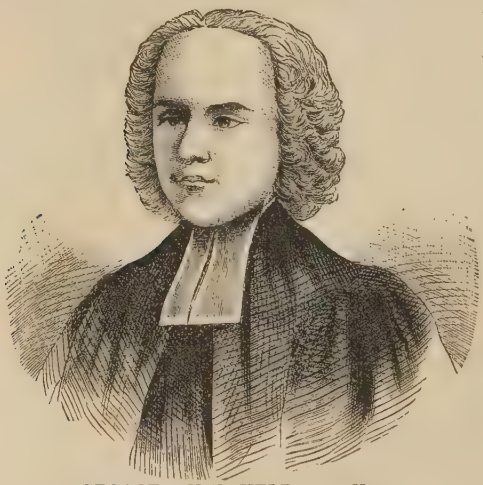
He gave himself to the services of the Church, and was ordained Deacon in 1725, and Priest in 1728, by Dr. Potter, Bishop of Oxford. In March, 1726, he was elected Fellow of Lincoln College—i. e., one of its legal managers, with a salary of $140—now worth much more. After his ordination he assisted his father as curate. In all his religious and churchly duties he was most faithful, but, as a Christian, he was yet unsettled. He thought of becoming a recluse, or of opening a school "far from the maddening crowd." His mother foretold better work for him. A "serious man," whom he went some miles to see, said to him: "The Bible knows nothing of solitary religion; you cannot go to heaven alone; you must, therefore, find companions, or make them." A word it was in season.



BOCARDO, (THE DEBTOR'S PRISON,) OXFORD, AS IT STOOD IN 1770.

Returning to Oxford, he found Charles and others in a like religious crisis. These

naturally formed a group; they were called the Holy Club, the Methodists. They were the Wesleys, Morgan, Kirkham, Whitefield, Clayton, Ingham, and a few others. From November, 1729, they began systematic exercises of prayer, study and discussion, for their own benefit. In 1730, Morgan, a warm-hearted Irishman, led his brethren out in visits of mercy to the poor, the prisoners, the sorrowing. By his father's advice, Wesley referred the matter to the Bishop, and received that prelate's warm approval. "I hear my son John has the honor of being styled the 'Father of the Holy Club'; if it be so, I am sure I must be the grandfather of it; and I need not say that I had rather any of my sons should be so dignified and distinguished than to have the title of HIS HOLINESS." A strong, fatherly endorsement!



GEORGE WHITEFIELD, at 24 Years.

The kind and generous Morgan early wore himself out in his labors, and, returning to Ireland, died in peace. Another now appears in the place from which he fell out.

George Whitefield, the chief sacred orator of modern times, was born at Gloucester, in 1714. He led a vicious life in his youth, securing, as he says, "a fitness to be damned," yet he had some deep religious feelings. At fifteen, he was waiter in a hotel, and, in his blue apron, "washed mops and cleaned rooms." Kempis' "Imitation of Christ" fell into his hands. It touched his heart. His gift of eloquence had already been noticed, and he heard that he could get an education at Oxford. Thither he went as waiter and servant, expecting to thus provide for his expenses. He was extremely devout, and was constant in prayers and fasting, but the way to pardon and peace with God he could not find. "I no more knew that I was to be born again than if I was never born at all." He had heard of the "Methodists," and "loved them," before he came to Oxford, and he now took their

part against all ridicule. He often gazed at the little company as they passed through the sneering crowd to church and sacrament, and longed to be one of them.

At last the young orator was introduced to Charles, and the young poet took him into lively and ardent sympathy. Charles brought his new friend to the Holy Club. They taught him how to live to the glory of God, and he found their regimen of prayer and praise, of meditation and philanthropy, most profitable and



GENERAL OGLETHORPE.

delightful. Yet he was affected, as Wesley had been, by the intense ungodliness around him, and it seemed as if, in order to serve God, he must renounce the world and live in "quietism" and seclusion.

Wesley had himself overcome this feeling. He found, as he afterward told Mrs. Hannah More to do, in London society, "to keep in the world" is Christian duty. "I was delivered," says Whitefield, "from those wiles of Satan." Here was a sight for all time to see! Voltaire was then saying, "I am tired of

hearing that twelve men founded Christianity; I will show that one man can overthrow it!" So it looked, yet the future of the Church and of the world lay here at Oxford, with four young men, preparing to unfold in freshness and vigor.

John was now invited to Epworth to succeed his aged father and maintain the family center. Samuel joined his father in urging the matter, and an earnest debate ensued. John could not consent to leave Oxford. Soon Epworth vanishes; the family is scattered, and the Wesleys are known there no more.



THE GERMANS IN THE STORM.

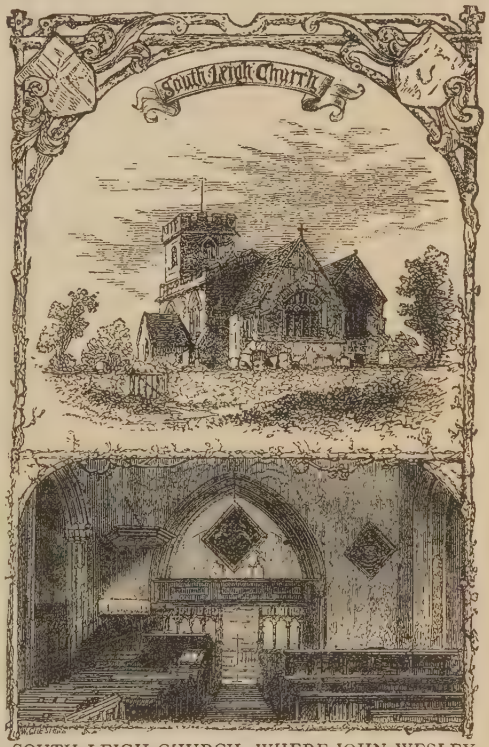
"Not a rose of the wilderness left on its stalk
To tell where the garden had been."

Years after, Wesley visited the place, and, forbidden to preach in the church, spoke from his father's tombstone to crowds that looked up, unfed by the bigoted, negligent incumbent.

A new experience now opened, that this man of God might be perfect, thoroughly furnished unto his great calling. He was asked to go to Georgia, with General Oglethorpe, as missionary to the Indians. It was a question of choice between the calm of the venerable University, and the vexing toil and struggle among savages under the heats of the South. Epworth, an intermediate,

he had rejected; Georgia, at the opposite extreme, he accepted. His aged and widowed mother wrote him: "If I had twenty sons, I should rejoice that they were all so employed, though I should never see them again.

In October, 1735, the Wesleys left England. On the ship were a company of Moravians, with their Bishop. At once Mr. Wesley became the head of the little community. The ship was at once a church and a school, afloat, in the routine of which all took part, and even the children had their share, after the fashion of those in Epworth. Here occurred a proof of piety that touched Wesley's heart. He had noted how free his German friends were from pride, anger and revenge. A terrible storm came on. The others were in wild alarm; the Germans sang, calmly. "Were you not afraid?" asked Wesley. "I thank God, no," answered one. "But were not your women and children?" "No, our women and children are not afraid to die." Wesley felt that his simple friends had a freedom from mortal bondage, such as he had not reached.



SOUTH LEIGH CHURCH, WHERE JOHN WESLEY PREACHED HIS FIRST SERMON.

In Georgia, he consulted Spangenburg, a Moravian pastor, about some plans of labor. "I must first ask you one or two questions—Do you know Jesus Christ?" "I know that He is the Saviour of the world," replied Wesley. "True, but do you know that He has saved *you*?" "I hope He has died to save me." The Moravian added: "Do you know yourself?" "I do," said

Wesley, but with some misgivings. All these incidents touched his heart, and drew him towards the clear, simple, effective Christian experience, which he was soon to declare to the world.

They found the Indians inaccessible. The Colonists were of the type still found in our West. They were demoralized, and the stiff form of the Church, though urged with the utmost zeal and utter self-denial by the Wesleys, gained no influence over them. The Wesleys slept on the ground, lived on bread and water, and went barefoot, but neither their views nor practices were such as to win souls. After a year of toil, amid slander and persecution, with no results, Charles returned to England, and John soon followed.

During his voyage, he thought over his failure and its causes, and he gained "an entire new view of religion." His own needs pressed upon his mind. "I went to America to convert the Indians, but, O! who shall convert me?" wrote he, as he came again in sight of England. After his years of devout and upright living, he loathed himself. "I am fallen short of the glory of God." His views of councils and decrees, and Church order, his earnest studies and self-denials, and profound thinkings, gave him no peace. The simple key of faith was not yet in his hand.

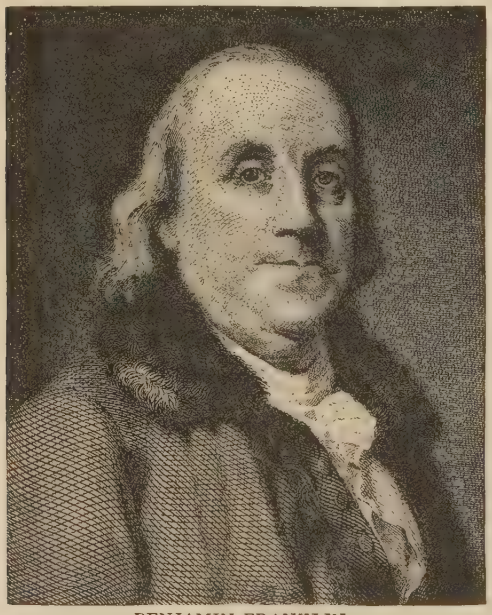
Whitefield, too, went to Georgia, and his outgoing ship passed Wesley's, returning, hard by the English coast, taking him to a brief experience in the training-ground of the New World. During Wesley's absence, Whitefield had risen above the horizon, full of light, and splendor, and gladness, and had entered upon his marvelous career. His darkest hour before the dawn, had been very dark indeed. His agony of mind, over his soul's condition, became intense. He neglected his person until his employers dismissed him for his shabbiness, and students threw dirt at him in the streets. He lay "whole days and weeks, prostrate on the ground," in prayer, with sweat dripping from his face, or trembling with cold. His health gave way, and a sickness came on, "for which I shall bless God through the ages of eternity." In the seventh week of it, he saw that it was for *him* that the Saviour died, that *his* sins were borne on the cross. The vision filled his heart with strange and sudden joy. "On that day my joys were like a spring-tide, and overflowed the banks; go where I would, I could not avoid singing psalms aloud; afterward they became



GEORGE WHITEFIELD.

more settled, and have increased in my soul ever since." What a preparation for a great calling!

The Bishop of Gloucester wished to ordain him. Like a knight of old, watching with his armor, he spent the hours in prayer, and, at his ordination, his "Amen" was deep, generous and unreserved. "When the Bishop laid his hand on me, I gave up myself to be a martyr for Him who hung upon the cross for me." The Bishop, with his blessing, gave his candidate five guineas, much and timely for one who had not a guinea in the world.



BENJAMIN FRANKLIN.
After the original miniature in possession of W. J. Duane, Esq.

Now entered upon his work the evangelist, chief of all since the Gospel came. To the marvel of his preaching, all of his day bear witness. Hume, the hard unbeliever, said he would go twenty miles to hear Whitefield preach, while he would not hear a common preacher. Dr. Franklin, after pre-determining not to give a penny to a cause which he was to hear Whitefield present, emptied his pockets, to the last penny—twenty pounds—and would have given his whole estate, had it been in those pockets.

Besides his blazing heart, the evangelist had rare personal qualities. He was tall and fair, and his face beamed with a generous ardor. His gestures and grace of bearing were admired by those who heard Garrick and Chatham, while the common people were in wild, uncritical delight. His early life taught him how to touch the common heart. To this was added "the finest voice of the century," which in its delicate tones, was still audible to thousands, and in its power, often rose above the noise of the

elements and the tumult of the people. No such orator ever yet spoke our English tongue. Yet the excellency of his power was of God, and not of himself.

His first sermon, in the church of his childhood, proved his power. The Bishop was told that fifteen of the hearers had gone mad; his answer was, that he would like the madness to abide until the next Sabbath. He was soon preaching in London. "Who is he?" was the inquiry of a surprised and delighted people, who thronged to hang upon his lips with strange emotions, and to bless him as he passed along. The Gospel seemed to them as something newly revealed; they were startled, and under it had searchings of heart, such as they had never felt before. One of the "Holy Club" had thus entered upon his sacred calling, and the Club itself, at Oxford, was increasing in numbers, and not declining in character.

Wesley now wrote from Georgia, calling Whitefield to his aid. "Do you ask me what you shall have? Food to eat, and raiment to put on, a house to lay your head in, such as your Lord had not, and a crown of glory, that fadeth not away." Whitefield's heart leaped as at a bugle-call, and he hastened to depart. Going to Bristol, to take leave of his friends, he preached unweariedly. People of all classes and denominations flocked to hear him. "The whole city seemed to be alarmed. In the crowded churches, the word was sharper than a two-edged sword, and the doctrine of the New Birth made its way like lightning into the hearers' consciences." Returning, after a short absence, the crowds came out of the city to welcome him and bless him as he passed. He preached five times a week. Men climbed to the church-roof, clung to the rails of the organ-loft, while the breath of the crowd within condensed into drippings on the pillars. At his farewell sermon, the house was loud with sobs and weepings, and until the next midnight—all the livelong day—he was speaking counsel and comfort. He then secretly started for London.

At London, all the city was stirred. If he assisted at the Lord's Supper, the elements had to be resupplied. If he spoke for a charity, the collections were trebled. Constables were employed to manage the crowds. Before the morning light, throngs of people, as at the Athenian theatrical representations, filled the streets, making their way by lanterns to secure places for hearing

his ten o'clock sermon. After this immense stir in London, some were glad of his departure for Georgia, for they feared whereto this thing would grow in his excess of zeal. As we have seen, in the order of that Providence, to whom the welfare of man is dear, Wesley was not far away. Arriving "at the land whither he would be," he entered at once into Whitefield's labors, and preached to the same crowds: "If any man be in Christ, he is a new creature."

Whitefield's voyage to America was with a ship-load of soldiers and emigrants, who, with the crew, were rough and ungodly. He was faithful in Christian labor, and, by the time they reached the Colony, there was a visible and gratifying change. Four months he spent in continuous travel and labor among the settlements, being spared many of the bitter trials which the Wesleys had borne, perhaps, indeed, because he had attained a better mind than they. The colony was singularly full of orphan children. He determined to found for them an asylum, and for this purpose he returned to England in the autumn of 1738. The great work upon which he was now so fitted to enter, upon which he had already entered, was fully opened before him; the work truly called "the starting point of our modern religious history."

The Wesleys were not yet ready, like himself, but so they were soon to become. John Wesley (he is henceforth *Wesley*) came upon English soil in temper very different from that in which Whitefield was leaving it. The flaming orator had taken for his seal a winged heart, with the motto, "Let us seek the stars!" Wesley was bowed and broken in spirit. He sadly records that he had left his native land to teach the Indians the nature of Christianity. "What have I myself learned, meantime? What I least suspected—that I myself was never converted to God." He was sure that he was not alone in this grievous state. Thousands, placed like himself, learned, serious, and serving in the Church, were, could they but feel it, no better conditioned than he. He recounts, in deep, frank soliloquy, his attainments, his devotions, his charities, his labors, his resignation to the Divine Will. "Do all these things, be they more or less, make a man acceptable with God? All these, when ennobled by faith in Christ, are holy, just and good. Without it, they are but dung and dross." It was the old question, out of which the agony of

the ages has come—"How can a man be just with God?" He wanted something other than clouds and uncertainties. "Miserable comforters tell me that I have faith; so have the devils a sort of faith; but still they are strangers to the covenant of promise. The faith I want is a sure trust that, through the merits of Christ, my sins are all forgiven, and I am reconciled to God." He lacked nothing but this, yet this is the one only sunshine upon a human heart, and as the sunshine gives to the earth all color and energy, the flow of streams, the glow of heat and the ripeness of harvest, so this which Wesley lacked, was the only source of joy and power that gives Christianity its glory.



COUNT ZINZENDORF.

This lack was soon to be supplied. He who commanded the light to shine out of darkness, was soon to fill His servant's heart with a vision of glory, in a knowledge of Christ as the true and present Saviour. It was to come from a people of another land and language.

It is now four hundred years, and more, since Huss and Jerome were burned at Prague, in Bohemia. They represented those Protestants to whom Anne, their country-woman, the good Queen of Richard II. of England, had sent preachers, trained under Wyclif, the first translator of the Bible into English. The Protestants of Bohemia had fared hard, and at last were driven from the land. A company of ten, fleeing last from Moravia, and thence known as Moravians, found refuge on the estate of Count



From a rare print PETER BÖHLER.

Zinzendorf, a Lusatian nobleman. He named their home "Herrnhut," from a wish of his pious steward that here might arise a city whose people might be on the "Lord's Watch." The Count himself suffered for the faith. He was exiled (though the Countess held the estates), and, returning, was imprisoned. He preached in various parts of Europe, in New York and Pennsylvania. At sixty years he died at home, blessing God for what he had seen done among his own people, in other churches, and among the heathen. This latter word may be emphasized, for the Moravians are the only Christian body of whom more than half are reclaimed Pagans.

From this people, Wesley was now to receive his final light, and his yet-needed impulse; from them he was to borrow, also, much of his organization and discipline.

We have noticed his acquaintance with Spangenberg and the Moravians, on his voyage to Georgia. They had seen his defects, and he had seen their cheerful, simple, effectual piety. The same people had a few small congregations in London, and a preacher, Peter Böhler, had just come to serve in them. Within a week after his own landing, Wesley met this good man, on February 7, 1738, "a day much to be remembered." Their conversations were frequent. "By Böhler, in the hand of the great God, I was convinced of unbelief." He was amazed at Böhler's accounts of the holiness and happiness which attended living faith. He studied the New Testament on this point, and his filling heart began to heave and flow. "I could not confine myself to the forms of prayer, neither do I propose to be confined to them any more, but to pray with a form or without, as may be suitable to particular occasions." Extemporaneous prayer is an era with Wesley. Böhler showed that this faith and its fruits agree perfectly with the teachings of the Book of Common Prayer, and to this Wesley assented. An instantaneous change of heart, a passing at once into pardon, love and peace, was the Moravian doctrine which staggered him most. Yet he owned that the Word said, "Believe, and thou shalt be saved," and, though sad and desponding, and without spiritual witness, he was coming towards the Light of Life.

Charles stepped in before him. He had been in a Moravian meeting. "I thought myself in a choir of angels." Falling sick, he was cared for by a pious mechanic, a plain man, named Bray,

"who knew nothing but Christ, and, knowing Him, knew all things." A Christian woman of the family told him her own experience, and encouraged his hopes. One evening, after singing with John and others, he was sinking to sleep in thought of the divine promises, when he heard a voice: "In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all



JOHN WESLEY AND COUNT ZINZENDORF.

thine infirmities." The words went to his heart. O that Christ *would* so speak to me!" mused he. Wondering whence had come the voice, that good woman told him, "It was I a weak, sinful creature, that spake, but the words were Christ's. He commanded me to say them, and so constrained me that I could not forbear." He sent for his good friend Bray. Not

many hours after, he says: "I now found myself at peace with God, and rejoiced in hope of loving Christ. I greatly mistrusted my own weakness. I saw that by faith I stood, and faith kept me from falling, though of myself ever sinking into sin." At five o'clock on the third morning after, John read: "There are given great and precious promises, even that ye should be partakers of the divine nature," and, "Thou art not far from the Kingdom of God." In the evening, he went to a society, and heard a layman read Luther's description of the change which the Spirit works in the heart, through faith in Christ. "I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine! After my return home, I was much buffeted with temptations, but cried out, and they fled away. They returned again and again; I as often lifted up my eyes, and He sent me help from His holy place. Now I was always conqueror."

Thus the Moravians directed the feet of both Wesleys into the way of peace. Their aged mother "heartily blessed God, who had brought them to so just a way of thinking."

Wesley, with a few friends, now made a pilgrimage of gratitude to Herrnhut, the home of those to whom he was owing so much. On the way they met Count Zinzendorf, and took sweet counsel with him on experience and doctrine. He found, among pine forests, a town of a hundred houses and six or seven hundred people. Their lives were simple; even their amusements were religious—music, marching and the like. Wesley says: "Their conversation was in heaven." One spirit of meekness and love seemed to animate all. He attended a burial, where the father praised God. "I know that when his body is raised, both he and I shall be ever with the Lord." Here, too, he gained the idea of reforming the Church of England, by forming a little church of life and warmth within it.

And now the great Orator, the great Poet, and the great Organizer, each mighty in Scripture, gifted in utterance, and glowing with experience, are ready for their work.

How itinerancy began, is a matter as simple and natural as the running of water from a hill-side. While Wesley had been in Germany, Charles had already begun telling of his fresh and sat-

isfying experiences. Some clergymen approved of them, and were seeking the like for themselves. Crowds came to hear him, but he could rarely get a church for his gatherings. Not that his



JOHN WESLEY PREACHING IN MATHEW BAGSHAW'S HOUSE.

action was offensive; it was his manner, too earnest and forcible, that was annoying. For this reason, he was ejected from the parish of Islington, London, where he was serving as curate. He

found sympathy, indeed, home, with certain small religious societies, which had a historic interest. Not long after the re-establishment of the English Church, a few years after the death of Cromwell, some spiritual members of the Church felt the need of more intimate and sympathetic religious exercises than the Church service offered. These formed themselves into small societies, some of which were surviving in these Wesley days, and felt some revival from the influence of the Moravians. In these modest circles, the Wesleys found love and fellowship.



ST. MARY, ISLINGTON.

Wesley arrived from Germany on a Saturday night. He held four public services the next day, and by the next Sunday evening he had held thirteen, "declaring, in my own country, the glad tidings of salvation." These were to all classes of people, in prison, in church, in little circles.

Thus began, in 1738, when Wesley was thirty-five years old, that habit of daily effort, which he continued, without interruption, until his eighty-eighth year. The first week was the pattern and sample of the fifty-two years to follow.

His theological stock and store was slender. He believed and urged four things: 1. That orthodoxy, and even benevolence, may exist without religion, this latter being inward righteousness, attended and certified by peace with God, and joy in the Holy Ghost. 2. That this religion can be gained only through repentance towards God, and faith in our Lord Jesus Christ.

3. That this faith in Christ, this hearty surrender and unfaltering trust, "taking God at his word," brings to the soul acceptance with God. It is all that man can do. 4. The result of this is that "we taste of the heaven to which we are going," are made holy and happy, by a power in us but not of us.

These four points, in Wesley's own experience, he saw rapidly confirmed by the experience of many and various people—of clergymen, and of criminals under sentence of death, and of all grades between these extremes. Many cried that these were "strange things."

Wesley set four tests of self-examination, by which he was able to forestall most of the wild, unreasoning fervor, which at once might arise: 1. One in the faith will judge himself a wretched creature, whose righteousness and happiness must be in and from God. 2. His designs must be, henceforth, to serve God, and regain his image and likeness. 3. His desires are new, all set on heavenly things. 4. His behavior, in word and act, is for the divine glory, and for the good of man.

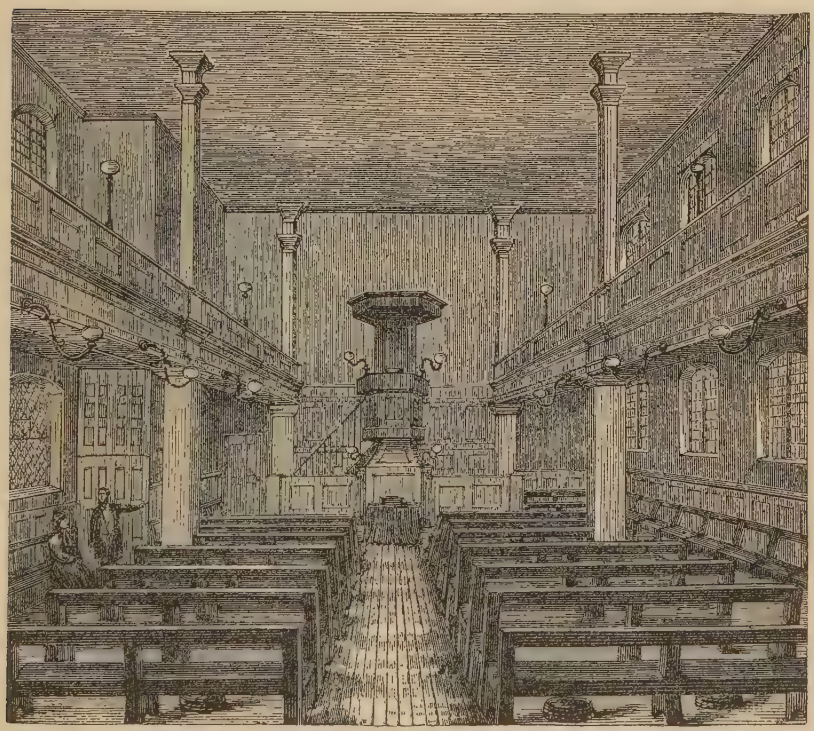
Thus simply did Wesley throw out his generalities of doctrine. He had, in his preaching, little occasion to defend them; his task was to enforce them. As Fellow of Lincoln College, he was "to uphold the Catholic faith." He now believed, both from his own experience, and what he was at once seeing among those to whom he spoke, that these four points are the gist of the true Universal (i. e., Catholic) Faith. He was surprised to see the immediate triumphs of faith, as he explained and urged it, over sin and death. On his first week of preaching, a man under sentence of death suddenly raised his streaming eyes to the sky. "How do you feel now?" asked Wesley. "I feel a peace which I could not have believed possible, and I know it is the peace of God, which passeth all understanding." In a few minutes the hangman had done his work, but the soul had gone in peace! No wonder the brothers felt strong and stronger!

True Churchmen, as ever, they conferred with the Archbishop of Canterbury, and the Bishop of London, receiving moderate approval, and even fair advice. Still, the parish priests would not often admit them to their churches. They labored in the societies, in the prisons, and in the neighboring country.

Now, after a year's absence, Whitefield appears again. He

was the very man whose power was to break the barrier that now limited the work. Not a church was open to him, where he had so lately been welcome.

January 1, 1739, was the first watch-night in Methodism. Whitefield and the Wesleys, with some sixty brethren, were at love-feast in Fetterlane. As they were in prayer, at three in the morning, such power from on high came upon them that many



INTERIOR OF FETTER LANE CHAPEL, 1867, and how it was when John Wesley left it.

fell to the ground; others shouted for joy. Like the Apostles at Pentecost, they counted this a sure token of the divine approval of their efforts. *Then and there did Methodism rise from Moravianism*, and that day is its epoch. On January 5, the first "Love feast" was held at Islington. These three evangelists "conferred" with other men—seven in all—upon matters of importance, and, after fasting and prayer, a deep conviction of their calling and a deep sense of power were given them. They closed "with a full

conviction that God was about to do great things among us." The conviction came amply true.

Henceforth, the story of Methodism, for more than half a century, is told by Wesley himself, in a journal, where everything is put down at once upon its occurrence. Methodism is already inaugurated, and a conference has been held. Now opens the next feature of the movement.

Whitefield was allowed to preach in a London church. A thousand stood outside, and hundreds went away for lack of standing-room. As he proceeded, "with great freedom of heart and clearness of voice," he thought, "Why not speak as Christ



WHITEFIELD PREACHING.

did, in the open air?" Some friends counted it wild. He took it to his Master, in prayer. "Hear and answer, O Lord, for Thy name's sake!" He went to Bristol, and soon not only its churches, but even its prisons, were closed against him. Near by is Kingswood, a royal forest once, then a range of coal mines, with a people heathenish in speech and manners—the lowest of Englishmen. There was no church to ask for. Whitefield felt his prayer answered, and his occasion present. On Saturday, February 17, 1739, he stood on a high ground, and told two hundred colliers what they had never heard before. He thought of his Master, His pulpit a mountain, and His sounding-board the dome of the sky. "Blessed be God! I have taken the field.

Is there not a cause? Pulpits are denied, and the poor colliers are ready to perish."

From two hundred, his audiences grew to twenty thousand. The scene was inspiring, and his wondrous gifts come into their fullness of action. All stood in breathless silence, "in an awful manner, filling me with holy admiration." His marvelous voice reached every one. As he went on, tears made white gutters down their coal-stained cheeks. Wide as his own nature was, and heaven-mounting his soul, he was sometimes nearly overpowered. "But I was never deserted; I was strangely assisted." As the winter evenings drew on, and over the fields, beneath the solemn sky, were thousands beyond thousands "at times all affected and drenched in tears together." But "it quite overcame me." He then ventured upon the bowling-green, in Bristol.

He needed help, and Wesley came in the end of April. The latter shrank from "this strange way." "Having been all my life so tenacious of decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church." On Monday, May 2, he made his first open-air discourse, from "The Spirit of the Lord is upon me," etc. He felt himself divinely endorsed. He was soon preaching in Kingswood, to five thousand, "If any man thirst, let him come unto me and drink." The new step was taken. The Gospel, that had been housed in England for twelve hundred years, was now uttered in the fresh air. To us, living a hundred and fifty years after the event, and familiar with such preaching, its importance is not readily appreciated. Wesley saw the need, and the opening, and henceforth the Word was not bound by the will of parish priests.

Whitefield now passed on into Wales. There was need, for the Welsh, now the most religious of the British Empire, with a church to every three square miles, mountains and all, were then in a sad condition. Wesley found them "as little versed in the principles of Christianity as a Creek or Cherokee Indian." Methodism wrought the change. Griffith Jones, a clergyman of the Church, but, like Wesley, a Methodist, was not only preaching with his might, but was employing traveling teachers of Scripture, catechism and song. These went through the region, and when Whitefield came, he found one hundred and twenty-eight of their schools where these salutary exercises were had in the musical

language of Wales. Jones lived to see the work of the new evangelists take deep, effectual hold, in his dear land.

Howell Harris, also a Churchman, was at this time forming "societies," such as Wesley had found in London. They were to promote piety within the Church (where all the people were assumed to be). They resulted in such growth of Dissent, that today, as a sample, the restored Cathedral of Truro, which can hold all the worshipers of the town, is nearly empty, and the chapels take the people. Harris and Whitefield met at Cardiff, and they



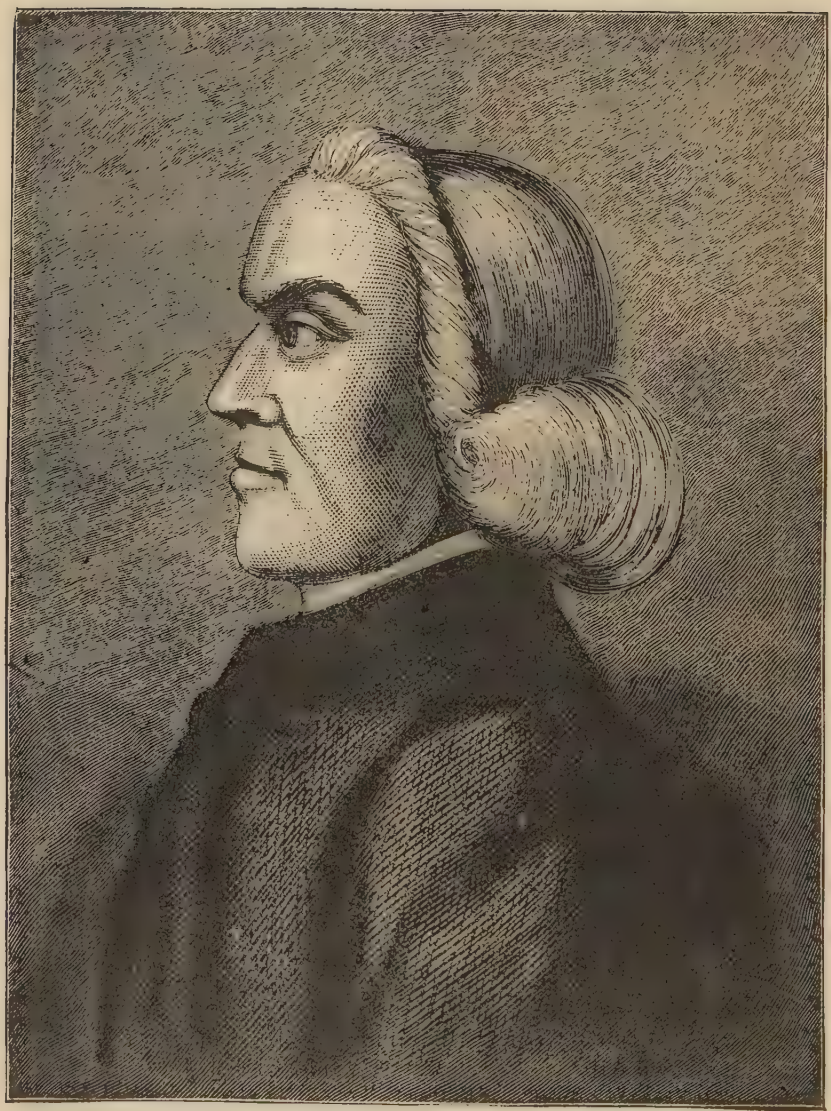
WESLEY AND BEAU NASH.

held meetings together. "They set the whole principality in a blaze." Whitefield says of Harris: "There seems a noble spirit gone out into Wales." The Welsh temperament responded to the call of these kindred souls. Eloquence and song had of old their home in Wales, and the land of the Llewellyns furnished many laborers, gifted with genius for conception and utterance as well as with the Christian graces.

Whitefield had, in Wales, heroic experiences of opposition and victory.

Returning to London, he was excluded from all the churches.

LONDON, FROM THE MOORFIELDS.



HOWELL HARRIS.

He resolved to preach at Moorfields, a large common, where, on Sunday, the rabble of the city were wont to congregate. He made his way to the center of the fields; a table on which he was to stand was crushed, but finally, from a wall, he brought the noisy thousands into order as decorous as in a church. "God strengthens me exceedingly; I preach until I sweat through and through." That same evening, he preached on Kennington common. His voice was heard a mile, with no loss of quality. Carriages and horsemen, with perhaps forty thousand people on foot, were in his audience.

The poor did as Franklin had done; they gave their all. One of his collections contained ten thousand pieces of copper, and people still threw half-pence into his carriage!

Nor was Wesley idle. His personal gifts of oratory were not equal to Whitefield's, but they were respectable, and he had clearness, force and earnestness, "the qualities that produce conviction." His labors were wonderful, and displays of divine power attended them. Preaching in the prison, at Bristol, "men dropped on every side, as thunderstruck," while God "bore witness to His word;" and the convictions were so lasting that, the next day, the prison "rang with cries." He exulted in these experiences. One day, on Rose Green, the people stood through a fierce storm, while he discoursed from "The God of glory thundereth."

A fop of the period, mentioned by others as a ruler in fashion, Beau Nash, tried to silence Wesley before a large congregation.

"Did you ever hear me preach?"

"No, I judge of you by common report."

"Give me leave to ask, Is your name Nash?"

"My name is Nash."

"Sir, I dare not judge of *you* by common report."

Nash was annoyed, but said:

"Why do these people come here?"

An old woman answered:

"You, Mr. Nash, take care of your body; we take care of the body, and then come here for the food of our souls."

Nash turned and retreated in silence.

Wesley was now preaching every day in the week, and four



BRISTOL, ENGLAND. *From a rare print.*

or five times on Sunday. He says: "Hitherto as my days, so my strength hath been," and such was his testimony fifty years later.

The Bristol "societies" were now many, and rooms adequate for their gatherings could not well be had. A building, not a church, became necessary. It was on May 12, 1739, that the corner-stone was laid, at Bristol, for the first Methodist Chapel in the world. It was laid with the voice of praise and thanksgiving. Its origin illustrates the simple policy which Mr. Wesley adopted from the beginning, and which, until his death, he had no reason to change. He says: "I had no design of being personally engaged in the expense or the execution of this work. I appointed for this, eleven trustees. But I quickly found my mistake. All stood still, unless I paid the workmen, and I had quickly used one hundred and fifty pounds. As to the direction, I received a letter from Mr. Whitefield, that he and others would have nothing to do with the building, unless I discharged the trustees and did everything in my own name. One reason which they gave was enough—that the trustees would control me, and, if they did not like my preaching, could turn me out of the room which I had built. I accordingly took the matter into my own hands, none opposing." Thus began his system of ownership, by which he became builder and proprietor of all the "preaching houses." "Chapel," a word formerly applied to houses erected for public worship but not having the full character of a church, usually intended for the convenience of those remote from churches, was the term gradually coming into use to designate these buildings. It marked their convenience, and, also, what was at first true, that they were not consecrated; that the sacrament, especially of baptism, was not administered in them. In our day, "chapel" and "church" are often used interchangeably.

It was, at first, needful to the unity and stability of his work that all its property, as well as all other responsibility, should center in him. His legal title was always upheld by the Courts, and in due time he transferred all the properties to the "Legal Hundred," who composed the "Conference."

1739, the birth-year of Methodism as a distinct and working development of Christianity, was a year of many wonders. Of these, the most notable were the physical effects attending the

spiritual excitement caused by the preaching. It was not the marvelous eloquence of Whitefield, so much as the calm, cool logic of Wesley, under which these occurred. Not merely the weak and sensitive, but as much, and even more, the strong and hardened went down like men in battle. Young women, listening attentively, bold blasphemers, were struck, and fell in agony. Scores would lie as if dead. A passing traveler paused to hear a few words, and, falling, lay as if lifeless. A sober Quaker, who was admonishing against such "irregularities," fell with the reproofs on his lips. A weaver denounced the whole thing. A convert gave him one of Wesley's sermons. In reading it, he "roared mightily," and fell to the floor. There his friends found him, sweating, weeping and screaming. Those who believed that these excitements, though sincere, might be controlled, fell in the midst of their remonstrances. In July, of this year, Whitefield, preaching, with Wesley at his side. had his first experience of this demonstration. At his first words, four persons fell. Whitefield had recoiled from such scenes, but now they agreed that "we will suffer God to carry on his own work, in the way that pleaseth Him." Most of those affected in this way came to peace in believing, but Wesley, afterwards, counted them as no proof of saving power. He discouraged them, though tenderly and wisely, while Charles gave them no countenance. They might accompany a genuine operation of the heavenly grace—and they might not.

The new departure was now an accomplished fact. Samuel Wesley disliked the outward accompaniments of his brother's preaching. He even denied that pardon of sin could be surely known. In fact, he staid by the faith of his ancient family, the faith really, of the best part of the nation at the time, while his younger brother revived, in freshness and power, the faith of Paul. A brief argument was held between them. Neither surrendered, but Samuel, at last, wrote tenderly: "Finally, brethren, pray ye for us both, that the word of the Lord may have free course and be glorified," as, with his brothers, it amply was.

The venerable mother, now residing with Samuel, at Tiverton, was present at what Samuel called "Jack's congregations." She remembered that her father had not, for forty years, doubted the pardon of his own sins, yet had never preached of such



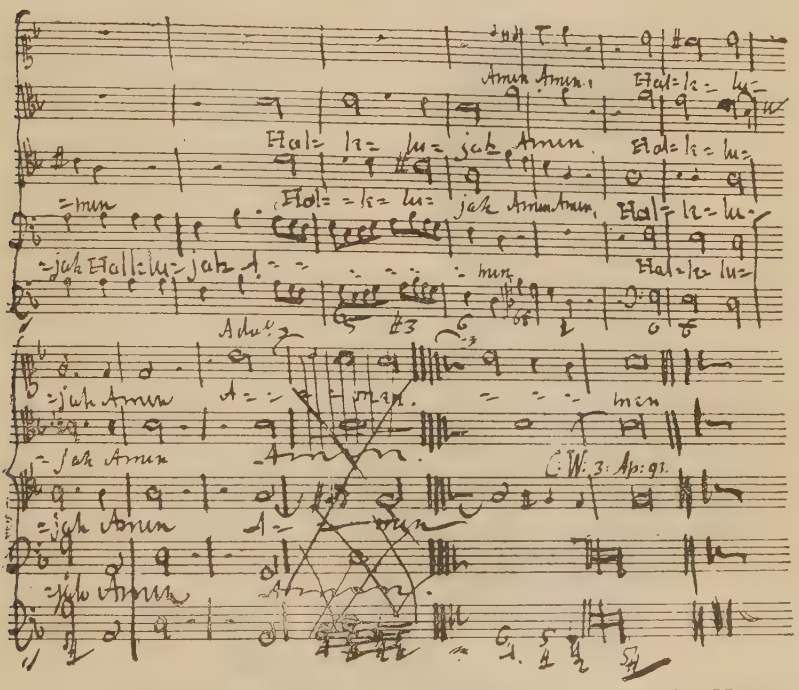
OLD FOUNDRY CHURCH, LONDON, ENGLAND.

experience. She had thought such might be the privileges of a favored few. She now, in the very act of taking the cup of Sacrament, *felt* the sense of pardon. Her son's doctrine was henceforth to her the soul of truth, and she heartily approved of his course, as reasonable and necessary. In some things, as in the using of lay preachers, she was in advance of him. Her home was, hereafter, at his house in the Foundry.

This was a half-ruined building, in Moorfields, which the Government had once used for the casting of cannon. Two friends, Mr. Ball and Mr. Watkins, asked Wesley to preach in it, and aided him in fitting it for regular worship. On November 11, 1739, it was opened for service. The foundry was thereafter the headquarters of Methodism in London. This first service in it has been assumed as the true Epoch of Methodism, and on the same day of our century, the Centennial of Methodism was observed. Wesley was fond of dating from the forming of the Holy Club, ten years earlier. Yet, his own statement is satisfactory. "Soon after the consecration of the Foundry, in the latter end of the year 1739, eight or ten persons came to me in London, and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come. This was the rise of the United Society." The evening set was Thursday, already half-sacred at Epworth, and so held by the Methodists long afterwards for social worship.

With the Moravians in Fetterlane, Wesley was getting out of sympathy. They were becoming Quietists, holding "true stillness" to be the highest religious attainment—almost like the Nirwane, "infinite sleep," of the Brahmins. They even discarded the Christian ministry and ordinances. These errors were transient, and Zinzendorf himself came to London to correct them, but, Wesley soon left them. "I long to be with them, yet I am kept from them." His reason controlled his affection, though Charles would still have remained with them, a Moravian, and not a Methodist, had not his brother and his friends made vigorous remonstrance. July 20, 1740, marks the separation of Wesley from his German brethren. It was done with love and regret. The career now opening before him was such as could not be hindered by alliances. It was peculiar; it must freely adapt itself to its new conditions, and the past must bury its dead.

In this year of 1739, came into being the "Bands." These were companies of converted men, set to watch over and help each other, which as "Classes," a modified form, exists in all Methodism. A force, felt from the beginning of the movement, now took definite form. We saw how poetry and music throve in the dear home at Epworth. Both John and Charles were poets and singers, yet Charles had the fuller endownment. He is, as we may see, the prince of sacred lyrists in our English language. Soon after their return from Georgia, the Wesleys published



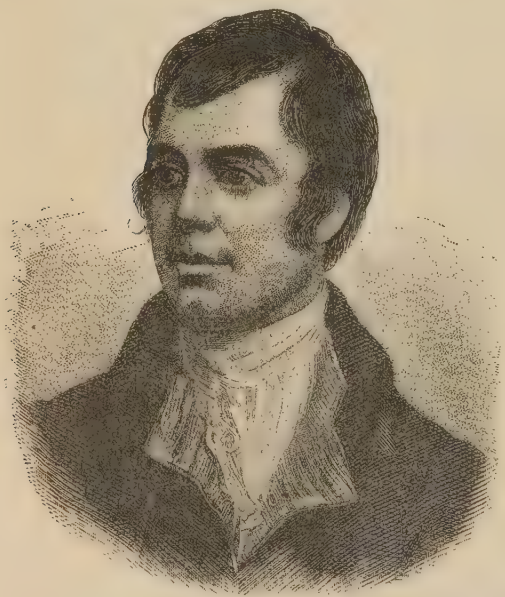
hymns. Now, in 1739, they put out three volumes of "Hymns and Sacred Poems." Like their preaching, their hymns were in season. The hearts of the people hungered for them, and they went in a blaze of popularity.

AUTOGRAPH MUSIC OF CHARLES WESLEY.
A fac-simile of a page in possession of Geo. John Stevenson.

"'Listed into the cause of sin,
Why shall a good be evil?
Sure, music long enough has been
Companion of the devil!"

So thought Charles, and it was his happy gift that he wrote

the finest of poems in a style so immediately available that they rose upon the air while the ink was hardly dry, and, after a century and a half, are sung in every land and most of the languages of the world. The Wesleyan hymns, in the chapels, served as the Liturgy in the churches. They were read one line at a time, or the verse was "lined," and the people were exhorted to sing "lustily," using "the tenor only"—i. e., the soprano. The "tenor" was made simple. The glory of the music was to be in the affections which it conveyed, and not in its "Italian trills."



ROBERT BURNS.

Thus came an era in church music. These liturgical hymns held the essence of sermons, transfigured by the poet's imagination, and glowing with his heart's affections. They prepared the congregation for the discourse, to receive it in warmth of sympathy and lively energy of understanding. In no other way could the poor, the weary and the ignorant have been roused and retained, heartened and inspired. Three editions of these hymns were at once printed, and their circulation and use was wonderful. Charles was not strictly an extemporizer in poetry, but he was as nearly so as his cotemporary, Robert Burns. Every event, many a minor incident, became a theme of sacred song, and was caught by the people while sparkling with the dews of its morning. Every phase of Christian experience—its gloom, its struggle, its victory, its peace, its joy—finds in a Wesleyan hymn some true Castalian, almost seraphic utterance. For this reason while at this date the Wesleyan sermons may be in disuse, the hymns are in all churches, and Christian hearts can never let them die.

One can now see what Methodism was, now that it had fairly passed the period of its origin. It was the result of a series of necessities. Wesley had formed no theory. His plans, like the English constitution, "were not made, they grew," as a tree grows from the earth and unfolds itself in the air. He, with Charles and Whitefield, could not do otherwise than preach. The word of the Lord was as a fire in their bones. Their endowments for its utterance were complete, and their duty was as clear as the sun in the heavens. When the churches were shut against them, what else could they do but preach in the fields? When "converted men" sought Wesley's care and guidance, what could he do but provide houses for their meetings and rules for their association? He took no step forward until necessity compelled it; no step backward did he ever take. Nothing dim and distant affected him; he cared only for what lay close about his feet. The future, with him, bore its own burdens, which he did not care to foresee. Southey says, that when Methodism was now entering its career, like a ship upon unknown seas, Wesley did not know to what his plans were leading, what institute his societies might yet form, what men would rise to help him, or what resources would supply his needs. He only knew that the mist of the future would lift and roll away in its time, and that God's own cause would not fail of God's own support. Least of all, did he dream of disloyalty to the English Church. All England held no man more reverent of its authority and order, though the more reverent he was, the more rudely he was treated.



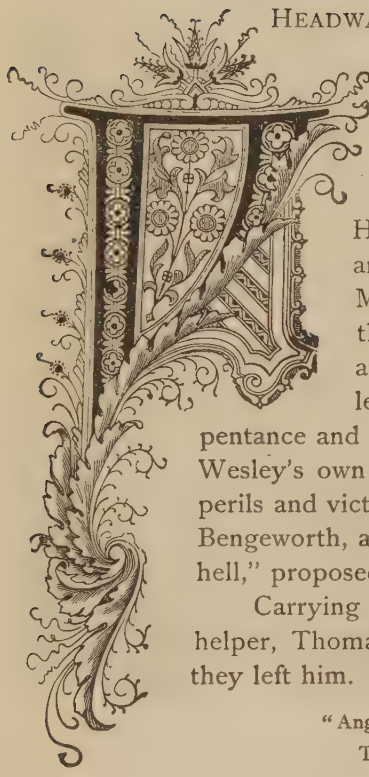
WESLEY'S TEA POT.
Presented to Wesley by Wedgwood, the famous Potter of Staffordshire.



NEWCASTLE, ENGLAND. (*From a rare print.*)

CHAPTER III.

Headway of Methodism.—Whitefield's Separation.



NOW the labors of Wesley, having a definite center and outline, became more effectual than ever. He went far and wide, preaching daily, and on Sunday, usually, four times. Mobs were always assailing him, but they usually softened down to quiet attention; the loudest and most violent being often brought to tears, repentance and conversion. No book smaller than Wesley's own journal could give the continuous perils and victories that came with the days. At Bengeworth, a mob "with tongues set on fire of hell," proposed to duck him.

Carrying him to the bridge, himself and his helper, Thomas Maxfield, singing all the while, they left him. He sang, loud and clear:

"Angel of God, whate'er betide,
Thy summons I obey."

Then, while hundreds gathered respectfully, he discoursed from, "If God be for us, who can be against us?" "Never did I so much feel what I spoke. The word did not return empty." He became used to the warfare. Nearly every day brought a conflict, and conflict meant victory. In 1742 he visited Epworth, after seven years of absence. The Wesleys were gone—only his



WESLEY PREACHING ON HIS FATHER'S TOMB.

father's tomb remained. Not allowed by the curate to preach in the church, he stood, at six in the evening, upon his father's tombstone, and preached "to such a congregation as, I believe, Epworth never saw before." A week later he preached at the same place, "to a vast multitude gathered from all parts,"

hardly able to leave, after three hours' discourse. "O let none think his labor of love is lost because the fruit does not immediately appear! Nearly forty years did my father labor here—he saw little fruit of his labor; but now the fruit appeared."

Charles had, among other places, been preaching at Newcastle, where John had made entrance. "I was surprised. So much drunkenness, cursing and swearing, even from the mouths of little children, do I remember to have heard in so little time." He began to sing, and fifteen hundred gathered. At five, "I never



TOMB OF SAMUEL WESLEY (RESTORED) IN EPWORTH CHURCH-YARD.
(From a photograph taken in 1877.)

saw so large a number of people together. My voice was strong and clear, yet it was not possible for half to hear, though I had them all in view."

Visiting the place, after Charles had met with success, Wesley began (it was midwinter, and in that high latitude!) to preach at five in the morning. He was gratified with the results in the place. Having one pound, six shillings, in hand, he began the largest "preaching-house" in England, apparently the third of the series. The entire cost was at least seven hundred pounds.

A Quaker, who had heard of the work, wrote: "Friend Wesley, I dreamed I saw thee surrounded with a large flock of sheep, which thou didst not know what to do with. My first thought, when I awoke, was of thy flock at Newcastle. I have enclosed thee a note for a hundred pounds, which may help thee to provide a house." By such supplies the building rose, and it was called "The Orphan House."

While the stream flowed on, it widened. Some debts had

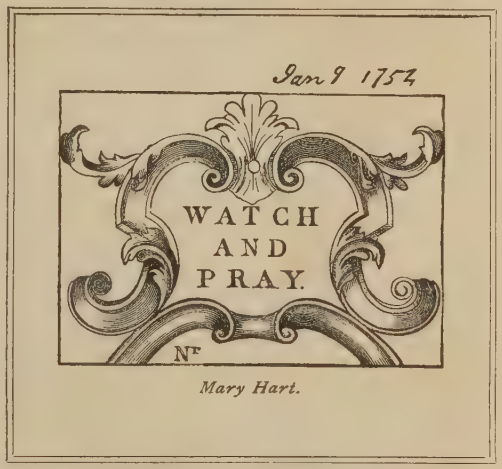


OLD NEWCASTLE ORPHAN HOUSE.

been incurred at Bristol. Wesley was consulting how to pay these, when one said; "Let every member of the Society pay a penny a week, until all are paid." "But many are too poor to do it." "Then put eleven of the poorest with me. I will call on them weekly, and, if they can give nothing, I will pay for them. Each of you do the same." It was done. These collectors found some members who were behaving badly. "It struck me immediately, 'this is the very thing we have wanted so long.'" The

spiritual interest was then made the foremost. The collectors were to make weekly inquiry of each one's religious welfare, and report the same; then to receive the penny. Soon it was arranged for them to meet him—now called their leader. Thus arose the Class, with its leader and weekly meeting.

Wesley was told of his people at Kingswood meeting, and spending the night in prayer and praise, as early Christians had done in their Eves, or Vigils, "I could see no cause to forbid it." He proposed to meet with them "on the Friday nearest the full moon, when we should have light; desiring that only they would meet me there who could do it without prejudice to themselves and their business or families. Abundance of people came, and I began preaching between eight and nine. We continued beyond the noon of night, singing, praying, and praising God." Thus was the Watch-night introduced among the usages of Methodism.



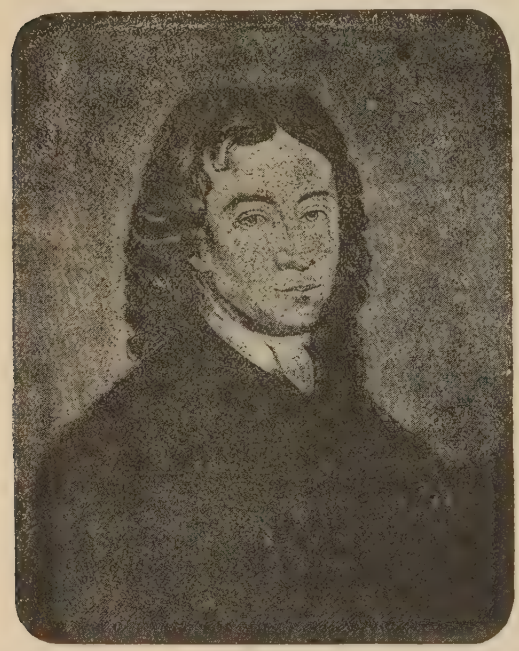
SPECIMEN OF LOVE FEAST TICKET.

There were tares among the wheat. To separate the vile from the good, Wesley determined to talk in person, once in three months, with every member of the Societies. To those of whom he saw no reason to doubt, he gave a ticket, bearing the receiver's name; as much as to say, "I believe the bearer hereof to be one who fears God, and works righteousness."

These tickets were renewed each quarter, and were, in fact, letters of commendation. He was afraid that his people might come to think, "there is no work of God, but among themselves." To prevent such bigotry, he devoted one evening a month to reading what God was doing in other lands and in other denominations. For still closer mutual care, he arranged the Bands (already mentioned) on a basis of close sympathy and confidence. These have, in later days, dropped out of the system,

though Wesley said, "Where there is no band-meeting there is no Methodism." What are called Holiness meetings in England, now take the place of Band meetings, though general Band meetings are still held in Yorkshire and other localities. Thus Methodism was, in Yorkshire, fully developed, and its distinctive features appeared.

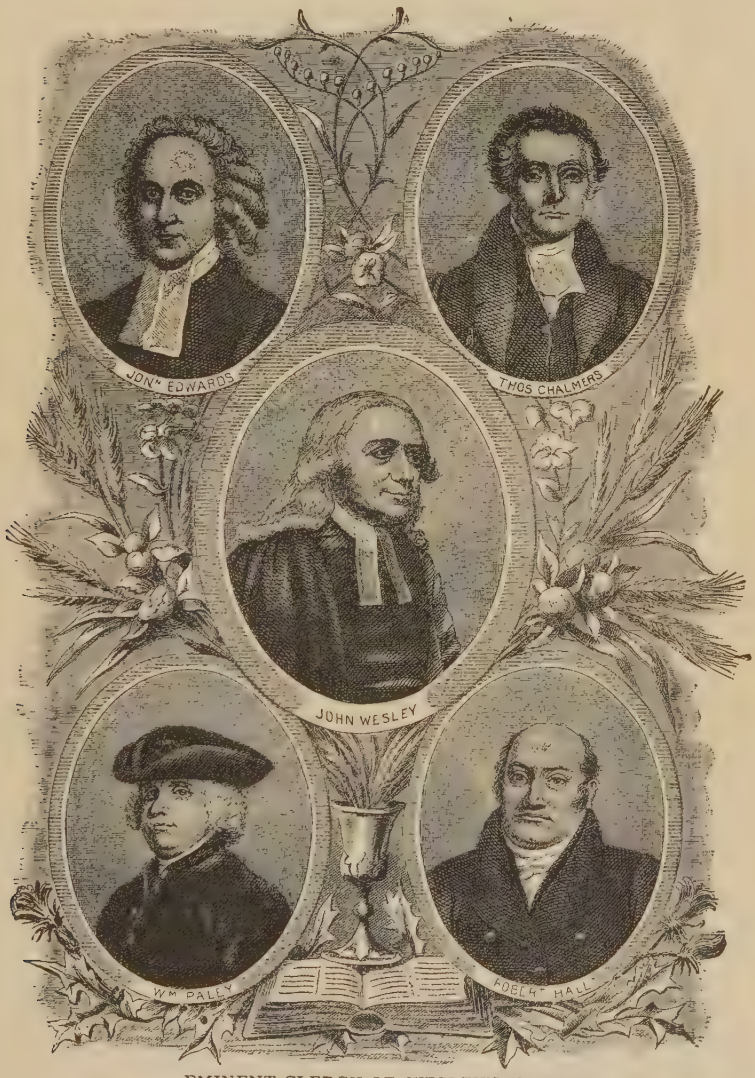
One sees that here is more work than one man can do, and helpers were already in the field. John Cenick, a layman, was set over the society at Kingswood, to pray and to expound Scripture, not to preach, in Wesley's absence. Maxfield began to do the same, at the Foundry, in London. John Nelson, in Leeds and places near there, was working as mason by day, and holding meetings at night. The lay ministry was already at work, protecting and enlarging what Wesley's labors had begun. Howell Harris was at work in Wales. Taylor, a servant of the Earl of Huntington, encouraged by the Countess, was addressing large gatherings in the heart of England. Samuel Deacon went from his hay-field to hear the preaching, and soon was himself a preacher. Thus England was feeling the stir of a new evangelism, and Methodism was rapidly coming to the form which it has, in the main, preserved.



JOHN CENICK.
Photographed in 1887 from the only known portrait of him.

Meanwhile, George Whitefield, the great orator of this wonderful trio was again in America. Landing in Philadelphia, in November, 1739, he stirred the city most wonderfully. People of all creeds crowded the churches, and, after his departure, such was the impulse from his visit that for a year public service

was held twice daily and four times on Sunday, while twenty-six societies held social prayer. From the Market House, he could be heard across the Delaware, and the crews on the river caught his words distinctly.



EMINENT CLERGY OF WESLEY'S TIME.

Going to New York, he stopped at Princeton, where Tennent and others had begun the education of pastors. Nassau Hall was a log building, twenty feet square! He was at once in hearty

sympathy with the good men toiling in this day of small things. He assured them that the work was of God, and would not come to naught. They gave him the degree of A. M. They were aided with money given by Methodists, and President Davies was a correspondent and admirer of Wesley. "Though you and I may differ in some little things, I have long loved you and your brother, and wished and prayed for your success." Whitefield was for a week in New York. Preaching to sailors, he introduced a storm and a shipwreck so effectively that, at the climax, they sprang to their feet and cried, "Take to the long-boat!" So were they swept along by his dramatic power.

He went to his Orphan House, in Georgia, but soon returned up the coast to collect money for its support. He found the impressions, made by his recent visit, fresh and lasting. Already new churches had been formed, and new laborers raised up. Returning to Savannah, he made yet another northward tour, landing at Newport. All New England was astir. In Boston, the Puritan divines welcomed him, and the city was moved—high and low of the people—the faculty and students of Cambridge, the masses from the country, all thronged to hear him; and twenty thousand heard his farewell discourse, under the trees of the Common, where, nearly fifty years later, Lee preached the first Methodist sermon in Boston; where Hastings, still later by a century, has been fined and imprisoned, for the same simple act!

He visited the great Edwards at Northampton. At New Haven the Governor heard him, and said, amid his tears, "Thank God for such refreshings on our way to heaven!" After a tour of seventy-five days, and a hundred and seventy-five sermons, he was again in Savannah, with seven hundred pounds gathered for his enterprise. Never before, or since, has mortal tongue so stirred the hearts of men in America, and its influence was long felt—is still felt.

After a year and a half, Whitefield returned to England. The painful event now draws near when Wesley and Whitefield, like Paul and Barnabas of old, "parted asunder." They differed on points of doctrine on which men in the present imperfection of their faculties can never wholly agree, and of which we can never be too thankful that they are not essential to salvation.

On matters of experience the great orator and the great organizer were of one heart and mind. Faith, pardon, renewal, holiness, and the witness of the Spirit, these things they both knew and preached. It was things back of these that Whitefield felt rather than stated. The limited nature of atonement, the fore-ordination that knows and fixes the elect, the final perseverance that ensures salvation, these were like an instinct with Whitefield. At least his reasoning upon them was loose and hasty. He saw multitudes unsaved who were, by nature, as good as himself. Why should he have salvation, unless by the special grace of election? His joy and hope was in his firm trust of life in heaven. How could that hold without final perseverance? Thus Whitefield's doctrines were taken from his feelings. Of logic he was not a master.

Wesley was a logician. He severely traced each doctrine to its consequences. He held that a limited atonement, making salvation impossible to some, was grievously at variance with the universal call; that final perseverance was hurtful to good morals. Here is not the place for this question of the ages, the solution of which is beyond mortal power. Would that all who differ might differ as these men of God have given an example!

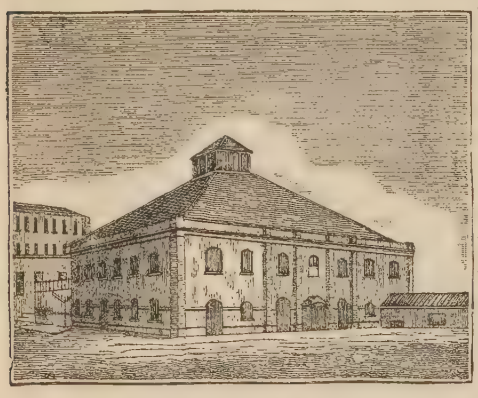
Whitefield writes; "God himself, I find, teaches my friends the doctrine of election. If I mistake not, my dear and honored Mr. Wesley will be hereafter convinced of it also." Wesley replies: "When His time is come, God will do what men cannot —make us both of one mind." They were always one in heart, and each took his own way with sentiments of true and tender affection for the other. Their parting was not then to be regretted.

During Whitefield's New England tour, perhaps by his visit to the great Edwards, his Calvinism had grown stronger. Wesley had, meanwhile, been obliged to dismiss Cenick from Kingswood for dissent from his own views of redemption. This school at Kingswood, Whitefield had begun, but Wesley had built, and, of course, was controlling. He carefully stated that Cenick was dismissed for disorder, not for the promulgation of the doctrine of election, a course incompatible with Wesley's ideas of charity. "There are several predestinarians in our societies, both at London and Bristol, but I never

yet put any one out of either because he held that opinion."

But Wesley was obliged, before Whitefield's return to speak against the Calvinistic doctrines. His discourse on Free Grace was sent to Whitefield, who published a reply.

Returning to London, Whitefield had a sad welcome. A letter of his, against Wesley's views, had been circulated at the Foundry door before service. Wesley, in the desk, before the eyes of all, tore his copy to pieces, and the congregation did the same. Still, there was a bitter feeling against Whitefield. He called on Charles, and they wept and prayed together for unity. Yet he firmly said that himself and the Wesleys were preaching two Gospels, and he could not give them the right-hand of fellowship. He retracted his wish and promise of peace. His glowing oratory now served him sadly, and he preached against the Wesleys by name, and declared his own views rudely, even in Charles' presence. Wesley visited him many times, but no reconciliation could be had. Wesley affirmed that the Methodists who held General Redemption did not wish to separate. "Whitefield might have lovingly held particular redemption, and we, general, to the end of our lives."



WHITEFIELD'S TABERNACLE.

From a lake in the Rocky Mountains flow two currents in opposite directions. Each waters its own region, and at last both meet in the Gulf. So Methodism, from the Church of England, in which Whitefield and the Wesleys were priests, took its divergent courses. There was as yet no distinct organism. All that could be seen was the flow of a general movement "to spread Scriptural holiness throughout these lands."

It is now difficult to tell the story of Methodism as a unit, even on English soil. We must trace the two branches, first one a little way, and then resuming the other. Let us follow Whitefield. His friends rallied about him, and built his famous

Tabernacle. Crowds came; Harris came from Wales to help him, as did two of Mr. Wesley's former helpers. He and Wesley were soon in cordial feeling, exchanging pulpits, and all things fell out for the furtherance of the Gospel. "My brother and I conferred with him every day," writes Wesley. "May you be blessed in bringing souls to Christ more and more!" wrote Whitefield to Charles. "Our Lord exceedingly blesses us at the Tabernacle." So they dwelt in unity, and there the blessing lay on them like the dew of Hermon.

Whitefield now entered upon three wonderful years. He had no desire to found a sect or formulate a creed. He knew his own strength and weakness, and he knew his own calling to be as a preacher. He was invited to Scotland, to receive instruction in Church order and the League and Convenant, such as "England had revolted from." He told them that he was busy with interests more important. He found them sternly set against his fellowship with the English Church, but he preached in many a kirk "from two to seven times a day," and a blessing was on his labors. On a second visit, he was fully appreciated. Arriving at Cambuslang, he preached three times on the day of his coming, the last sermon being from nine in the evening until eleven, and then another preached until one in the morning, while the fields resounded all night with prayer and praise. The people fell like soldiers in battle. Twenty thousand and more met for a great sacrament. All day twenty clergymen administered, while there was preaching to those outside the sacramental tents. At night, Whitefield spoke to the mass for an hour and a half with marvelous power. In the morning he spoke to near as many, while thousands were bathed in tears; some wringing their hands, others almost swooning, others crying out and mourning over a pierced Saviour. "Such a universal stir I never saw before." There were never many Methodists, by name, in Scotland, but the whole country felt the spiritual energy of Methodism.

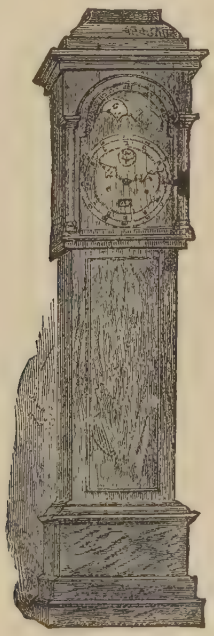
The greatest triumph of the Gospel, from Whitefield's lips, was on Moorfields, at Whitsuntide. At the May holidays, then occurring, "the devils held their rendezvous, and I was resolved to meet them in pitched battle." Another such a day has not been known in all the Christian centuries. Starting early, he found, at six o'clock, ten thousand people waiting for the sports

to begin. "I had got the start of the devil." He drew the whole multitude around his field-pulpit. He again entered the field at noon, when thirty thousand were swarming over it. "It was in full possession of Beelzebub." Players, puppet-showmen, exhibitors of wild beasts, drummers and trumpeters, were furiously plying their vocations. "Great is Diana of the Ephesians," was his text, and he boldly opened the battle. Loudly and clearly he told them the story of their sins, and called them to the Saviour. The fight was fierce. "Stones, dirt, rotten eggs, dead cats, were thrown at me!" "My soul was among lions." He was undaunted, and the throng of lions "were turned into lambs." At six he was again upon the field. "I came and I saw—but what! Thousands and thousands more than before." Satan was present in hot wrath. A harlequin, performing near by, was deserted when Whitefield's black robes were seen. "I lifted up my voice like a trumpet, and many heard the joyful sound." Then the wild crowd surged up, and a comic performer, who, with the rest, complained that the preacher was ruining his business, got upon a man's shoulder, and coming near Whitefield, tried to strike him down with a long, heavy whip, but tumbled down with the violence of his own efforts. The mob then induced a recruiting sergeant, with drum and fife and train of stragglers, to march through the crowd before the pulpit. "Make way for the King's officer!" cried Whitefield shrewdly. The crowd parted, and the sergeant with his little pomp and circumstance marched through, and the ranks closing behind him furnished an unbroken audience. Then "roaring like wild beasts," and forming a solid column on the margin of the field, they proposed to sweep straight through and bear the preacher along with them. With a long pole for a standard, with drum and shoutings, on they came. Then, quarreling among themselves, they dropped the pole and the head of their column melted away, many joining "the besieged party." When the tumult, like the sound of many waters, drowned Whitefield's voice, he, with those around him, would sing until the host was hushed to hear. So he held his ground now preaching, now praying, and now singing, until night came upon the field. He then went to the Tabernacle, where the voice of rejoicing and praise was lifted up for the victory of the day. A victory it was, indeed. The vice and misery of London, that seemed born for

crime, were bravely met when in their wildest mood, and souls were won from their throngs. From persons that day convicted of sin, a thousand notes came to him requesting prayers, and of these, at one time, three hundred were taken into his society. Many sought marriage, who had been living together sinfully, and many on the road to the gallows were turned to become good citizens.

Bad as the crowd was, it was still human and of like passions as those who came to church. Through Whitefield's rare gifts as a vehicle, the spirit touched their moral sense. Strange that Whitefields so seldom appear! Yet in our day these masses of London are reached by many appliances then unknown, and Spurgeon's labors, for instance, may fairly rank with Whitefield's.

Whitefield was still in his meridian of strength. He traveled in England and Wales, preaching more than twelve times a week to audiences of rarely less than ten thousand.



WESLEY'S CLOCK.



SELINA, THE COUNTESS OF HUNTINGDON.
(From the Engraving by A. H. Ritchie.)

CHAPTER IV.

The Countess of Huntingdon.



METHODISM was the help and blessing of the poor, and the common people received it gladly; yet it was not confined to the poor. "Not many wise, not many mighty, not many noble," became active in its toils, yet it was not left without witness as to its power to reach and bless even those in the highest station. King George III. was a member of a Methodist class, at Windsor.

Selina, daughter of the Earl of Ferrers, and of remote royal lineage, was born four years later than John Wesley. She married the Earl of Huntingdon, whose tastes were for a life of retirement. Her brother was Earl of Chesterfield, "the first gentleman of his century." The loss of several children was effective in giving her feelings a religious turn, which the sisters of her husband the Ladies Hastings, tenderly encouraged. One of these had aided the Methodists at Oxford; another became the wife of Ingham, a Methodist preacher. The Earl was anxious over his wife's feelings, and called Bishop Benson, who had ordained Whitefield, to counsel and restore her. Unequal to the task, the Bishop regretted his ordaining the preacher. "Mark my words!" said the Countess "on your dying bed you will re-

flect upon it with pleasure." Years after, the Bishop, dying, sent to ask Whitefield's prayers and made him a handsome offering of money. The Earl died of apoplexy, and his Countess entered upon a career of Christian usefulness hardly equaled in all the history of the Church. She met Wesley, and, as his labors became more distinct, she cooperated with his branch of Methodists. He often preached to the noble and courtly company at her residence in Donnington Park. She said of his "Christian Perfection:" "It is absolutely the most complete thing I know; the doctrine I hope to live and die by." She chose Whitefield and his Calvinism as nearer to her views, but she was the warm, harmonizing friend between the great laborers, so dearly did she love them both. She brought it about that one Sunday Whitefield preached and Wesley aided at the Foundry, and on the next, Wesley preached at the Tabernacle, Whitefield assisting, while at the end of the service twelve hundred took the Lord's supper at the hands of both. Harris aided the Countess in this work of harmony. She writes: "Thanks be to God, for the love and unanimity that have been displayed. May the God of peace unite us all in the bond of affection!"



GEORGE III.
From the Drawing by R. Corbould.

This noble lady's part in Methodism, must have its place in every history of the movement, and it may as well now be traced. At her London mansion, the resort of the fashion and aristocracy, she invited Whitefield to address her courtly circle. He became her chaplain, and the hero of Moorfields had a hearing from the noble and eminent, the highest audience in the land.

Wesley was delighted. "They will not let us come near them." The polished Lord Chesterfield said: "Sir, I will not tell you what I shall tell others, how much I approve you;" and he had the Evangelist preach in his own private chapel at Bretly Hall. His wife and her sister embraced the faith. Had he but done the same! He would not at the close of his brilliant life have written: "I have not been as wise as Solomon, but I have been as wicked, and I can as truly say, "all is vanity and vexation of spirit."

Hume listened with pleasure and surprise. Horace Walpole was able to resist only by extra triflings of his restless wit. Bolingbroke, the arch-infidel, heard with approval, and his brother, Lord St. John, embraced the faith of the preacher. To all this brilliant circle, Whitefield was as direct and earnest of appeal as in all other places, and his word was with divine power. The Countess of Suffolk, the reigning beauty of George Second's Court, Pope's "Good Howard," was under a sermon thrown into an agony of conviction, and declared that the sermon was aimed at herself alone. Thus high and low were sharing the same gracious visitation from above, and the truth had trophies from every grade of society.



LORD CHESTERFIELD

The Countess went on with enlarging zeal for sacrifice. She sold her jewels; she gave up her equipage, and reduced her hereditary expenditure, and gave to the service of religion more than half a million of dollars. She fitted up halls and theaters for chapels, and built new ones, both in city and country. Eminent clergymen, as Toplady, author of "Rock of Ages," her own kinsman, Shirley, Joseph Benson (not the Bishop,) and Fletcher,

aided her plans, and shared her liberality. Often she made in person extensive tours in company with noble ladies and prominent evangelists, giving to the labors of these among the people that charm so potent in England—the presence of nobility. What was better, she gave her sure faith and her ardent prayers.

Dividing England into six districts, she sent one of her best laborers into each, bidding him preach in every place, large or small, not already "canvassed," and by this system she had at her death reached almost the entire Kingdom.



TREVECCA COLLEGE.

She could build chapels faster than she could find preachers. In an old castle where the Lords of Snowdon had lived before Wales was conquered, at Trevecca, she opened a school for clergymen, in a building which had some time been used by Howell Harris as his school. Chesterfield and other noble friends aided her in the work, for her own income was always overdrawn. She had Wesley's approval. Writing to Fletcher, she so stirred his soul with her wise and generous plans, that he dreamed of them

in the visions of the night. James Glazebrook, at work as collier near Madeley, Fletcher's home, appeared before him as the first student. With the morning light Glazebrook was at Fletcher's door, himself restless with a kindred vision! He was a Christian of seven years' experience, of no mean gift in song and prayer, and of sense and judgment above his station. This first student of Trevecca justified its founding. After a long and useful life he died as Vicar of Belton.

Their was no lack of students in his train; Fletcher became president, and Joseph Benson, the fourth Methodist Commentator, whose family names coincides with that of the Archbishop of Canterbury but is not eclipsed by it, took charge as head master. No test of doctrine was at first established, but in 1770, Arminian doctrines were excluded, and both Fletcher and Benson were dismissed from the college. True conversion and devotion to the work of the ministry, whether in the Church or elsewhere, were the leading requirements. The Countess gave them board, tuition and a "yearly suit of clothes."

This lady, like Wesley, never dreamed of separation from the church of her ancestors, and of her heart. In later years however, she was legally compelled to make avowal of dissent, in order to control her chapels, and make them serve their intended purpose. Thus, "Lady Huntingdon's Connection," became distinctly a Dissenting Church, and Calvinistic in doctrine. It still survives as a small body.

At her death at eighty-four, after forty-four years of Christian labor, in widowhood, she held sixty-four chapels; and, after giving twenty thousand dollars in charities, she left for the support of these the remainder of her estate. Her last words were, "My work is done; I have nothing to do but go to my Father".

Her College now flourishes at Cheshunt. Her "Chapels," now doubled in number, since her death, have in doctrinal practice become Congregational, only that they retain a limited use of the Book of Common Prayer.



JOHN WESLEY. (HIS FAVORITE PORTRAIT AT THE TIME.)
From a portrait in possession of the family.

CHAPTER V.

The Heroic Times.



E now go back a little in our narrative. It has already been said that the moral condition of the English people was bad. That of the mining districts was worst of all, worse even than that of the London mob who assailed Whitefield on Whit Monday at Vanity Fair. Wesley early made it a rule for himself, and enjoined it upon his preachers, "to go not to those who need us but to those who need us *most*." He knew what to expect—that mobs and violence would await him. Magistrates would charge upon him the disorders that would arise; the regular clergy would count him an intruder whose presence was a reproach to their own dignified, easy-going ways. In fact, toils, troubles, death, were in the road, but the people were perishing in their sins and there was no other mode of rescue than this.

His mother now, like a sinking luminary, brightened with a final glow his path and his courage. While he was absent from London, Thomas Maxfield, "his second helper," (Joseph Humphries being his first,) went to delivering full sermons. Hearing of it, Wesley was alarmed and hurried up to London to check such disorder. In the Foundry Parsonage his mother, like Deborah in her tent, was inquiring of the Lord. "Thomas Maxfield has turned preacher, I find," said he. "He is as surely called of God to preach as you are," was her reply. Wesley heard Maxfield. "It is the Lord," he said, and so Maxfield was first of that long procession of lay preachers who have tramped so many lands and

won so many triumphs. "Lay preachers," they were called, because they had no ordination from a Bishop's hands. They felt the moving of the Holy Ghost, and as there are times when constitutions must give way that Nations may be saved, so here was a time when church order had to give way that the Gospel might be preached. Maxfield proved an able man. Lady Huntingdon said of him: "He is my astonishment; how is God's power shown in weakness!"

Soon, within hearing of the joy and worship of the throngs in the Foundry, *Mrs. Wesley* serenely passed to the "sweet



Base of Tomb. The Grave.

BUNHILL FIELDS CEMETERY,

Showing approach to and the grave of Mrs. SUSANNA WESLEY, also the tomb on the base of which Wesley stood to preach his mother's funeral sermon.

societies" on high. She asked her children to sing, at the moment of her *departure*, "a psalm of praise to God" that she was now to be with Christ. John and five of her daughters mingled their voices in the sweet, sad exercise.

Helpers now arose, and soon twenty-three were itinerating, following the example of their untiring leader.

A remarkable man, John Nelson, appears. He had been religiously reared, he was happy in person, family and estate,

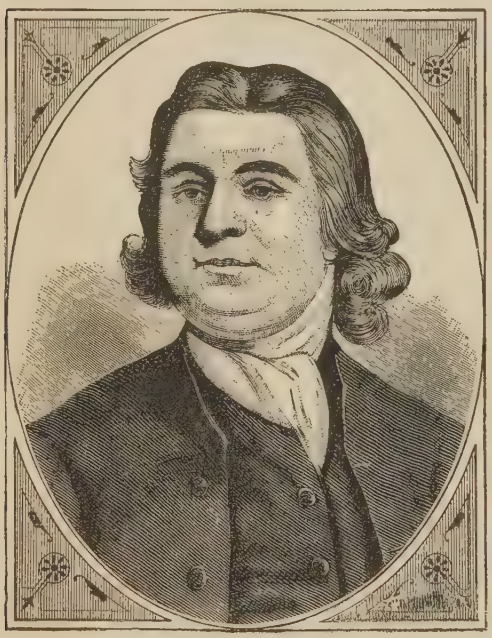


MRS. SUSANNA WESLEY IN OLD AGE.

From a portrait in possession of the family.

after the modest standard of a mechanic, a stone-mason. He found that he could not live by bread alone. His hungry soul grasped strangely after problems of good and evil, of life and destiny, and he spent hours after work in noble longings and inward discussions. He was sure that true religion would relieve these wants, and towards this his anxieties all turned. But how to find it? He was already of high morality, but far from rest.

His fellow workmen jeered and insulted him without disturbing his strange calmness. Only when they took away his tools to be given back when he should consent to drink with them, did he fight them until they agreed that he was better let alone, for "he had as brave a heart as ever Englishman was blessed with." Going from his home at Birstal to work in London, he visited, on Sundays, Church and Chapel, Quaker quiet and Romish ritual, but nowhere did he find relief. He had resolved to abide by the Church and plod along in the dark, when Whitefield's sermons at Moorfields gave him a new, strange shock. He could not sleep, unless to awake from dreadful dreams with sweat and shivering. Then Wesley came to preach at the same place. At first sight of him Nelson felt that this man could finish for him what Whitefield had begun. "This man can tell the secrets of my breast; he has shown me the remedy for my wretchedness, even the blood of Christ." Wesley's sermon seemed to be all for him. He was not long in coming to the peace which he so long had been seeking. His simple comrades thought him ruined.



JOHN NELSON.

They thought he was going too far, his business would suffer, his family would starve. "His having heard Wesley would be the ruin of him." "I blessed God that Wesley was ever born. I learn from him that my chief business in this world is to get well out of it." The family that lodged him wanted to be rid of him, for mischief would come of "so much praying and fuss as he made about religion." He prepared to leave. Then they thought: "What if John is right and we wrong?" One said: "If God has done for you anything more than us, show us how we may find the same mercy." He took them to hear Wesley, and not in vain.

Nelson was working on the Exchequer building. On the ground that it was a National edifice, the contractor required him to work on Sunday. "The King's business requires haste." Nelson's answer was that he would not work on the Sabbath for any man in England, except to quench fire or to do something as needy of instant help. "Then thou shalt lose thy place." "I would rather starve than offend God." "What hast thou done that thou makest such an ado about religion? I always took thee for an honest man and could trust thee with five hundred pounds." "So you might, and have never lost a penny by me." "But I have a worse opinion of thee now than ever." "Master, I have the odds of you there, for I have a much worse opinion of myself than you can have."

John kept his place, and neither he nor his fellows worked again on Sunday.

He wrote to his wife and kindred in Yorkshire, urging upon them the life that he was now leading. In the joy of his new mind, he fasted that he might give the value of his dinner once a week to the poor. He hired a comrade to hear Wesley, and this man declared it the best deed ever done for him, for it brought himself and his wife to the Saviour. Glorious dreams came now in which John Nelson in his flush of strength always conquered Satan! Once in his dreams he saw Satan dashing among the people as a huge red bull. He bravely grasped the monster's horns, threw it on its back and trod upon its neck! John Nelson is of the style of Aidan, the apostle of North England a thousand years before, a brave high-hearted man, equal to any emergency. So kind, so strong, so clear of head and

generous of temper, witty and fearless, he was the hero of the lowest classes, and Southey, the poetic historian, gives the stone-mason a warm admiration.

He founded Methodism in Yorkshire. Returning to Birstal, he began to work for the saving of his own kindred, His first converts were his two brothers, an aunt and two cousins, and these cost no little effort, for at first they thought John deluded of the devil and were not easily argued out of that.

He then read the Bible, which grew brighter to his mind, spoke and prayed with those who came into his own house. Soon his house became too small, and standing in the door, he spoke to outsiders as well. There was a conversion every day; drunkards became sober and the Sabbath was kept; the face of the village was changed. Wesley heard of Nelson and came to help him. To his surprise he found a preacher and a congregation, and took both into his growing system.

Our Story has already told a little of Wesley's work in Newcastle. It was really after this visit to Nelson that he began regular operations there. The plowshare of the Gospel was never driven into a wilder soil. He at once began the erection of a chapel, and in all the region of the colliers the work of grace went on. "It continually rises," said he, "step by step."

Now, too, he was a week in Epworth, preaching from his father's tombstone to throngs that filled the church-yard, the drunken curate forbidding him the pulpit.

A queer incident shows the nature of the work. Some angry opposers procured the arrest of a few Methodists, and these were taken before a magistrate in a neighboring town. "What have they done?" The accusers had prepared no legal charge. One found his voice and said: "Why, they pretend to be better than other people, and, besides, they pray from morning till night."

"But have they done nothing else?" "Yes, sir," said one, "they *converted* my wife. Before she went among them she had such a tongue, and now she is as quiet as a lamb." "Carry them back, then, and let them convert all the scolds in town," and the parties were sent out of court. In every place the converts became blameless and harmless.

Methodism had now reached the time when it must declare itself in an intelligible form, that its own people and the world

might know its nature and its purposes. It was already founded. Chapels had been built; preachers were rising; all the distinctive usages of the societies had come in sight. A platform was now necessary, that all might clearly know what was required of its members.

Now appears Wesley's genius for statemanship. His declaration—The General Rules of the United Societies—for simplicity,



JOHN WESLEY'S STUDY IN THE ORPHAN HOUSE, NEWCASTLE.

accuracy and adaption, has no superior among like documents in Church or State. It is still the nucleus of Methodist law and usage, and with almost no amendment is vital in all Methodist communities. It contains no formal doctrine, but it is full of the plainest duties. In the American Churches, it is usually read once a year in every society, and it can no more be superseded

than the Christian life of the New Testament which it so faithfully represents.

Such a society, it says, is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation and to watch over each other in love, that they may help each other to work out their salvation. Members are arranged in classes of about twelve, one of whom is styled the leader. He meets them weekly to inquire, to talk of their soul's welfare, and to receive their gifts for the support of the society, and these he duly passes on to the stewards and preacher.

Only one condition of entrance to the classes is established—a desire to flee from the wrath to come, and to be saved from their sins. This desire will be shown, first, *by doing no harm.* Then comes a remarkable transcript of Christian morals:

"By avoiding evil of every kind, especially that which is most generally practiced." Then follows a partial list of these evils, such as before Wesley's eyes were wasting the resources and lowering the civilization of England; such as mar social order and ruin human souls in all land and ages. "Drunkeness, the buying or selling of spirituous liquors or drinking them, unless in cases of extreme necessity." Here Wesley was far ahead of his time, and, even in our day, so long after, we see the truth hardly more clearly than he. Fraud towards the State: buying or selling goods that have not paid the duty, the matter in which men are so easily led to quibble, is by name forbidden. "Borrowing, without a probability of paying, or taking up goods without a probability of paying for them." How lofty the Christian sense of commercial honor! Then comes solemn admonition of things in which a lively conscience must always be the judge, and the conscience must be enlivened by the Holy Ghost, in order to judge rightly: "Doing what they know is not for the glory of God; as the putting on of gold and costly apparel, the taking of such diversions as can not be used in the name of the Lord Jesus: the singing those songs or reading those books that do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasures on earth." If these things seem severe, so is the regimen of Christianity itself a self-denial and a self-control, and if here is a military sternness of discipline, so are Christians called to be soldiers.

After this statement of things not to be done, comes the suggestion of active, positive goodness. Doing good of every kind to the bodies and souls of men—feeding, clothing and visiting; reproving, instructing and encouraging; "trampling under foot that enthusiastic doctrine that we are not to do good unless our hearts be free to it;" *i.e.*, *unless we feel like it.* Especial good must be done to them of the household of faith, "because the world will love its own, and them only;" employing them preferably to others, buying of one another and helping each other in business. Diligence and frugality, patience and meekness are illustrated and enjoined.

Thirdly, come attendance on all the ordinances of God—such as public worship, the ministry of the Word, either read or expounded, the Lord's Supper, family and private prayer, and fasting or abstinence. "These are the General Rules of our societies; all of which we are taught of God to observe, even in His written Word, the only rule of our faith and practice; and all these we know His Spirit writes on truly awakened hearts." Then follows a solemn and affecting statement of the treatment of those who observe not these Rules. There is no trial or expulsion. "He hath no more place among us; we have delivered our own souls."

These simple rules are not for doctrine, but for behavior. They were for those who were born to a creed; who were assumed to be already members of the Church of England, as the Wesleys themselves were. They were to promote piety under the creed, and inside of the Church, nor was there ever a Church organization in which these rules would not be as salutary as in the English Church. They guide to good citizenship, to good church-fellowship, to active benevolence and to personal piety. "O," says Wesley in his Journal, "that we may never make anything more or less the term of union with us, but the having the mind that was in Christ, and the walking as He walked!"

Following these Rules came, in 1743, the definite beginning of the circuit-system. He found that it would never do for himself and his helpers to ramble, to touch and go, leaving the impression made to the unsettled chances of the future. He at once "resolved not to strike one stroke in one place where he could not follow up the blow." Himself was still an explorer, and some of his helpers served as pioneers, but if in any place he saw proofs of good, he fixed a simple plan by which, at a fixed time,

a given man should preach there. Thus the itinerancy unfolded the circuit-system, which seemed early to assume the harmony and regularity of the very solar system in the sky.

Strange physical effects were frequent under his preaching, and at Newcastle they were now specially frequent. He examined these closely, but they puzzled him and he never clearly solved them. Who indeed has yet solved them? They are of the many things that baffle human philosophy. He found that the people affected were in perfect health, were free from all physical tendency to convulsions.

It was under the preaching or in meditation upon it that they dropped down, lost their strength, and usually had violent pains. Such affections (often called "the power") have attended the Gospel in America, and have not been confined to Methodism. Mr. Wesley saw no physical cause of these things and he was sure that they were not of God. He therefore assigned them to Satan, as mimicking the work of God to discredit it, or as teasing those who would come to Christ. He carefully states all the symptoms, phenomena and sequel of the cases, but the cause perplexed him. Charles was wiser and, sure that much was counterfeit, he laid his hand firmly on these disorders and was little troubled with them, "and the Lord was with us." Charles was now called to the test of his heroic temper. John had preached in Leeds, afterwards a great center of Methodism, and, on his return to Bristol, Charles went north to Wednesbury and Walsal. Here, as he preached from the steps of the market-house, a mob came in like a flood and stones flew around him, often hitting but not hurting him. He was driven from the steps but he regained them three times, finished his sermon, and was pronouncing the benediction when a final rush swept him off. He gave thanks to God and passed unhurt through the midst of the rioters.

Charles was a poet, calm, longing, sensitive and often melancholy. His lofty sense of duty took precedence of his fears and his imagination flamed into glorious, heroic emotion, when peril was around him, and he was invincible. He wrote as he had often felt and seen:

"Yea, let men rage, since Thou will spread
Thy shadowing wings above my head;
Since in all pain Thy tender love
Will still my sure refreshment prove."



Painting by C. Reis. SHEFFIELD, ENGLAND. (*From a rare print.*) *Engraving by W. Wallis.*

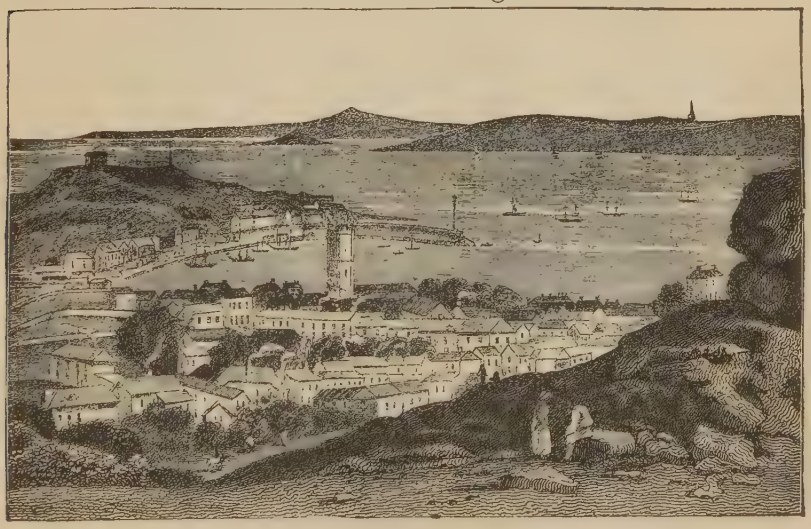
This hymn was inspired at Sheffield, where he came from Walsal and where "hell from beneath was moved to oppose us."

"The floods began to lift up their voice," at his entrance. A military officer led the mob. Stones flew, hitting the desk and people, so that Charles announced that he would go out and face the foe in the field. He gave the furious officer, who had "the whole army of aliens" at his back, a tract of John's "Advice to a Soldier," and then, while stones were hitting him in the face, he prayed for the King and went on with his sermon. He then prayed for sinners as servants of the devil. The officer drew his sword, forced his way through the crowd, and, presenting his weapon at Wesley's breast, swore revenge for such insults to the King, his master. Wesley opened his vest and, with his eye on his fiery foe, said quietly: "I fear God and honor the King." The captain quailed, and returning his sword to its scabbard, he vanished from the scene. Wesley went to a friend's house, but the mob came howling on. All the mobs he had seen "were as lambs to these." They set to pulling down the preaching-house "while we were praying and praising God. It was a glorious time with us, and many found the Spirit of Glory resting upon them." The rioters went on all night, trying to break the door and tearing down one end of the house. Charles calmly slept. "I believe I got more sleep than any of my neighbors."



CHARLES WESLEY IN THE MOB AT SHEFFIELD.

He was expounding at five the next morning and preached later in the town. After he went from the chapel the mob left not one stone of it upon another. They afterward followed him, broke in the windows of his lodging, and proposed to tear it down. Weary but fearless, he "fell asleep in five minutes in the dismantled room." He sank into the nursing of sleep, that knits up the ravelings of care, with the words: "Scatter Thou the people that delight in war!" At five the next morning he comforted his brethren and went on to other places of toil and danger. It came to his knowledge that the clergy of Sheffield had caused this mob, so denouncing Methodism as to make the people think that whoever even killed them was doing God service.



ST. IVES.

At St. Ives, where he was preaching soon after, and which became a strong center of Methodism in the west of England, a mob broke the windows of the chapel, tore up its seats and carried away everything but its stone-walls, while Charles looked on silently. When they fiercely swore that he should preach there no more, he at once began to proclaim the Great Redemption. They lifted their clubs upon him, but, strange enough, never struck him. They beat and rudely trampled even the women present, but these and all were full of enduring courage. After an hour, the crowd fell into a quarrel of their own, broke the head of their own captain, the town-clerk, and left Wesley and his

people giving thanks for ability to keep the field until victory came. At Poole, a church-warden headed the mob and drove Wesley and his hearers out of the parish, and there on the church-record stands, to this day, the bill paid for liquor furnished on the occasion! Surely there was need of reformation! And, amid the yell of mobs, Methodism came into Cornwall to stay. These miners were men of courage and sincerity, and Methodism has among them a list of saints and heroes, many of whom continue unto this present.

Soon after this John Wesley, with Nelson, came to the same region. Nelson worked at his trade by day and helped Wesley

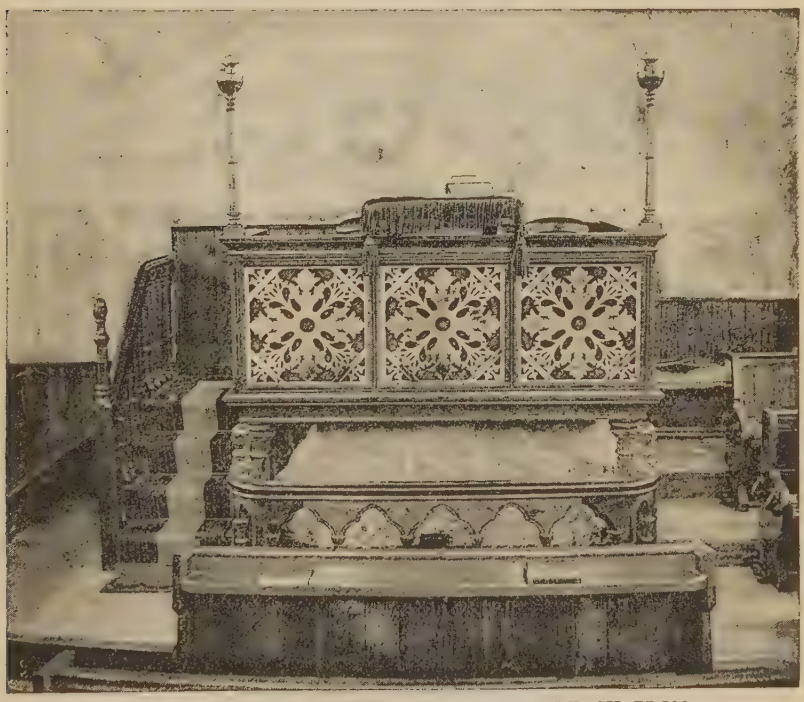


WESLEY AND NELSON PICKING BLACKBERRIES.

at night. For three weeks of service, they slept on the floor. "Wesley had his great-coat for a pillow; I had Burkitt's Notes on the New Testament for mine," says Nelson. One morning about three o'clock Wesley turned over, and, finding Nelson awake, clapped him on the side: "Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but one side." They were seldom asked to eat and drink. Once Wesley stopped to pick blackberries. "Brother Nelson we ought to be thankful

that there are plenty of blackberries, for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think that we can live by preaching?" Nelson said: "I know not what they may think; but one asked me to eat something as I came from St. Just, when I ate heartily of bread and honey." Wesley said: "You are well off; I had thought of begging a crust of bread of the women where I met the people at Morvah, but forgot it till I had got some distance from the house."

All this has long since changed in Cornwall. Even then it



PULPIT BUILT ON ROCK WESLEY USED TO PREACH FROM, WESLEY ROCK CHAPEL, CORNWALL.
From a photograph taken in 1887.

was cheered by the hearty zeal with which the Gospel was welcomed. On his last morning with them Wesley was waked between three and four by throngs of miners under his window, singing as they waited for the sermon at five.

Nelson remained to serve these hopeful societies. Wesley now followed where Charles had been at Walsal and Wednesbury

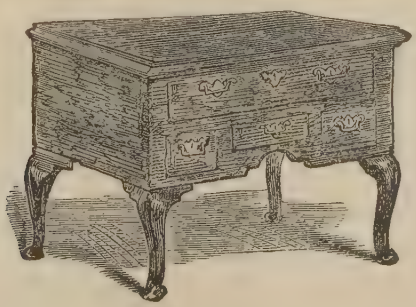
in the "Black Country." A mob bore him in the night and a violent rain, to a magistrate in town and to another two miles away; neither would rise from his bed. Another mob, led by an Amazon, took him from the first, the leader knocking down several men in his defence, until she was herself overcome. A man aimed blows with an oaken staff at Wesley, any one of which would have killed him, but strangely not one hit him. He was then struck on his breast and mouth, but felt no pain. He calmly watched the mob, crying, like the roar of waters, "Knock his brains out! down with him! kill him at once! crucify him!" "No, let's hear him first," cried others. He broke out aloud into



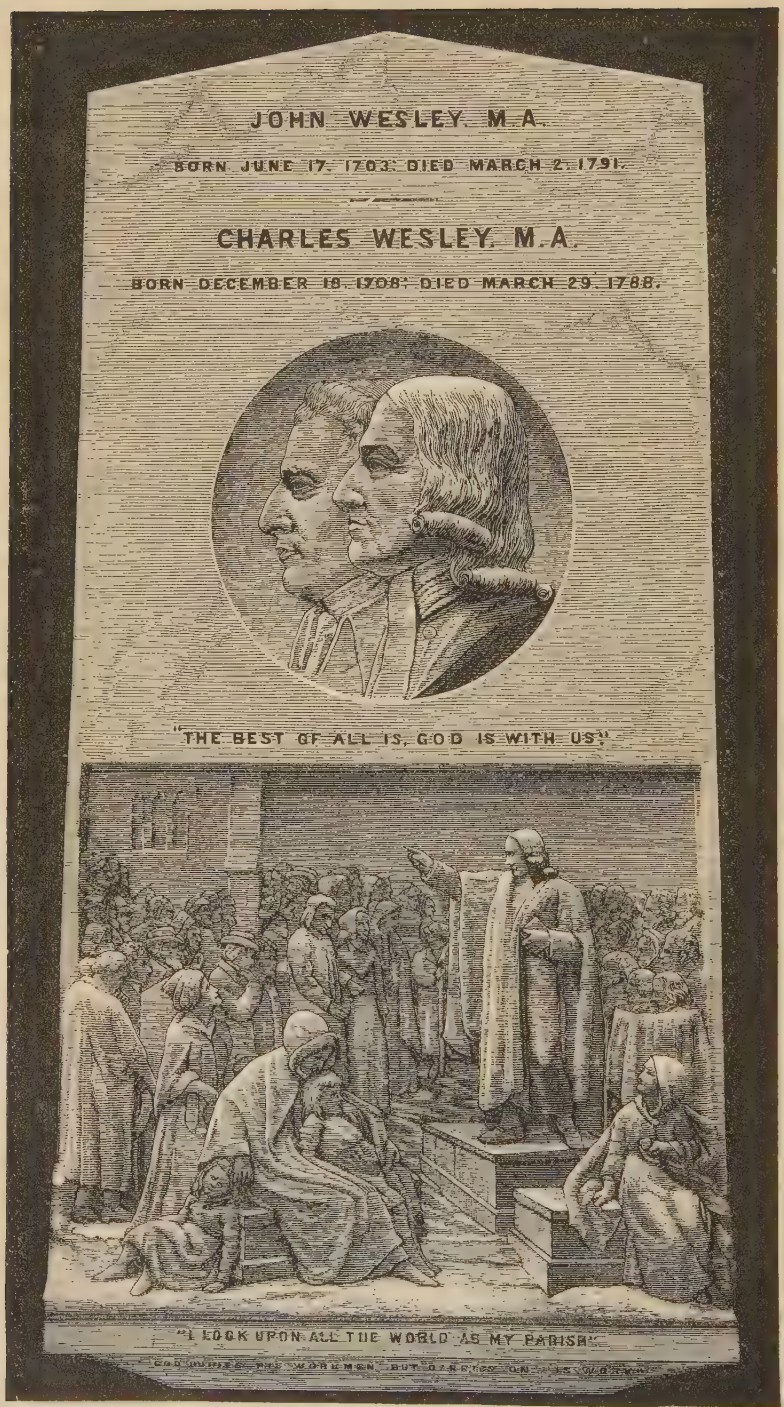
WESLEY AND THE OSTLER.

prayer. The leader, a prize-fighter, was overawed and suddenly said: "Sir, I will spend my life for you; follow me, and not one soul here shall touch a hair of your head." A butcher took effective hold of four or five of the rioters; others turned protectors, and all together opened the way and guarded Wesley to his lodgings. The captain of this mob was, from the moment of his turning, in deep grief for his doings. He soon joined the society he was bent on destroying. "What do you think of my brother?" asked Charles. "Think of him—that he is a man of God; and God was on his side, when so many of us could not

kill one man." So the plowshare of the Gospel subsoiled society. The clergy and the magistrates usually opposed it and approved the mobs, but all these outbreaks drew the attention of the common people. Wesley and his now forty-five itinerants felt the crisis to be upon them. This was no time to flinch from their calling. When minds were alert and mobs were rife, impressions fresh, deep and lasting could be made. Up and doing! Peter Martin, an old inhabitant of Helstone, who was sexton of the parish church for sixty-five years, used to tell a story of Wesley's determination and courage. This man was ostler at the London Inn, and as Wesley's coachman did not know the country so far west, he had to drive him to St. Ives. When they reached Hayle, the sands which separated them from St. Ives were covered by the rising tide. A captain of a vessel came up, and begged them to go back at once. Wesley said he must go on, as he had to preach at a certain hour. Looking out of the window, he shouted, "Take the sea! take the sea!" Soon the horses were swimming, and the poor ostler expected every moment to be drowned; but Wesley put his head out of the window. His long white hair was dripping with the salt water. "What is your name, driver?" he asked. "Peter," said the man. "Peter," he said, fear not: thou shalt not sink." At last the driver got his carriage safely over. Wesley's first care, he says, was "to see me comfortably lodged at the tavern;" he got warm clothing, good fire, and refreshment for his driver; then, totally unmindful of himself, and drenched as he was with the dashing waves, he proceeded to the chapel, where he preached according to appointment.



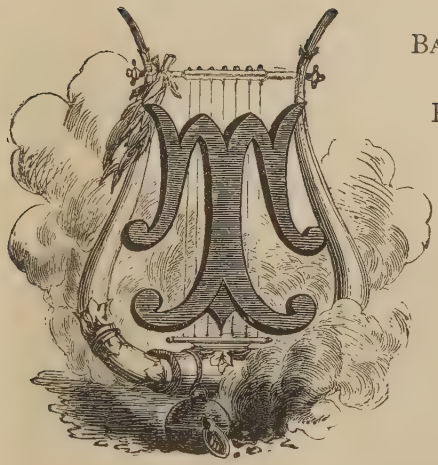
WESLEY'S TABLE.



MONUMENT OF JOHN AND CHARLES WESLEY, IN WESTMINSTER ABBEY.

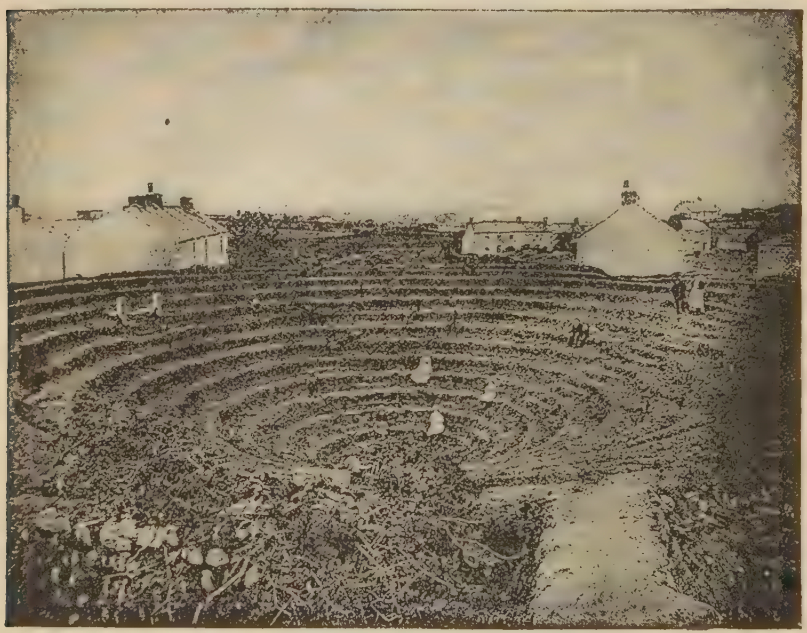
CHAPTER VI.

Battles and Victories.



HE strife grew no cooler. Charles Edward Stuart, grandson of James II., who had in 1688 been driven from the English throne, tried to regain what his grandfather had lost. With seven men he landed on an island of the Hebrides. The Scotch of the North rose to help him, but the battle of Culloden brought his effort to a bloody end. Among the stories that ran about Wesley, one was that he was an agent of the Pretender, a Romanist in disguise, amply supplied with money to aid in the ruin of England. This gave a new pretense to the mobs and Walsal and Wednesbury were roused again. The houses of Methodists were wrecked, and personal violence most shamefully indulged. Proprietors threatened to discharge their workmen if they refused to join the mob, and for a week the villages for four or five miles were actually in civil war. The same proprietors promised to check the mob if the Methodists would sign a pledge never to receive or invite a preacher. Not one would sign! "We have lost our goods; we can now lose only our lives; we will not, to save them, wrong our consciences." It was printed in London that these "disturbances" were because the Methodists "upon some pretended insults from the Church party, had risen against the Government." Wesley knew that was a lie, and he

hastened to face the mob. He found war, indeed. The mayors and magistrates of a dozen towns, from Dudley to Birstal, were hounding the mob to riot. Only here and there a Quaker had done anything to help his poor brethren. Wesley's presence did wonders; his people took joyfully the spoiling of their goods, and did not render evil for evil. Wesley's spirit rose. "The rocks melted" under his preaching, and some of his finest hymns, sung now for their poetic merit, but then as very war-songs, were composed amid these storms. In Cornwall, too, the chapel at St. Ives was destroyed. Wesley went there and found with joy



GWENNAP PIT, CORNWALL. From a Photograph taken in 1887.

that his people were faithful. Some of the converts had been the roughest men of the region. They now came to suffer for the faith, and they endured with patience and courage. There was a public fast, for fear of a French and Spanish invasion. Wesley heard, that day, a sermon in which his Methodists were denounced as traitors and enemies of England. At sundown he preached at Gwennap. This is a natural amphitheatre, which had for him the charm of a natural temple. "I stood on the wall in the calm, still evening, with the setting sun behind me, and almost an

innumerable multitude before, behind and on either hand. Many likewise sat on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly what I read: 'The disciple is not above his Master,' and the rest of those comfortable words which are day by day fulfilled in our ears." Down to his old age he preached once a year in Gwennap. He says of his vast gatherings there: "I think this is one of the most magnificent spectacles to be seen this side of heaven. No music is to be heard on earth comparable to the sound of these many thousand voices, all harmoniously joined in singing praises to God and the Lamb." So Wesley held, in these trying times, the conquests which we saw him making in Cornwall.

Some of his preachers were now taken as soldiers, among them John Nelson. He had been having his full share of trials and triumphs. At Nottingham, a sergeant of the army said to him, with tears: "Sir, in the presence of God and all this people, I beg your pardon, for I came on purpose to mob you; but, when I could get no one to assist me, I stood to hear you and am convinced of the deplorable state of my soul; I believe you are a servant of the living God." He then kissed Nelson and went away weeping. At Grimsby the parish clergyman hired a drummer and supplied liquor to the mob, until they destroyed the house where Nelson was stopping. Before it was over, the drummer with tears threw away his drum and melted under the sermon. At Leeds he stayed awhile, hewing stone by day and preaching at night. At Birstal, his home, the lying rector reported him as a vagrant, and he was arrested to do duty in the army. A townsman offered five hundred pounds for his exemption, but in vain. "I am as able to get my living by my hands as any man in England, and you know it," said he to his accuser. To his weeping friends, he said, as he marched off: "God hath his way in the whirlwind; only pray for me that my faith fail not." At Bradford he was put in a dungeon under a slaughter-house. "It smelt like a pig-sty, but my soul was so filled with the love of God that it was a paradise to me." Even there he made the usual impression. A soldier offered to answer for him, and an enemy of Methodists secured him a bed. People outside handed him food, water and candles, and joined in his hymns. He shared their bounty with his fellow-prisoners. His wife and young children came. She

said, through the hole of the door: "Fear not; the cause is God's, for which you are here, and He will plead it Himself. He that feeds the young ravens will be mindful of me and the children.



WESTMINSTER ABBEY.

He will give you strength; He will perfect what is lacking in us, and bring us to His rest." Nelson answered this brave woman: "I cannot fear either man or devil, so long as I find the love of God as I now do."

He was sent to Leeds. He thought of the Pilgrim's Progress, for hundreds in the street gazed at him through the iron gate. Offers were made to bail him out, but in vain. At night a hundred persons worshiped with him in the jail. He was taken to York, where "hell from beneath was moved to meet him," so was Methodism hated there. As armed troops guarded him through the streets, people shouted from streets and windows as if one who had laid waste the Nation were captive. It was to him "as if there had been none in the city but God and me!"



"WESLEY'S VINE," OXFORD, SHOWING HIS STUDY WINDOW.
(From a Photograph taken in 1887.)

He admonished the officers when they swore, and they cowered before his eye and word. The corporal, who dressed him for parade, shook as if he had the palsy. He said he would bear arms as a cross, but would not use them. To fight was not agreeable to his conscience, and he would not harm his conscience for any man on earth. He had a word for all who approached him. He preached to a great company who wished to get his views, and they said: "This is the doctrine that ought to be preached, let men say what they will against it."

A young ensign put him in prison for preaching and for rebuking his profanity. "It caused a sore temptation to arise in me, to think that a wicked, ignorant man should thus torment me, and I able to tie his head and heels together. I found an old man's bone in me; but the Lord lifted up a standard, when anger was coming on like a flood, else I should have wrung his neck to the ground and set my foot upon him."

After three months Lady Huntingdon procured his discharge, and he went to his spiritual warfare.

Now fell the first martyr to Methodism. Thomas Beard, a preacher, was in Nelson's regiment by a like process. He was brave, but his health failed and he died in hospital, where "he still praised God continually." "Servant of God, well done!" Wesley was deeply affected by his death, and Charles wrote upon it two of his best hymns.

It was in August of 1744 that Wesley preached his last sermon before the University at Oxford. "I am now clear of the blood of those men." He remembered that on that day in 1662, the century before, his ancestor, John Westley, had, with two thousand clergymen, been turned from parish, house and home. "I am only hindered from preaching, and that in a kind of honorable manner; it being determined that, when my turn came next, they would pay another person to preach for me." They respected his general character. They little thought they were getting rid of the most illustrious man that Oxford has ever produced. Wesley's profile, in a handsome mural monument in marble, looks down from the wall of Westminster Abbey upon memorials of men of whom he was peer, but at Oxford is shown only the room that saw his studies and his prayers.

Methodist Historical Society Southern California - Arizona Conference

CHAPTER VII.

The First Conference.

RAPIDLY and widely was the work of Methodism extending. No very definite plan had yet been framed for the work of the itinerants, and to Wesley, with whom order was instinct, some broader provision seemed necessary. Circuits might clash with each other; men might vary from uniformity in doctrine, and even practice and discipline in the societies might decline. To meet the need of the case he wrote to several clergymen and to his helpers, asking them to meet him in London and give him "their advice respecting the best method of carrying on the work of God." This produced the First Methodist Conference. It opened in the Foundry on Monday, June 25, 1744. The Lord's Supper was on the Sunday administered to its members, and on the Monday morning Charles preached before them. There were present besides the Wesleys, four regular clergymen of the Church. These were John Hodges, Henry Piers, Samuel Taylor and John Meriton. Of lay preachers there were Thomas Maxfield, Thomas Richards, John Bennet and John Downes. These good men felt the importance of their errand in this gathering. They looked upon themselves as come to lay the base of what

building might rise, whose magnitude they could not foresee. They therefore, as wise master-builders, proceeded in simplicity and sincerity of mind. They inquired "as little children who have everything to learn." "How far does each agree to submit to the unanimous judgment of the rest?"

This most serious question, which still involves Methodist freedom, was answered. "In speculative things each can submit only so far as his judgment shall be convinced; in every practical point, so far as we can without wounding our own consciences."



THE FIRST CONFERENCE.

"Shall we be afraid of thoroughly debating every question that may arise?" "What are we afraid of? Of overturning our first principles? If they are false, the sooner they are overturned the better. If they are true, they will bear the strictest examination." The proceedings of the Conference, carefully preserved, show that these first principles of free, fearless discussion were not violated. After an interval of prayer, the next question was: "What shall we *teach?*" next "What shall we *do?*" The first related to theology. Here all dogmatics are avoided. These were already

amply given. Only the doctrines relating at once and directly to personal religion, without which one cannot be saved, were considered. Care was taken to define Repentance, Faith, Justification, Sanctification and the Witness of the Spirit. These are still the "Five Points" of Methodism, and nothing unrelated to these was discussed. "What shall we do?" Secession from the church found no favor, but "How far is it our duty to obey the Bishops?" was a hard question. "In all things indifferent; and, on this ground of obeying them, we should obey the Canons as far we can with a safe conscience."

The General Rules were approved. Directions as to the best methods of preaching were given, such as have never since been improved. In every sermon the lay-preachers were: first, to invite; second, to convince; third, to offer Christ; then to build up.

Wesley was still slow to extend his lay-ministry. His heart was fondly hoping to see the fire now kindled, warm the clergy of the Church. "We believe that the Methodists will either be thrust out, or will leaven the whole Church." Both these things have been done! "Can we have a seminary for laborers?" There was no money but the decision was affirmative: "If God spare us till another Conference."

At that next Conference it was asked: "Can we have a seminary for laborers yet?" "Not till God gives us a proper tutor," was the answer, then. These educational longings were worthy of a movement that began in a University. They foreshowed the vast educational system, that counts to-day in one branch of Methodism, in one country, more than a hundred institutions of learning.

Lady Huntingdon entertained the Conference. Wesley preached in her mansion from: "What hath God wrought?" introducing her system of household sermons, that made her London residence a chapel, Two of Wesley's clergymen took part in the services, and his four lay-preachers sat with them, their peers in calling if not in churchly order.

On Friday the Conference adjourned. The work before them was not yet to organize an ecclesiastical body. It was to bring men to Christ, to create a body of sincere believers and practical workers. Providence would guide the future.

Wesley now felt called to a defense of his opinions and prac-

tices in a wider and more lasting manner. His Earnest Appeal to Men of Reason and Religion is eloquent, bold and thoughtful. It speaks of facts, plain to all eyes. There had come in five years a great reform in England. "Christ is preached, and sinners are converted to God." The inference, therefore, cannot be denied, that "God is now visiting His people." He defends his open-air preaching. "For preaching inward salvation, attainable by faith, we were forbid to preach any more in those churches where, till then, we were gladly received. We now declare the grace of God, who dwelleth not in temples made with hands, in all places of His dominion. We declare it wherever a door is opened, nor dare we refrain." He turns upon the regular clergy. "There are among yourselves ungodly, unholy men. A clergyman, so drunk that he can scarcely stand, may (as at Epworth) in the presence of a thousand people set upon another clergyman, of the same Church, both with abusive words and open violence. Where, then is your zeal against these?"

This book had its effect, but Wesley's power was in his daily labor, bringing the people to the Saviour, and framing them into Christian order and fellowship.

"By their fruits ye shall know them." Charles, now going to Cornwall, where persecution had just raged so fiercely, writes, "What an amazing work has God done in one year!" The preacher, with five or six sermons a day, could not meet the demand for preaching. The morals of the whole people had improved. At a jail delivery, not one felon was found in prison; a thing utterly unknown before. A wrestling match was given up, "all the Gwennap men being struck off the devil's list, and found wrestling against him, and not for him." At the amphitheater he spoke for three hours, "yet knew not how to stop," to thousands on its green slopes. All the societies were growing, and where persecution had been fiercest, "our Lord rides on triumphant."

The wars of the Continent, in which England was now involved, "the war of the Austrian Succession," called for soldiers. Preachers and members were impressed for the service. In Cornwall, John Wesley was arrested. When the arresting party found they had a gentleman and a clergyman, they excused him for a day, and never again troubled him. That evening, he was, while preaching, dragged away, "for his majesty's service," but

was soon returned and completed his sermon. The next day a mob assailed him at Falmouth, and his escape was narrow. But in the midst of alarms, he was amazed at the success of the truth. "I never remember so great an awakening." Soon he writes, "We are here in a new world, as it were, of peace, honor and abundance; how soon I should melt away in this sunshine! but the goodness of God suffers it not."

Nelson, too, at York, where he had been impressed, now preached with great success. His manner touched the soldiers. One day, an officer who had come to pull him down, while others threw squibs at him, knelt on the ground, with tears, to beg prayers for God's mercy, declaring that he would lead a new life.

This leads to Methodism in the army. The soldiers were of the worst classes, vagrants, and dangerous men in part, and the officers were wicked. ("Our army swore terribly in Flanders," said Uncle Toby.)

Methodist soldiers from Wesley's societies at once began to preach in camp. Six or seven, with often a thousand hearers, were doing there the work of Wesley and Nelson, and hundreds were converted.

John Evans, in the heat of battle at Dettingen, devoted his life, if spared, to the service of God. He found an old Bible in a baggage-wagon, and a Methodist soldier who showed him the way of life. He opened two preaching places in Ghent, and "preached and lived the Gospel" until his death in the battle of Fontenoy. Military life brings out character in strong development; and two of these soldiers claim a brief notice. The soldier who led John Evans to Christ was John Haine. He was a nervous, sad-hearted man, and went as dragoon for relief in the excitement of war, but between its excitements came deeper despondency. Bunyan's "Grace Abounding," helped him. He read, he fasted, he prayed seven times a day. At length "the Lord took away my sorrow, and filled my soul with peace." Then his sorrow came back, but, before he left for the seat of war, light returned. He fought seven hours at Dettingen, and in the carnage, "my heart was filled with love, peace and joy, more than tongue can tell."

Sampson Staniforth then came with his regiment. He was a desperate man, who up to twenty-five had never uttered a prayer,

or known what the Bible is, or had a religious thought. He went into the war for its wild, reckless freedom. In his regiment was a sad man, Mark Bond, who read and prayed much and drank no rum. He believed himself forever lost for blasphemy, and he had entered the war, hoping to be killed, and thus avoid sui-



BATTLE OF FONTENOY.

cide! This sorrowful soul found under the words of Haine and Evans the peace of God.

He felt at once strangely and strongly drawn towards the terrible Staniforth. The latter being thus led to the soldiers' meeting was, for the first time, conscious of religious thoughts.

"I was knocked down like an ox." Bond had a piece of an old Bible. "I can do better without it than you;" for this man, whose constant cry now was for God's mercy, had never read a passage in his life. Soon he saw "the Saviour on a cross amid parting clouds," and "all my guilt was gone." The champion was converted; ten, at least, of his comrades went with him. Soon three hundred soldiers were in the societies, and seven were preaching. Tabernacles were built in the camps, and Haime bravely said, "I have now three armies against me: the French, the wicked English, and one of devils." Even the officers and their families were drawn to the preaching.

At Fontenoy, May 1, 1745, forty-six thousand men entered the dreadful battle. Staniforth prayed for grace to "behave as a Christian, and a good soldier," and as he and Bond lay on their arms after the first day of the battle, "we had sweet communion." One of the Methodists, anticipating death, as he went into the fight, said: "I am going to rest in the bosom of Jesus," and so he did. The courage of these men in battle, and their fortitude in suffering, amazed even the brave hearts around them. Clements, a preacher with one arm broken, grasped his sword with the other hand; "I will not go yet." His other arm was shattered. "I am as happy as I can be out of paradise." Evans, both legs shot away, died, praising and exhorting. Haime's horse was killed under him. An officer asked: "Where is your God now?" "Sir, He is here with me."

"Haime is gone!" cried one, as the horse fell. "He is not gone yet," called Haime. In seven hours of carnage, "I was as full of joy as I could contain." Meeting a wounded brother, covered with blood, and searching for water: "Brother Haime, I have a sore wound." "Have you Christ in your heart?" "I have; I have had Him all this day." Bond was shot in a later battle. Stout Staniforth carried him out of the fight, and his last look, as the tide of war parted them, was "with eyes full of heaven." Wesley was glad, even proud, of his soldiers. They lived faithfully and died bravely. Such as came back, like Cromwell's "men of religion" a century before, were faithful still, and the first societies in Scotland, at Dunbar and Musselborough, were formed by dragoons of Haime's regiment. Wesley found them "patterns of seriousness, zeal and all holy conversation."

Forty years after Fontenoy, at seventy-eight, died John Haime, declaring that a convoy of angels would take him to his rest. He had made full proof of his ministry.

Nearly sixty years after his conversion, and fifty years of preaching, the mighty Staniforth entered the heaven of the true and the brave.

Methodism never had victory more timely and complete than with these soldiers. The mobs of London, the colliers of Newcastle, the miners of Cornwall, the rude peasants of Yorkshire, and now the hard soldiery, felt its reviving call. Many came into a new life, and all were affected with new ideas.

The Second Conference was at Bristol, Aug. 1, 1745, but was marked by no special interest. The North of England was astir with the Pretender's war, and at Newcastle Wesley joined loyally in furthering the public safety. When it was believed that the next day the city would be attacked, he held three services of unusual power. "We cried mightily unto the Lord to spare a sinful land." That night a man, captured and strangely saved from suicide, told the plans of the enemy, which would have been fatal to the city, and the peril passed away.

This year Charles hurt his leg by slipping, and for weeks preached daily on his knees, being carried from place to place. As soon as he could use crutches, he preached twice daily. "The word of God is not bound, if I am. It runneth very swiftly."

The Third Conference, May 12, 1746, was of little importance. Wesley's preaching tours now covered all England and Wales, but he met this year only one mob. Wesley was now able to visit places remote and neglected, and there was rising a supply of able men to follow where he opened the way, and even to open the way for him. Space fails us even to name many, but we must mark the brave John Nelson. He was of the people, only wiser and stronger; he knew the people and they heard him gladly. He had become a very bishop in his own town. One who had aided in putting him into the army sent for him, and the preacher aided his old persecutor into the Kingdom of heaven, preaching afterwards, at the man's earnest wish, a sermon over his coffin.

Conflicts still awaited Nelson. At Harborough, a son of the rector led a mob, "almost the whole town," to drag the first preacher coming, by a halter, and drown him in the river. A

half-insane man stood to throw the halter; a butcher was to start the dragging. They could do nothing while Nelson spoke, so they drowned his voice with "six large hand-bells." Then the halter-man came up; Nelson then thrust back the rope, and the man fell "as if knocked down by an axe." The butcher trembled; a constable who had come to protect the mob, "turned pale," and bringing Nelson's horse, bade him "go on in the name of the Lord." "O my God, hitherto Thou hast helped me!" cried Nelson.

At Hepworth Moor, stones were thrown while he preached, but none hit him. As he left, one felled him bleeding to the earth, where for some time he lay. The mob followed him as he staggered away, with blood streaming down his back, crying that they would kill him beyond the town. He thought how his Lord was slain without the gate. A door was opened for him; a surgeon dressed his wound, and, before night, he went to Atcomb, where he was to meet the very crisis of all his conflicts.

A coach full of young men drove up to the assembly and the men showed their purpose by throwing eggs and singing songs of revel. Then the two strongest came to Nelson, one of them crying: "If I do not kill him, I will be damned." Three times he attempted an assault. The third time Nelson fell and the ruffian, putting his knees upon him, beat him senseless, opening the wound of the day before. Twenty others of the mob came to finish the deed. They picked him up in his blood, got him into the street, and a brother of the parish clergyman cried: "We will kill you as fast as you come." Eight times they felled him to the earth. Then, as he lay exhausted, they dragged him by the hair, with merciless kicking, for twenty yards, over the stones. Six then jumped on him "to tread the Holy Ghost out of him!" Pausing, they said: "We cannot kill him." "I have heard that a cat hath nine lives, but I think that he hath nine score." "If he has, he shall die this day." "Where is his horse, for he shall quit the town immediately." Order your horse to be brought to you, for you shall go before we leave you." To this Nelson said: "I will not, for you intend to kill me in private that you may escape justice; if you murder me, it shall be in public, and it may be that the gallows will bring you to repentance and your souls be saved from the wrath to come." They then tried to thrust him into a well, but a woman there knocked several of them down, and,

being recognized by some ladies passing in a carriage, they sneaked away. And these twenty, such as Fielding portrayed, of the gentry, did such exploit! The hero, a martyr in will but not in deed, rose up in strength and the next day rode forty miles to hear Wesley preach, and to tell him deeds, determined, dared and done. Nelson had preached at Manchester, in 1743, the first Methodist lay sermon. Wesley loved the mighty "Caleb."

About this time, John Thorp, a drunkard of Yorkshire, declared to his comrades that he could out-preach Whitefield. He opened the Bible at random and read, "Except ye repent, ye shall all likewise perish." It seemed to him a bolt from heaven! In terror he could not but proceed. God spoke through him, making his own hair stand on end, and binding with a spell the drunken company. After the discourse, he left the ale house and joined a society. After two years of repentance and anguish, he found peace, became a successful preacher, and "made a glorious end."

Wesley was now in full tide of labor and success. The period of peril seemed over; only toil remained. At stormy Wednesbury he preached to vast congregations, "behaving in a manner becoming the Gospel." In London, the rector of St. Bartholomews, himself become a Methodist, opened his church to Wesley. "How strangely is the scene changed! What laughter and tumult among the best, when we preached in a London church ten years ago! now all are calm and attentive, from the least even to the greatest." The vast congregation in rough Moorfields was such that "it was comfortable even to see them." At Epworth, he received the Lord's Supper in the church, but preached in the air, for reason of the multitude. "God has wrought upon the whole place." At Leeds and Birstal, Nelson's fields, only a third of his congregations could hear him. "Surely none will now ascribe this to the novelty of field preaching," after twelve years of it.

At almost every step of our story appears some new, interesting personage, like a fresh star swimming to the sky. William Grimshaw had become a clergyman "of average piety." He seldom swore grossly, "unless in suitable company," and, when he got drunk, he still aimed to "sleep it off before he got home!" He was in this shameful life visited by deep convictions, and, after



Drawing by G. Pickering. MANCHESTER, ENGLAND. (*From a rare print.*) *Engraving by T. Higham.*

years of deep anguish, he found peace in Methodist ideas before he heard a Methodist preacher or read a Methodist publication. Becoming curate at Haworth, he joined Wesley, and, in an orbit of his own, he followed Wesley's plans. "Grimshaw's circuits," served by "Grimshaw's Preachers," reached many towns in his region, and he had his classes, love-feasts and the like. His labors, even in these evangelizing years, were notable. He traveled his two circuits every two weeks, often preaching thirty times a week. In the four hamlets composing his parish, he preached four times a month, besides his regular church services; and also a meeting at his parsonage, each morning, when he was at home. He would even preach at the doors of those who neglected church. "You shall hear me at home." Under his preaching many melted and lay for dead, as so was often the case with those listening to the preachers. These latter he loved and served with all his heart. He entertained them at his house, built for them a chapel, and treated them with all humility and generosity. When Wesley or Whitefield visited Haworth, he rallied all the region, erecting a platform outside the church for the preacher, and administering the sacrament to successive throngs inside after the sermon. He, with Wesley, had some taste of the rudeness of mobs, but with both it fell out for the help of the Gospel, and Grimshaw was known as Archbishop of Yorkshire.



HAWORTH CHURCH.

Soon after this, Charles, after a most gratifying tour in Wales, where, at St. Just, after the mob had ruled, and the chapel had lain eighteen months in ruin, he quietly restored the preaching, had another terrific struggle at Devizes. Of these we need no longer speak particularly. Every battle was a scene of violence, meekness, courage, and victory.

Marmaduke Gwynne was a true prince of Wales. He lived in a stately way at Garth, with chaplain and servants, a large family, and many a guest. When Harris had preached near Garth, Gwynne, as magistrate, proposed to arrest him as incendiary, in Church and State. "But I will hear him myself before I commit him." He was deeply affected under the sermon, and "thought the preacher, resembled one of the Apostles." At the close he went and took Harris by the hand, told him his disappointment, asked his pardon, bade him God-speed, and invited him to his mansion for supper. He was a warm, generous man, helping in many ways the good work, and giving the itinerants a home and resting-place.



VINCENT PERRONET AND SHOREHAM CHURCH.

Here, April 8, 1749, Charles became the husband of Sarah Gwynne. Perronet, Vicar of Shoreham, venerable friend of all the parties, had advised the marriage. John officiated at the ceremony and "was the happiest person among us." It was a fitting and happy union. Mrs. Wesley's home was fixed at Bristol. She was in full harmony with her husband's calling and temper. She appreciated the heroes of every degree, and such as Nelson and his brethren were welcome at her house. Often traveling with her husband, she made herself dear to the women of the societies, and strengthened the hands of her husband.

Mrs. Grace Murray, a woman of culture and education added to brilliant natural gifts, had been in charge of Wesley's house at

Newcastle. She had also been his "right-hand" in organizing his societies of women, both in England and Ireland. Wesley had hoped that she would be his wife; but, while he lingered, she became engaged to John Bennet, a lay preacher. Wesley's sufferings were severe, but she was already married. Her husband left the Methodists; but, afterwards, during a widowhood of fifty years, she had class-meetings in her own house. Her dying words were: "Peace Thou givest me." Both Wesley and herself seemed to count "what might have been" as a bitter loss. He married a lady of position in London, having an ample fortune, but so ill tempered and jealous and in other ways so unsuitable as to make his marriage the mistake and misfortune of his life. She soon left his home in London and they never met again on earth. His kindness and care of Mrs. Murray, after her marriage, and his high regard for her husband, proved well his chivalrous piety.



JOHN WESLEY AT WEDNESBURY.

CHAPTER VIII.

Methodism in Ireland.

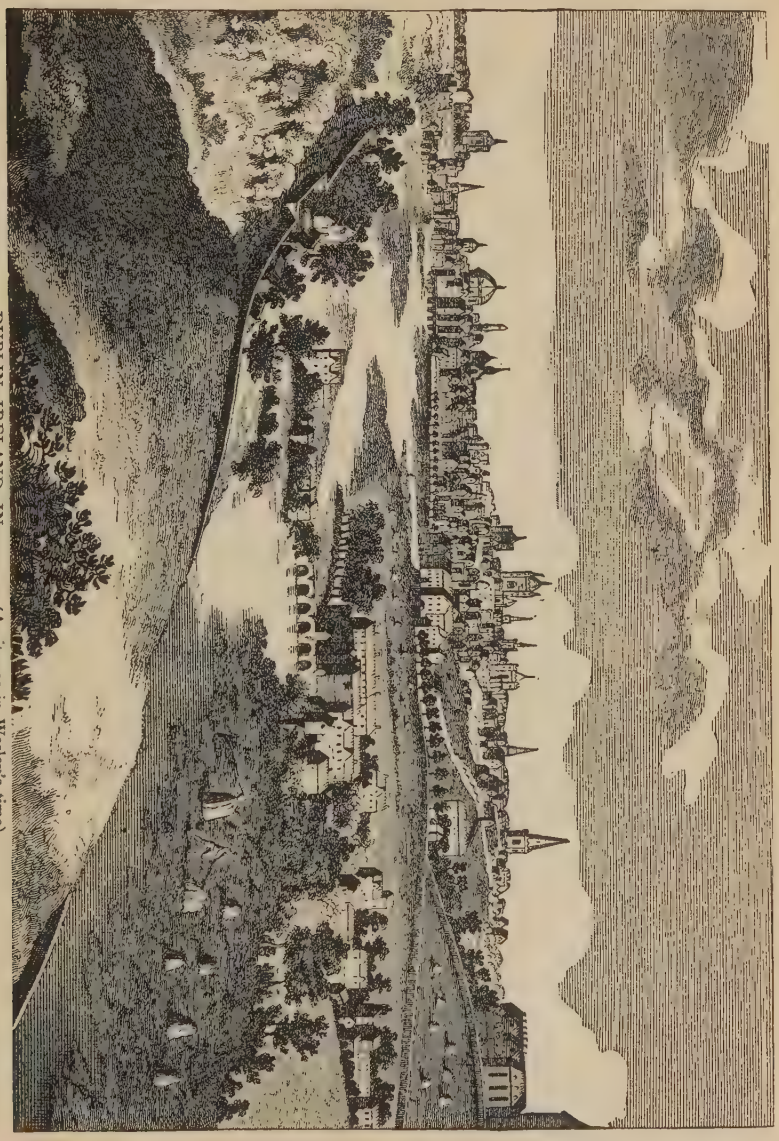
FOR three hundred years this unhappy land has been the scandal and perplexity of its rulers, the home of oppression, disorder and misery. Wesley had taken the world for his parish, and, as soon as his work was clearing itself from dangers in England, he was anxious to do something for Ireland. In 1747, he looked at the case. He found not one in a hundred of the natives had left the religion of their fathers. The Protestants were plants grown abroad. "And no wonder, when the Protestants can find no better way to convert them than penal laws and acts of Parliament!" Bishop Berkeley had already suggested that persons conversant with low life, and the Irish tongue, and the first principles of religion, might mix with the common people, get their confidence, do them good, and bring them to church. Something like this already was there in the Mendicants of the Romish Church. When Wesley, having already set at work in England what Berkeley suggested, came to Ireland, Protestantism was feeble and waning. His success we shall find but moderate, yet, without him, Protestantism would have vanished from the island.

Reaching Dublin, Aug. 9, 1747, he preached that day at St. Mary's to "as gay and careless a congregation" as he had ever seen. The curate, with the Archbishop, wished no lay preachers.



BATTLE OF THE BOYNE.

Wesley proceeded independently. Williams, a lay preacher from England, had formed a society of three hundred. Wesley found



DUBLIN, IRELAND, IN 1770. (As it was in Wesley's time)

these "strong" in the faith, docile and cordial. He preached for two weeks to crowds at the chapel, who gave him a polite hearing. He was pleased, and thought the prospect better than

in London itself. Yet he saw the need of care—"these cordial people are equally susceptible of good or of ill impressions!"

After two weeks he returned, and soon Charles came over. Meanwhile the Celtic ardor had blazed, and in a genuine Irish riot, with its noise and fightings, had wrecked the chapel, made a bon-fire of its contents, and threatened to kill the society. The mayor could do nothing; the grand jury favored the rioters. "Swaddlers" was the Irish for Methodists. It was caught from a Christmas sermon, by a popish hearer, who thought "swaddling clothes" a Protestant device to ridicule the infant Saviour. Even the children shouted this. Every day Charles preached in the parks, and one or more were killed by the mob, for an Irish mob is fiercer than an English. At last the Gospel subdued them. "I have never at the Foundry seen a congregation more respectful than on Dublin green." The prayers and sobs of the people almost drowned his voice. He preached every day, and even five times a day. He built a better chapel, and, as they came into it out of great tribulation, they had a day of "solemn rejoicing in hope of His coming to wipe all tears from our eyes."

He heard of awakenings in other places. The Irish love of song and music served him well, and even Catholic children caught and sung his hymns, or whistled his tunes. Hundreds came to be charmed by Methodist singing, who would as readily have gone to hear Caoch O'Leary, or Turlogh O'Carolan, the last Irish bards.

At Wexford, one, who with his spalpeens was to wreck a barn where a meeting was held, hid in a sack within the barn to watch and give them signal. The singing charmed him, and he *must* hear that. Then came the prayer, under which he roared out with remorse and trembling. The people thought Satan was in the sack! It was pulled off, and there was a weeping, praying Irishman! He was soundly converted. At Tyrrel Pass a great work began. At Athlone was a mob, and the dragoons interfered. At Philipstown the dragoons themselves had a society. "All turned from darkness to light." He felt that Methodism was fairly planted in Ireland.

John came over, and his Journal shows how truly he saw the Irish character. The people were cordial and polite, full of goodwill and desires. "The waters spread too wide to be deep. I

found not one under very strong conviction, much less had any attained the knowledge of salvation in hearing thirty sermons." He did not hope for any rapid success of Methodism, though he believed it was the land's sore need.

As he was preaching at Athlone, to a vast number of Romanists, their priest came and "drove them away like a flock of sheep." Wesley preached "the terrors of the Lord, in the strongest manner I was able." They ate every word, yet seemed to



HEALEY ON ATHLONE CIRCUIT.

digest none. They were an "immeasurably loving people." When he left, there was such weeping as he never heard before, still, "I see nothing as yet but drops before a shower."

Organizing Ireland with societies, he returned after three months to England.

Charles, coming over, saw all signs of prosperity, only he feared it was shallow. Of two hundred members at Cork, "all seemed awakened, but not one of them justified." "How few will own God's messengers when the stream turns!" He seemed

to read the warm, gay, changeful and fierce Irish character.

The storm burst over Cork. Hardly had Charles gone, when one Butler, a ballad-singer, with clerical gown and Bible, evidently approved by the mayor, began preaching against the Methodists. Their persons were assailed, and their houses torn down; the mayor saying that, under his rule, "the priests were protected, the Methodists not." Butler and his gangs cried: "Five pounds for the head of a Swaddler!" The grand jury threw out all depositions against the rioters, and even presented



PARSON BUTLER'S ATTACK ON THE METHODIST CHAPEL AT CORK, IRELAND.

Charles, and nine of his associates (eight preachers, and one who entertained them), as vagabonds, praying their transportation. This brought them to the King's court. Butler was the first witness. "What is your calling?" "I sing ballads." "Why, here are six gentlemen indicted as vagabonds, and the first accuser is a vagabond by profession!" said the judge. The second accuser was put under contempt of court, and the preachers cleared.

In 1750, another riot ruled in Cork, but at length came peace. A large chapel was built; Wesley was entertained at the



ENNISKILLEN, IRELAND, IN 1758.

mayor's mansion, and he was even afraid that the circuit might enervate his preachers.

Remarkable conversions occurred. In Antrim, a most vicious deaf-mute was converted, and, when the preacher came, he would run from house to house with the news. He refused to work on the Lord's day, and learning the sacred promises, and their places in the Bible, he would put his finger on them "with a wild, screaming voice, and floods of tears." Violence still broke out, and John McBurney, at Enniskillen, was the first Irish martyr, under circumstances much like those attending the fate of Thomas Beard, our first martyr in England.

Wesley declares that the Irish were the politest people he ever knew, and that courtesy in their cabins was as perfect as at the courts of London and Paris.

A remarkable man was soon raised up to the front rank of the Wesleyan worthies. Thomas Walsh, a strictly trained Catholic, but of active mind and longing heart, stood in 1749, on the parade-ground at Limerick, to hear a preacher, Swindells.

He had attained much in study, had lived by the straight rules of his Church, and yet found no rest. An older brother had become Protestant; he also, after an agony, study and discussion, did the same, and in his eighteenth year, at one in the morning, after a long interview with his brother and others, he fell upon his knees and for the first time prayed to none but God. Yet he tenderly loved his Romish friends and he found no clear rest for his heavy-laden heart. At length, in a Methodist meeting, he was set free by Him "who cometh from Edom and with dyed garments from Bozrah." Now was in Ireland a saint indeed, in this world but not of it, such as no recorded saint surpasses. He knew Irish, he mastered English, Latin, Greek and Hebrew, all that he might fully know and teach the Bible. He entered the ministry with awe and hesitancy. "Lord Jesus, be Thou my sun and star!" ran his prayer. He walked thirty miles to his first appointment. It was in a barn, and he was heard with contradictions, mockery and tears. Soon he was preaching daily to multitudes. The Irish, addressed in their own tongue, smote their breasts, and beggars under his word knelt in the streets to pray. A native, with whom he remonstrated in English, swore to kill him. Walsh reproved him in Irish. "Why didst thou not

so speak to me in the beginning?" "I let him know in Irish what Christ had done for sinners, and he departed with a broken heart." The Irish tongue is pathos itself. *When you plead for your life, plead in Irish.* His task was the harder for his being regarded an an apostate from Rome, and he had many a mob to face. One priest told his people that Walsh was dead and that this preacher was the devil in his shape! Yet the common people would run to hear him, and under his sermons call with tears upon the Virgin, the Apostles and all the Saints. His work among his own people was wonderful.



JOHN WESLEY GIVING ALMS.

Wesley sent him to London, where he spoke to crowds of countrymen in the tongue in which they were born, pouring out upon them the fullness and energy of a glowing soul. Wesley says: "I do not remember ever to have known a preacher, who, in so few years as he remained upon earth, was an instrument of converting so many sinners." He labored for nine years, a burning and a shining light, wonderful in his knowledge of Scripture, in his saintly living, in his eloquence. He died after much mental suffering, but at evening time it was light.

By such a man, and his associates, Methodism was rooted in Ireland. Wesley often visited and traversed it, and fully six of his toilsome, hopeful years were spent in labors there.

CHAPTER IX.

Whitefield Once More.



IN 1744, Whitefield came again to America. He reached York, in Maine, in feeble health, and after one of his sermons he sank away and thought himself dying. His weeping friends said: "He is gone." Moody, pastor at York, cared for him and welcomed him "in the name of all the faithful ministers of New England." The faculty of Harvard and many clergymen did not bid him welcome. "Testimonies" for and against him were published. Fanatics had risen in his absence, but many, even pastors, were converts by his former labors.

He was at once among them as a sun above the horizon; his congregations were large; conversions occurred; he spoke on occasions of public interest, and regained all his power with the people. They proposed to build him, at Boston, "the largest place of worship ever seen in America." At Philadelphia he was offered four hundred pounds salary and half the year for labors abroad. In Virginia, his printed sermons, read without prayer (there was nobody dared to pray in public), had produced conviction and awakening in several towns. He says with joy: "The Gospel is moving southward; the harvest is promising; the time of the singing of birds is come?" "Thousands and thousands are ready to hear the Gospel, and scarce anybody goes out but myself. Now is the time for stirring." Struck with a burning fever, he omitted one sermon; "But I hope yet to die in the pulpit or soon after I come out of it." So he did.

He wrote from North Carolina that, "with a body weak and crazy," he was hunting for sinners in these "ungospelized wilds." It was with the people as if an angel of God was visiting them. As a "dying man," he went to the Bermudas. There, as an invalid, he preached twice or more daily. One rainy week he preached "but five times in private houses." His motto was, "Faint yet pursuing," and the crowds were "affected as in days of old at home." After three months he sailed for England, but, at his last sermon, the audience wept aloud, the negroes outside were sobbing, and he joined in the prevailing sorrow.

His friend Harris had been laboring in Wales with an energy like that of Wesley and his men, and he, too, had met his share of persecutions. Lady Huntingdon had taken a tour through that region with two noble ladies, the Hastings, and several preachers. She had preached four or five times daily, and her journey was a progress of the Gospel. At Trevecca, great congregations were had for several days, and "were moved by the truth as a forest by the wind."



GEO. WHITEFIELD, PREACHING.

She met Whitefield at London. The great preacher entered at once upon his old career. John Newton, rising at four to get to the service at five, used to see Moorfields before daylight as full of the lanterns of the worshipers as the Haymarket (the street of the great theater) was full of flambeaux on opera nights. "I bless God that I have lived in his time."

London was too small for Whitefield. He went for the third time to Scotland, where the stern Synods were complaining that he had not preached up the Solemn League and Covenant. "I preach up the Covenant of Grace," said he. Among his vast congregations were many who told him how his former preaching had led to their conversion.

On his way to London he had his usual series of crowds,

sensations and victories. At Exeter, a man stood aiming a stone at his head; just as he was to throw, the word struck him. He humbly sought the preacher: "Sir, I came here to break your head, but God has broken my heart." He turned and lived a true Christian.

At London, Whitefield could not remain. He was too weak to hold a pen! Like the Baptist, he seemed but a "Voice." He started for Portsmouth and Wales, and in eight hundred miles spoke to a hundred thousand hearers. At times, twenty thousand were present and weeping. "I think we had not one dry meeting." At Exeter, Bishop Lavington, the most bitter of his opponents, gazed with his clergy on ten thousand people swaying, trembling and weeping under the Word, while "Jesus rode forth in His chariot of salvation." At London, frequent earthquakes were occurring; Charles and Whitefield were there, and, in the general alarm, they comforted the people. On the morning of March 8, 1750, Charles, at five, was rising in the Foundry pulpit to preach. A shock jarred all London, and the Foundry walls trembled. The frightened people shook, but he cried: "Therefore will we not fear though the earth be removed. The Lord of Hosts is with us." His words of lofty faith and cheer shook their souls, but dispelled their fears. The Foundry became a place of refuge. While coaches and people hurried from the city as if it were struck with the wrath of God, "our people were calm and quiet as at any other time." Crowds came to the Foundry at night; Whitefield preached at midnight in Hyde Park, to fear-stricken multitudes, and "the word of God prevailed."

It was a time for Charles to sing: "This awful God is ours!" and the people felt that the God of the evangelists "rides on the whirlwind and directs the storm."



CHAPTER X.

Opinions and Economics.

STEERAGE follows headway in the natral order of things. Methodism was becoming rich in all resources—in men of gifts and graces as laborers; in a membership numerous, energetic and devoted; in growing material property; in the respect, willing or unwilling, of the nation. It was now time for all this to be rounded into form.

At the Second Conference it was asked: "Is not the will of our governors a law?" "No; not of any governor. If a Bishop wills me not to preach, his will is no law to me. If he produce a law, I am to obey God rather than man."

Freedom from man, loyalty to God, thus lay at the foundation. "Is Episcopal, Presbyterian or Independent (Congregational, *in America*) Church government most agreeable to reason?" To this was given a careful answer. It presents an outline of the origin of Church government, telling how an Apostle needed a Pastor; a Pastor, Helpers or Deacons; then Presbyters or Elders, and, finally, a Bishop or Overseer of them all.

All these work together by love and consent, and any may, at any time, leave the rest "for the glory of God and the good of

their own souls." "How shall we treat those who leave us?" "Beware of bitterness; talk with them at least once or twice; if they persist, consider them as dead and name them no more except in prayer." Nothing could be more liberal, yet Wesley was High-church. He believed in ordination traceable to the Apostles; in a priestly ministry as alone entitled to administer the Sacraments, and in the utter distinctness of office in Bishop, Priest and Deacon. On these matters his views were afterwards changed. He steadily believed that the Church and the Dissenters would yet be so revived that his societies would melt in a large religious life of the nation, and he was willing that all his labors be lost by blending with the general Christianity to increase its warmth and volume.

At the third session, it was asked by the great Welchman, Gwynne, "Who shall compose a Conference?" "The preachers conveniently at hand; the most prudent and devoted leaders in the town where it is held, and any pious and judicious stranger."

"Wherein does our doctrine now differ from what it was at Oxford?" "First, we then knew nothing of the righteousness of faith in justification; nor, second, of the nature of faith itself, as implying consciousness of pardon." To this was added: "We mean, first, that pardon (salvation begun) is received by faith, and produces works; second, that holiness (salvation continued) is faith working by love; third, that heaven (salvation finished) is the reward of this faith. Or, in the glowing lines of Charles, concerning the believer:"

> "Into himself he all receives
> Pardon and holiness and heaven."

After these few doctrines were defined, came the framing of a personal force to work the rising system. We have seen how itinerants, local helpers, who were anchored at their homes, and leaders, came to be. They rose up as God's own means. They were soon reduced to a system. "How shall we test those who think they are moved of the Holy Ghost and called of God to preach?" To this earnest question was answered: First, "Have they the grace of experience?" Second, "Have they gifts of understanding and utterance?" Third, "Have they fruits?" The concurrence of affirmative answers was taken as proofs of the will and moving of the Holy Ghost, and so it is still taken in all

the domain of Methodism. Yet such were preachers only; they were not ordained as deacons or priests. They seemed too "stately" for the present; perhaps "Providence would open the way." "Exhorters" now arose. They must have a note from the preacher, renewed each year, giving them "license" to speak in the societies. The system of Helpers was now complete, and so simple, natural and efficient, that it remains as it was struck out at first. Taken as training in oratory, it could hardly be improved. The exhorter becomes a local preacher, then an itinerant, according as he is endowed and makes the most of his endowments. To stop at the lower offices is no disgrace; to reach the higher, proves calling and ability. Precisely as in military life, in any life, merit must take its chance, if the system is to have the best of servants; so Wesley fixed the plain feature in his system that, in the diversity of gifts, there might be unity of working.

The two points of Justification and Sanctification now came to be made clear. Their difficulties will always arise, for the apprehension of them depends mainly upon actual experience. They who truly take the death of Christ as the atonement for their sins must be accepted, "justified," before the Most Worthy Judge Eternal. That they may *know* this acceptance, was the peculiar point of the Wesleyan preaching; that men, in that full, hearty, self surrender to Christ that proves "faith," and that asking, from which faith cannot be separated, may, by the coming of the Holy Ghost to their hearts, be cheered by an inward, unmistakable *sense* of pardon. This is *assurance.* Not every believer has it, but every believer *may* have it; it is his right and privilege. Wesley's opinion was that every true believer gains this before leaving this world (unless he falls back from his faith); he urged that such may have it at once, to shed upon his heart and way its light and gladness and joy.

Entire Sanctification was cautiously treated. It was to be surely held as a truth of Scripture and experience. It was not to be preached harshly or boastingly, but amiably, that it might excite only hope, joy and desire. Above all, it was not to be so put as to make people under-value pardon, "which is inexpressibly great and glorious, though there are still greater gifts behind."

The "divine right" of Bishops was rejected. "Till the middle of Elizabeth's reign, (say, 1570,) all Bishops and clergy joined in the services of those whom no Bishop (but only presbyters) had ordained."

Thus ideas of doctrine and usage slowly grew, and they have substantially remained. At the Conference of 1747, there were, besides regular clergy cooperating, about sixty helpers engaged in spreading and establishing Methodism in the land.

For reasons already named—the hope of finally blending with existing Churches—no societies were formed the next year. The result was bad. The clergy of the Church neglected and abused the converts that came to their care and communion. "We have preached for more than a year without forming societies, and almost all the seed has fallen by the wayside." Without "societies" the preacher could not collect the awakened apart for instruction, nor could believers watch over and help one another. Wesley felt deeply this awkward dependence of his people on clergymen who disdained him and his movement.



PHILIP DODDRIDGE.

The next year it was proposed to make the London society the central one, to which all should report, whose stewards should receive annual collections and with these aid the weaker societies. This plan pleased Wesley, but he hesitated, for it tended to separation from the Church. He appointed an assistant—as distinct from helper—to each of his (now) nine circuits, to take charge of its societies and thus unify them—but the Annual Conference grew rapidly to be the true center of Methodism.

At the Seventh Conference, March 8, 1750, over ten years

had gone since the founding of Methodism. Ten wonderful years! The greatest Christian legislator, the greatest Christian poet, the greatest Christian orator, that the world had seen, had risen and used their utmost gifts and energies in renewing the kingdom of Christ. The lowest masses of the English cities, mines, collieries and rural districts had effectually felt the plowshare of the Gospel. It had touched the highest classes, and the Countess of Huntingdon had become the most eminent woman among all since woman was last at the cross and earliest at the grave. Its lay ministry had restored the usages of Apostolic times. Whitefield and his Calvinists had revived the heroic old dissenting Churches. Wesley had a perfected and permanent organism, and his circuits to England, Wales and Ireland were being served by seventy devout and active men. "*Per ardua ad astra.*" Through mobs and riots and all annoyances it was coming to a movement and working as peaceful as that of the stars. Of its literary and educational progress we speak hereafter.

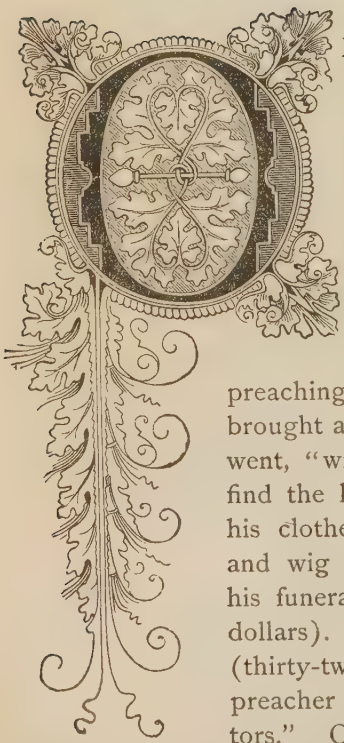
Those venerable men whose deep discouragement was noted could now have spoken more cheerfully. Indeed, for eight of these years, Watts, from his home at Abney House, had marked the rising day, and told out his gladness and surprise. Charles, his brother poet and his only superior, and Lady Huntingdon had visited him and their words had been "tuneful sweet." Doddridge welcomed the Wesleys to Northampton, and rejoiced as if he saw

"The long expected day begin,
Dawn on these realms of woe and sin."



CHAPTER XI.

Progress in Ireland.



IN going to Ireland, in 1750, Wesley called John Jane to accompany him. Jane illustrates the itinerant service of the period. He went to Holyhead, seven days of journey, on foot, starting with three shillings and arriving with a single penny, fed and lodged on the way in the humble homes of his brethren. In Ireland, he walked, unable to afford a horse, to his preaching-places. Such a walk on a hot day brought a fever and he sunk to his death. He went, "with a smile on his face," saying, "I find the love of God in Christ Jesus." "All his clothes, linen and woolen, stockings, hat and wig are not thought sufficient to answer his funeral expenses (which were about nine dollars). All the money he had was 1s. 4d. (thirty-two cents), enough for any unmarried preacher of the Gospel to leave to his executors." One is reminded of the Franciscans, both in the temper of the master and the fidelity of the follower.

At a later visit to Ireland, Wesley found, at Court Mattress on the western coast, a community of Germans. They had, under Queen Anne, come from the Rhine—a hundred and ten families—

and in sixty years had become many. Though Protestants in their old homes, they had become sadly demoralized. Wesley and his helpers preached often among them, and to some purpose. A preaching-house rose in the heart of their town; profanity and drunkenness disappeared, and such communities as theirs were hard to find, for they were industrious, upright and devout. "How will these poor foreigners rise up in the day of judgment against those that are around about them!" wrote Wesley.

From these West Ireland Germans, as we shall see, came



THE HIGHLANDERS AT LIMERICK KEEPING ORDER FOR JOHN WESLEY.

Philip Embury and Barbara Heck, who introduced Methodism into the city of New York, thus planting it in the heart of the New World.

Wesley's best friends in Ireland were the soldiers. At Limerick sixty Highlanders joined the society, "and by their zeal, according to their knowledge, stirred up many." The presence of these men of war in uniform at the meetings insured order, for they felt the spirit of their profession, and the honor of religion was, in their eyes, well worth the drawing of their swords. At Dublin, they kept order for Wesley, as self-constituted police, and in many places a fair number of them were "good soldiers of

Jesus Christ." One of these, Duncan Wright, deserves notice.

He was a Scotchman, from childhood "bookish," reading and weeping and wishing to be a Christian, "but not knowing how." At eighteeen, he went into military life to ease his heart. At Cashel, in camp, a corporal preached to the troops, and Methodist soldiers, at Limerick, kept his conscience uneasy. He then sought the conversation of Methodists for relief, and on a wakeful, weeping night, "the Lord brought him in an instant out of darkness into His marvelous light." He had a deep impression that he ought to preach to his comrades, and this was most tragically confirmed.

To put a terror on desertion, order was given to shoot a deserter in every city of Ireland. One of the examples was in Wright's regiment, a youth of but twenty. Duncan went to talk and pray with the poor lad, who, among his guards, was reading "The Whole Duty of Man," with hot, despairing tears, "like a drowning man catching at straws." Again Duncan came at evening, praying with him, and exhorting the many soldiers present to turn to God. The visits were continued, and, four days before his execution, the poor lad found peace. He witnessed a good confession, walked to his death with a face of serenity and joy which his fellow soldiers noted well, dropped on his knees for ten minutes of prayer, gave the signal for his shooting, and "went to paradise."



WESLEYAN CHAPEL, THURLES, IRELAND.

Duncan then began preaching. At night, he had meetings at his quarters, sang, prayed and read, and, as his light usually then went out, he had to exhort. Moving with his regiment, he was the first preacher in Galway, and in that city he gained converts, some of whom were long after "a comfort to me, though some are asleep in Jesus."

His colonel, unable to stop his preaching, got his discharge, and he was soon a traveling preacher. But the colonel was not rid of annoyance. A regimental surgeon, for wit and waggery, went to hear a local preacher, and "peering at him through his fingers," was, like the King of old, pierced through the crevice of his armor. He became preacher to the soldiers until he died from professional exposure.

Duncan gave to the ministry thirty active years. Soldier as he was, he could not keep up with the tireless Wesley. "That gave him too much exercise; he had to give it up,"



WESLEY'S FAREWELL TO IRELAND.

Thomas Walsh was now, 1758, "just alive." "O what a man to be snatched away in the strength of his years!" Walsh had worn himself out. He was of feeble frame, yet he preached always twice, often thrice a day, besides much visiting of the weak, the sick and the dying. He rose at four to study, and was at his books until late in the night. He grew worn and weary, seldom smiling, never laughing. For such errors there is no pardon provided. Nature sternly exacts the penalty. Walsh failed in health, and at twenty-five looked like a man of forty. Where was Wesley, whose care of his own health was so wise, who was free and joyous in relaxation, and taught his preachers sanitary rules so admirable? Walsh spent two years in Wesley's own house, and was allowed to live on "at this poor, dying rate." In truth he looked on Walsh with wonder and

reverence, and so did all. The young preacher seemed to be a saint come back to men over the eternal portal. He appeared to be always in prayer. "In sleep itself, to my certain knowledge, his soul went out in groans and sighs and tears to God. His heart, having attained such a tendency to its Lord, could only give over when it ceased to beat." With fastings and self-denials, he seemed absorbed in God, and, from the splendor of his face, and the peculiarity of his gestures, he seemed near the waving, glistering robes of his transfigured Lord. In his private devotions, he would, in some deep, solemn mood, be for hours motionless as a statue, and in his public prayers "it was as though the heavens were burst open, and God himself appeared in the congregation." We have noted that he died in anguish until the very last. His jangled nerves seemed to bring his soul into ruins, and in the gloom he "sadly bewailed the absence of Him whose presence had so often given him victory." It was a remark of Fletcher that weak believers might die cheerfully, while strong ones might have severe conflicts. Walsh thought otherwise, but two years later he proved the truth of Fletcher's words. Still, his last words were: "He is come! He is come! My beloved is mine and I am His—His forever!" He was twenty-eight years old, and had served eight years in the ministry. Thus Ireland gave its heroes to Methodism. And Methodism had done much for Ireland. It had, by 1760 entered every county but Kerry, and had societies in most of the large towns. Strange, its worst opponents were Protestants, who could not see that the success of Methodism was the success of the most active and salutary movement known to Protestant Christianity.



CHAPTER XII.

The Next Ten Years in England, 1750-1760.



VISITING Wales, in 1750, Wesley was glad to find all the Churches walking in the fear of God and the comfort of the Holy Ghost. Their numbers increased. "What can destroy the work of God in these but zeal for and contending about opinions?" Yet there was need to bring religion to bear on morals. Vessels wrecked upon the coast of Wales had fared hard, the people counting such things as special favors of fortune. Another vice of the coast was smuggling, and he found that some of his people dealt in "uncustomed goods," and perhaps did even worse. His action was peremptory. "They should see his face no more unless the thing were entirely abandoned." He was glad to know that his people became exemplary in their humane and just behavior.

The next year he visited Scotland. He had never been there, and Whitefield warned him not to go. Those stern Calvinists "would leave him nothing to do but dispute from morning to night." At Musselborough, the people stood cold as statues, yet "the prejudice which the devil had been years in planting was plucked up in an hour." He was invited to stay, but Hooper, a lay itinerant, took his place, and good was done in several towns. "God raised up witnesses that He had sent us to the North Britons also."



Drawn by E. Dayes. GLASGOW, SCOTLAND. *(From a rare print.)* *Engraved by W. Knight.*

Two years later he visited Scotland and preached at Glasgow. On the second day it rained, and Gillies, a pastor, opened his kirk for Wesley. "Who would have believed, five and twenty years ago, that the minister would have desired it, or that I should have consented to preach in a Scotch kirk?" He then preached in the open air and had a large hearing, even in a shower of rain. He was pleased with their manners. They seemed respectful, but they were indifferent. They would not even riot and persecute him. He said: "They *know* everything and *feel* nothing." He could not see "why the hand of the Lord, who does nothing without cause, was almost entirely stayed in Scotland."

Four years later he was again in that country, preaching again in Glasgow to large, unfeeling congregations. At the poor-house he found around him the gathered people, before him the infirmary, its windows crowded with the sick, and, close at hand, the lunatic hospital, whose inmates were reverently listening. To all these he gave a tender, timely word of the Great Physician, and baptized several children, the first Methodist administration of the rite in Scotland.

His congregations were sometimes beyond the capacity of his voice. A little society, which he at last found in the city, met to argue of knotty points, not to promote experience. He gave them good advice, and put them in the care of Dr. Gillies, in whose kirk he had preached.

At Dunbar and Musselborough, the old heroes of Fontenoy had done wonders. "The National shyness and stubbornness were gone and they were as open and teachable as little children."

In every part of England, Methodism now grew rapidly, and Wesley, now a person of National importance, was viewed with something of National reverence. Preaching at Birmingham, where the chapel had to be exchanged for the street on account of the numbers, he says: "How has the scene changed here! The last time I preached at Birmingham the stones flew on every side; if any disturbance were now made, the disturber would be in more danger than the preacher." Like change was noted at Wakefield and elsewhere, and his Journal is a record of gratitude and praise. At Hull, he had a "reminiscence." It was his first visit, and the wharf was full of laughing, staring crowds, asking,



A VIEW OF LIVERPOOL, ENGLAND, ABOUT 1755.

"Which is he?" An immense multitude gathered in the fields to hear him, and thousands heard him seriously. "Many behaved as if possessed by Moloch." Stones flew while he preached, and afterwards the mob threw missiles into his coach windows. His house of entertainment was assailed till midnight, and its windows broken to the third story. The old, old style of entrance! Methodism soon flourished in Hull, and at Wesley's next visit the best of the people gave him a good hearing.

At Chester, two days before his coming, a mob had wrecked the chapel. He stood by its ruins and told how "this sect is everywhere spoken against." The like violence never occurred in Chester again. So in town after town Satan still used various devices and much violence, but "the word of God prevailed." In 1755, he visited the infant town of Liverpool. Its whole population was less than Gladstone's audience in June, 1886, but all came to hear Wesley, and he had a large society. He was pleased with the city. "In fifty years it will nearly equal Bristol!" It is now as large as many Bristols. It is still "one of the neatest, best built towns in England," and is in its antiquity a rival, and in its growth follows hard after London.

At Hornby, the landlords had turned all the Methodists out of their houses, but this proved "a singular kindness," for, building small houses at the end of the town, forty or fifty of them formed a Christian community as peaceful and spiritual as a Moravian station.

A West India planter, at Wandsworth, "a desolate place," opened for him a door to preach. Some of his negroes were present at the preaching. One of these Wesley baptized as a convert, the first regenerated African he had ever known! She, the first fruits of a mighty people, went back to Antigua with her master. The planter was Nathaniel Gilbert, Speaker of the House of Assembly in his island. He became a local preacher and introduced Methodism into the West Indies.

It was now nearly the life-time of a generation since Wesley had begun to preach and Methodists were now beginning to die.

"Our people die well," quietly remarked Wesley, and it proved true that their clear experiences gave them a comfortable assurance of the life to come. All deaths seem to have been recorded, as they had in early ages been carved on the walls of

the Catacombs at Rome. Obituaries are still prominent in Christian Advocates of the present day. Charles took special note of deaths among the colliers of Kingswood and raised a song, new and sweet, over many a humble believer. He wrote elegies over many a preacher who died until his own turn came which he preluded with a hymn so tender and touching that it has no equal among the "swan-songs" of literature.



NATHANIEL GILBERT PREACHING IN ANTIGUA.

It was also time for troubles to "arise of your own selves." At Bristol, in 1757, half the society had been lost by internal discords. James Wheatley, at Norwich, the first preacher expelled from the Societies, had almost destroyed his own society. His own company fell apart and finally gathered again into Methodism.

At Bolton, Bennet, the husband of Grace Murray, seceded and harshly abused Wesley.

Some doctrinal wranglings came in to annoy the flock. No dogmas, except those universally received, were conditions of membership. Wesley was on the best of terms with the evangelical Calvinists in his day. They took delight in his work and their Churches felt the power of the great revival. There were others of low degree, "caviling, contentious, proselyting," who vexed his soul and his people and whose conduct Charles felt more deeply than himself.

Heroes were still needed and they still were found.

Thomas Lee was fit to rank with John Nelson. He was no vulgar boy. At fifteen, apprenticed to the worsted trade, he was fond of books and specially of the Bible and already loved prayer and sought spiritual experiences. Hearing the Methodist preachers, "My heart was so united with them that I dropped at once all my former companions and, blessed be God! I have not from that hour had one desire to go back." His approach to the light was slow and painful. He suspected himself of hypocrisy while he omitted no duty of religion, even conducting family prayer in the house of his master and of several others. At length, God broke in upon his soul. He began to work half the time and preach the other half. At Pateley Bridge, the parish clergyman roused a mob to initiate him, and he proved a hero. "We have done enough to make an end of him," they cried. He reeled; his head was broken with a stone but he says: "It was a glorious time, and several date their conversion from that day!" The common preachers still suffered severely where the leading preachers were unharmed. At Pateley, Lee was met by a mob whose leader was kept in constant pay for this purpose. They hit him with twenty stones, dragged him down some steps, to the lasting hurt of his back, rolled him in the sewer and then threw him into the river. His wife coming to his help as he lay on the ground unable to rise, they struck her on the mouth till it bled. So they fared for a year, and the Dean of Ripon refused protection. Yet one of these "seemed to us a little heaven." "Is not the assurance of the divine favor comfort enough for all this?" Year after year Lee and his noble wife seemed to be in the front of the battle. And when all was over, and in 1786 his Mary, that devoted wife, stood by his bedside, he thought: "If at this moment I saw all the sufferings I have had for His name's sake, I would say: Lord if Thou wilt give me strength, I will begin again, and Thou shalt add to them lions' dens, and fiery furnaces, and by Thy grace I will go through them all." And so thought Mary Lee.

Christian Hopper was such a man. He often preached with a patch on his head, wounded for his Master's sake, and he thought it an honorable badge. He was the first lay preacher to go into Scotland.

About this time Charles Wesley gave up itinerating. The

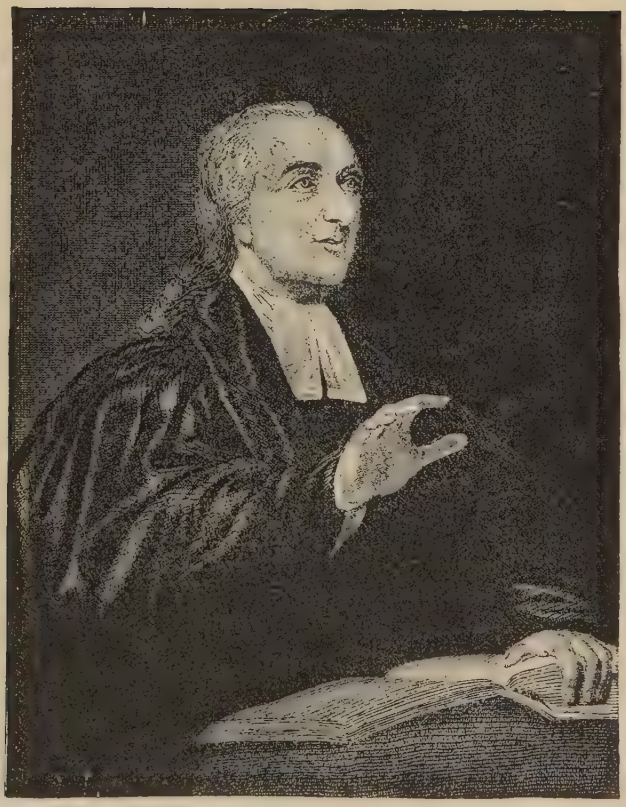
restless activity of John made much travel by Charles unnecessary, and John's was the ruling mind. Not that Charles ceased to labor. He took charge of the chapels in London and Bristol. At five on Sunday he administered the Communion. He preached constantly, the places in the two cities being many. He also went over the country after Wheatley's expulsion, and, gathering small conferences of the preachers, he at once examined, taught



ON THE SHORE OF LAKE GENEVA.

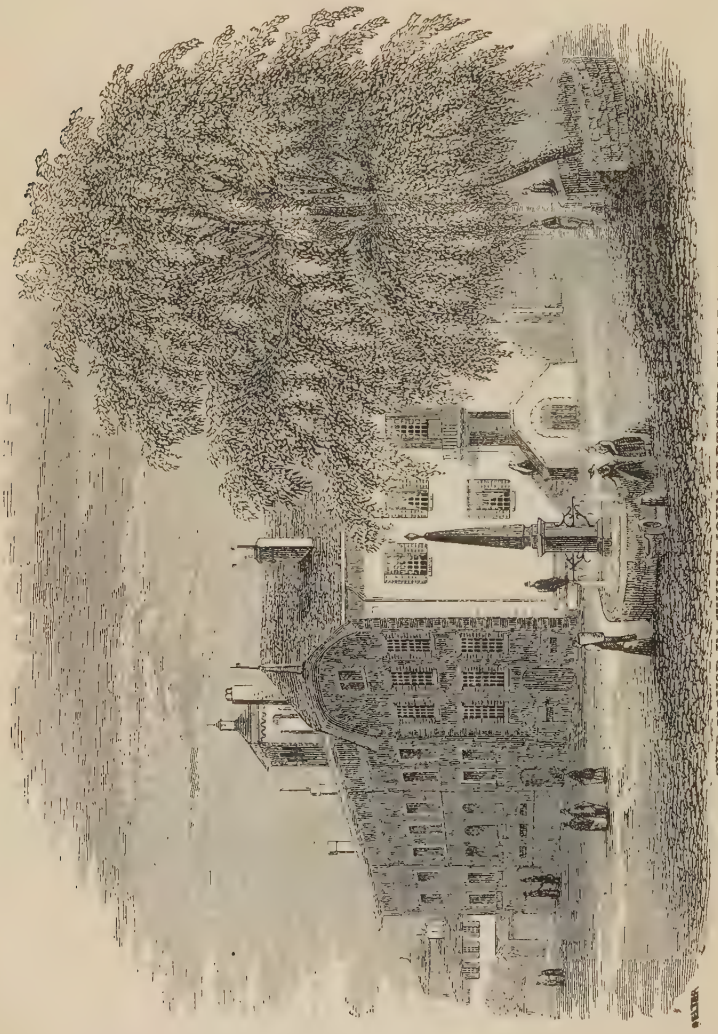
and admonished them as to their moral and ministerial behavior.

A new man now appears. In March, 1757, Wesley, weak and weary, was praying for help of his own grade, when John Fletcher came, a helper in every respect meet for Wesley's needs. "Where could I have found such another?" He was born of a noble family at Nyon, in Switzerland. His kindred are still found on the north shore of Lake Geneva. Being of religious turn, he



Rev. JOHN FLETCHER.

was intended for the Church, but the Calvinism of Switzerland was not to his mind, and he chose a military life. He took a captain's commission in the army of Portugal, but, failing to sail to Brazil, he heard preaching in London. He was con-



THE HOUSE IN WHICH JOHN FLETCHER WAS BORN.

vinced that was unregenerate, and was amazed. He had been counted religious, had studied divinity, and for his writings on it had taken from a university the "premium of piety," yet "knew not what faith is!" After conversion, he took orders in the English Church, and became Wesley's chief clerical helper. He

became vicar of Madeley, but he was all his life Wesley's adviser and companion, the leading defender of his theology and practice, and above all the man most skillful to tell, in works still read with delight, the spiritual experiences that gave Methodism its life and power, and with which his own soul was richly familiar.

It has been noted that Wesley now married. His wife, Mrs. Vazeille, was highly recommended by those who had in that way done Charles good service. He was now of middle age, and his heart felt the natural longing for home and wife, and his temper—cheerful, tender, uniform—would have made domestic life a comfort and a blessing. Her ample estate was secured to herself and her children, while Wesley was still to travel. She became weary of going with him and restless at home, until a mania of jealousy seized her, and, after annoying him in every manner, she left him. In all this his worst foes found in him nothing to reproach.

For once Wesley was sick like other men. He had every appearance of a rapid consumption, and an entire rest from labor and care was ordered. Alarm spread among all his people, and prayers were everywhere sent up for his recovery; for how *could* he be spared? One day, when he knew his death was hourly expected, his free and lively mind threw off, to get ahead of "vile panegyric," this epitaph:

"Here lieth the body of John Wesley, a brand plucked from the burning, who died of a consumption in the fifty-first year of his age; not leaving, after his debts are paid, ten pounds behind him. Praying God be merciful to me, an unprofitable sinner." He ordered that this, if any inscription, should be placed on his tombstone.

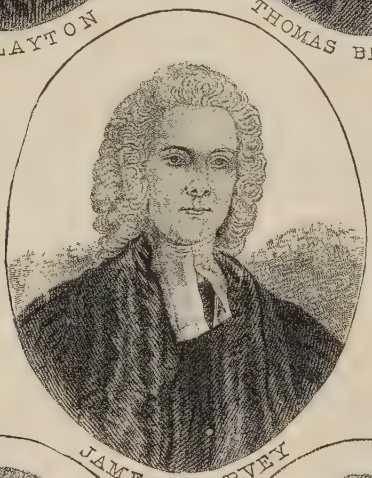
Hervey, his old Oxford friend, a pious and faithful clergyman, and deeply attached to Wesley, had been induced to attack Wesley's theology, writing "Eleven Letters" "in the interest of truth." At his death he directed these to be burned. His brother, seeing money in the matter, put the manuscript in the hands of a renegade, Cudworth, who fixed them to his mind and published them. They were shameful, and, bearing the name of Hervey, who called Wesley "friend and father," did mischief, especially in Scotland. Wesley was grieved at this his first assault from "a man, a brother," with whom he had taken sweet counsel, but he and his work outlived many such.



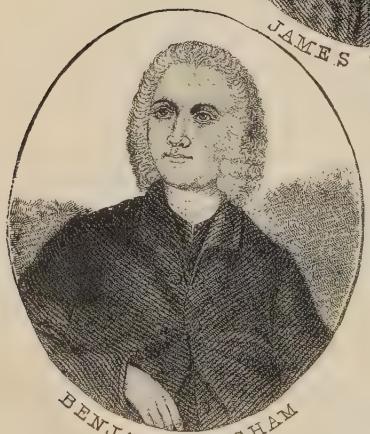
JOHN CLAYTON



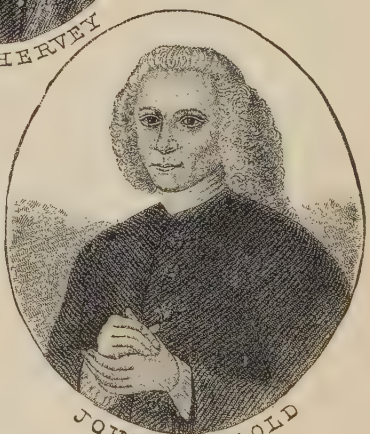
THOMAS BROUGHTON



JAMES HERVEY



BENJAMIN INGHAM



JOHN GAMBOLD

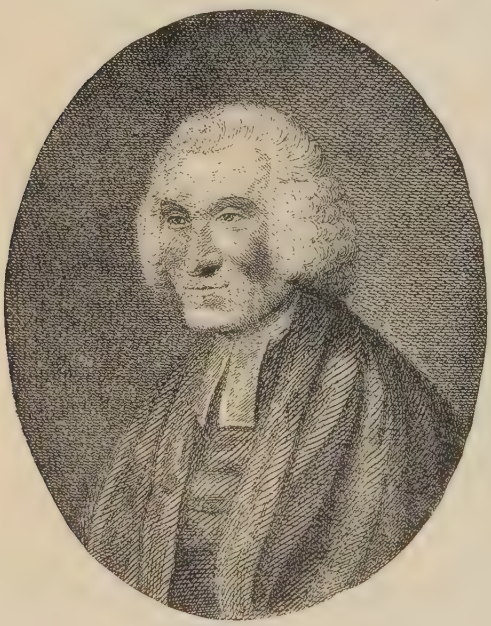
He was still hoping that Methodism would find favor and support with the Church. With this in view he wrote an "appeal to the clergy." In his mind the Church was a spacious mansion, ample for the home of all believers in England, and there he longed to see his societies at rest. He tried to show his fellow clergymen the lofty nature of their calling, and their opportunity to enlarge and ennoble the Church by gathering to it the rising zeal and force of the people. Only they must come back to the apostolic standard of simplicity, sacrifice and spirituality. An evangelical clergy would render his own special work needless; his helpers could help the Church, and his societies fill its edifices with devout and earnest worshipers. His appeal was not lost, but his own eyes were not to see his desire.

He was amazed at what he had now seen in twenty-one years. The breadth, the clearness and the continuance were without parallel in any known reformation. Two or three obscure clergymen, aided by a few young, untrained men, and opposed by nearly all the clergy and laity of the land, hooted and abused by the mobs, had awakened the whole Nation. Well might he say: "What hath God wrought?"

Other men of the Church now came to Wesley's help. John Berridge was vicar of Everton, preaching for years (he says) without personal religion. In 1758, he solicited Wesley to come to him, and a new life had already begun. His preaching was with demonstrations beyond even these days of power. The Rev. Mr. Hicks, his neighbor, shared the work. Multitudes came from the region miles around, and the church at Everton was crowded to its last capacity. These crowds groaned, sobbed and gasped under the preaching, and scores fell helpless to the floor. In the shining faces of the believers "was such a beauty, such a look of happiness, love and simplicity, as I never saw in human faces till now." He began to itinerate, and often, riding a hundred miles, gave a dozen sermons in a week. At Stafford, he had formerly been curate in the days when he "knew nothing of religion." He gave there to a host of hearers "a Gospel sermon," such as he mourned not to have given before. "The chief captain of Satan's forces," a man ready to horsewhip any Methodist, fell with the symptoms that he had ridiculed. He clapped his hands and roared, and his distorted face, beneath

coal-black wig and hair, made his figure horrible. His friends tried to get him away. He fell on his back, praying and crying, "O my burden! my burden!" and his fellows saw that their champion was broken. After hours of agony he found relief for soul and body. When four thousand had been awakened after this fashion, the excitement vanished and the fruit of righteousness was peace. After twenty years of faithfulness, in which his learning, labor and wealth were freely given to the Methodists, especially the Calvinistic, he was borne to his grave by a large company of clergymen, amid the tears of thousands.

William Romaine had won, by his abilities, place and distinction in the Church, and proved himself true to reform within its pale. His church, St. Dunstan's in the West, where he had his share of trouble, was too small for his congregation. He took to the open air and, becoming one of Lady Huntingdon's chaplains, traveled and preached incessantly. He was Calvinistic, and his writings went far to give permanent form to the best religious views and experiences of the times.



Rev. WILLIAM ROMAINE.

Martin Madan was a brilliant, aristocratic young lawyer in London. He went to hear Wesley so as to rehearse the sermon with mimicry. As he entered the room, the text was uttered, "Prepare to meet thy God!" He was struck; he listened; he changed his purpose and his life. "Did you take the old Methodist off?" asked his gay comrades at the coffee-house. "No, gentlemen, but he has taken me off." His mother was a friend of Lady Huntingdon; the young convert found in her meetings comfort and guidance, and soon his learning, talents and fortune were given to the Methodistic work. His brother,

a Bishop ordained him, and his first sermon at Allhallows, to crowds eager to hear "a lawyer turned preacher," proved him a pulpit orator. His noble bearing and high personal accomplishments, his zeal and learning, made him dear to all his brethren. He chose the Calvinistic brotherhood, but both in his conversion and his later behavior he was a true son of Wesley.

Henry Venn, curate of Clapham and afterwards rector of Huddersfield, came into the work of Whitefield and the Wesleys, and, though he remained true to the Church, he indulged in such "irregularities" as preaching eight or ten sermons a week, besides his regular services, in barns, private houses or the open air. For thirty years he labored and thirteen of his converts became preachers of the Gospel.



ALLHALLOWS CHURCH.
After engraving by A. Cruse.

Thus Wesley gathered around him men of genius and piety, who shared his labors, called him father and loved him with unfaltering tenderness. No better proof of his own character can be given than this group of his friends affords. He outlived these already named, but others rose in their places and his last years were brightened by a system of such luminaries, moving about him in love and harmony.

CHAPTER XIII.

Calvinistic Methodism.



As we see, most of the men lately named were of Calvinistic views. Their great preacher was Whitefield; their central and ruling personage was Lady Huntingdon. The preacher was still abundant in labors. "Ranging," as he called it, from London, over ground now broken by humbler men, he in less than three months of 1750, preached in England a hundred sermons to a hundred and fifty thousand hearers. In Wales, Scotland and Ireland he had a like hearing. At Edinburgh he spoke twenty-eight successive days to ten thousand a day. Joyous and flush of wit and humor he was; even a habit of vomiting blood after preaching he called his natural relief. Again he went to Georgia and labored for months in the Southern Colonies. Returning he went again over Wales and Scotland. "O that I could fly from pole to pole, preaching the everlasting Gospel!" was his constant feeling.

"Fain would I die preaching!" In London, he built a new tabernacle, and, while it was building, he preached in one of Wesley's chapels. In Wesley's sickness the great-souled preacher wrote: "If you will be in the land of the living, I hope to pay my last respects to you next week. If not, farewell! My heart is too big! Tears trickle down too fast; and I fear you are too weak for me to enlarge. I am your most affectionate, sympathizing and afflicted younger son in the Gospel." What tender love between men whose opinions on many things were different! He then made "his most successful campaign in England, traveling in three months twelve hundred miles and preaching a hundred and eighty times to hearers by the hundred thousands."

Again he was in America. In his Orphan House he found a hundred and six of black and white. In a tour of two thousand miles to Boston and back his career was of unfailing power. At Boston, thousands were weeping at his early sermons. Hearers came fifty miles and he could rarely enter a church but through the windows.

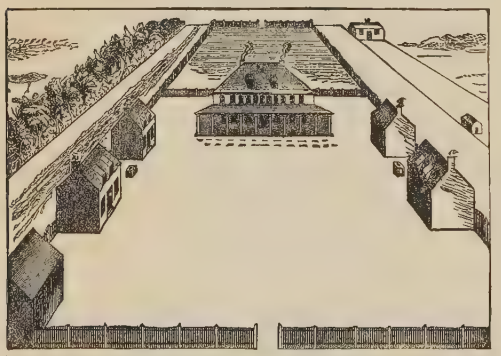
Again at London he faced the mob of the theaters at Long-acre. The actors showed well the nature of their calling, but Tottenham chapel is a monument of Whitefield's and the Gospel's victory.

At Dublin, after a sermon on a green, he came near receiving his "parting blow from Satan." He had to go through half a mile of furious Papists. His companions fled; he was hit with many stones; he hoped, like Stephen, "to be dispatched and go off in this bloody triumph" to the presence of his Lord. He at length reached a house where his wounds were washed, and after many other perils he joined at the preaching-house in a hymn of praise to Him who controls the madness of the people.

Returning to London, he for a while blends with his brethren, for his health was poor and they relieved him in his services. In 1761 came his only absolute interval from preaching. It was but a few weeks, and then through extreme weakness he preached but once a day! He went for the sixth time to America, and still in his fulness of power. From Boston to Savannah the cry was: "For Christ's sake, stay and preach to us!"

In England again, he felt broken with thirty years of such labor. "O, to end life well!" was now his thought. For the next

four years, he "ranged" when he could and spoke to thousands from his "field-throne," with "light and life flying in all directions." He was greedy of time, as if aware that he had little remaining; he was exact even to his meals; he was nervous and even irritable. Of this he was aware and said with tears: "I shall live to be a peevish old man and everybody will be tired of me." He was plain in his diet, but wished elegance in its serving. In his room and person he was daintily neat. "I doubt if I should die easy, if I thought my gloves were out of place." He was never willing that any one sleep before ten, or after four, in his house. His popularity wearied him. "I envy the man who can take his choice of food at an eating-house." His marriage was not happy and his only child died before its father. At the day of its death, he preached twice amid his tears, and once on the day of its burial. So strangely was everything bent to his life's one work and calling!

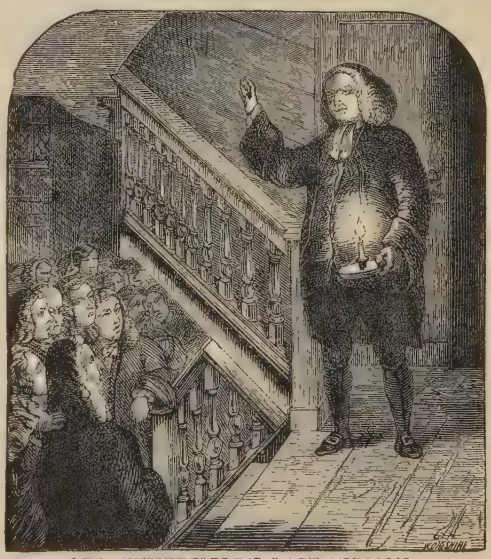


WHITEFIELD'S ORPHAN HOUSE, SAVANNAH, GA.

In this last stay in England, his work was as valuable as ever. He consecrated chapels, called out new laborers and inspirited those already at work. He took his friends to Wesley's Conferences and Wesley received him as a brother, endeared by like labors and sufferings. It was "a comfortable and profitable hour" spent together in calling to mind the former times, how they had been enlightened and what God had done by them. Whitefield was now, 1769, sinking to his rest. "An old, old man, fairly worn out in his Master's service!" Yet he was ten years younger than Wesley, who so speaks.

This year, he wrote Wesley a tender farewell and left the England of his love and labors forever. At Georgia, the "Bethesda" on which he had labored thirty-two years was prosperous, and the colony recognized him as a benefactor. "I am happier than words can express!" said he over it. Soon after his death it was destroyed by fire and to-day the traveler finds no trace of it, but many a benevolence has taken its place in the fair

city of Savannah. His spirited voice soared through all this consummative year. "Hallelujah" was in his letters. "My soul is on the wing for another Gospel range!" Range he did. At the north, as far as to Albany and the then western frontier, he preached almost daily. He yearned over the possibilities "of this new world." His last written words were on the tour up the Hudson: "Grace! Grace!" At Exeter, N. H., he spoke in the open air to a vast gathering, and, carried beyond his own control, for two hours. It was the last utterance from the "field-throne" where for thirty-four years he, like a sovereign, had ruled the mighty people as no orator before or since had "swayed at will the fierce democratic."



GEO. WHITEFIELD'S LAST SERMON.

The next day he was to preach at Newburyport, Mass. Reaching the place that evening, he was at supper, when crowds at the door would hear a few words. He was exhausted and took a candle to retire. On the stairs, he faltered and turned to address them. His voice was clear, and this, his last exhortation, like Charles Wesley's last hymn, was full of sweet, sad music. He spoke till his candle, like his life, burned away in its socket. He got to his room—

"And when the sun in all his state
Illumed the eastern skies,
He passed through Glory's morning gate,
And walked in Paradise."

He awoke at two with asthma. "I had rather wear out than rust out," said he to his companion who spoke of less preaching. He sat and prayed for a blessing on his preaching, his Bethesda, his Tabernacle, his "connections the other side of the water." At

the window, panting for breath, he said, quietly: "I am dying," and at six he breathed no more. In all the Colonies there was a burst of public sorrow, and in Georgia all the mourning cloth was used at his funeral.

In London, all the chapels were draped, and Wesley, to whom he left a mourning ring with a request that he preach the funeral sermon, delivered it repeatedly. "In every place I wish to show all possible respect to the memory of that great and good man." Charles poured his emotions into a touching and beautiful elegy.

The remains of the great preacher lie beneath the pulpit at Newburyport, and many from far and near visit the ancient church to revere his memory. They should be in English soil, and his face should, at Westminster Abbey,

"Look down on marbles covering marble dust."

He had preached eighteen thousand sermons. His hearers cannot be reckoned, but no speaker in all records ever addressed so many of his fellow men, or affected them so deeply.

Around Lady Huntingdon, meanwhile, arose a large circle of laborers. In 1762, she, with some of her best men, attended Conference at Leeds, and there most of the great leaders of Methodism took sweet counsel together. She went to many places with her chaplains, and was at their preaching to aid and comfort them, but she never descended from the decorum of a woman and the dignity of a Peeress of the Realm. She was

"A noble woman, wisely planned
To comfort, counsel, and command."

She had no call to partake in public exercises. Interesting men arose among her lay preachers. Jonathan Scott, of an honorable family, was captain of dragoons, and had fought "on Minden's plain." He was a dashing soldier, but in the battle he came to despise mere animal bravery. A farmer, under whose roof he retreated from a storm when hunting, called his attention to Romaine's preaching in a neighboring hall. The next Sunday the captain attended, and the sermon on "I am the Way" brought him to Christ. He began to preach to his men, and soon, in uniform, was speaking to "amazing crowds." At Madeley, he preached twice on a Sunday to an immense assembly, the Countess listening, and the next day to a still larger concourse near

by. Fletcher called him "a captain of the truth." "I believe his red coat will shame many a black one. I am sure he shames me."

Whitefield had the captain at London, "to try what execution he can do here." At the Tabernacle his voice failed, and he



WHITEFIELD'S TOMB IN THE PRESBYTERIAN CHURCH AT NEWBURYPORT, MASS.

burst into tears before the immense audience, yet, rallying, he gave an impressive sermon. He gave up the army, sold his commission, and became a preacher. For twenty years he served in his sacred calling.

There came also to the Countess "a shark from the ocean." Torial Joss, a Scotch lad, was early a sailor, with many an

adventure. Wintering on the coast of Yorkshire, he joined the Methodists, began to exhort, and gained the eye and approval of Wesley. As sailor, he was an evangelist both afloat and ashore. At Boston, England, he preached his first regular sermon and it was deeply impressive. He took command of a ship and was at once captain and chaplain. His vessel was a church on the waves, and his men could pray and exhort.

Disasters were meeting him on the seas, but his ship was holding the character that gave her among sailors the name of "The Pulpit," when Whitefield called him from the Downs, where his ship lay, to preach in the Tabernacle. After several sermons, Whitefield urged him to leave the seas and enter the ministry. Joss hesitated. Then disasters followed; the captain's brother was drowned, and the like went on until Whitefield said: "If you still refuse to hearken to the call of God, both you and your ship will soon go to the bottom." He yielded, and became a preacher of far-spread fame and usefulness. For thirty years he preached in London and abroad, counted in eloquence "second to Whitefield only."

One year, the Countess, itinerating with her chaplains, who thus bore the Gospel with a wide front, came to Cheltenham, the seat of Lord Dartmouth, then First Lord of Trade, Privy Councilor and Secretary of State for America. He was also a Methodist and patron of Dartmouth College, N. H. Of him Cowper said:

> "We boast some rich ones whom the Gospel sways,
> And one who wears a coronet and prays."

The Earl had gathered an immense assembly, yet the rector refused to open the church for Whitefield to preach. From a tombstone he cried, "Ho! every one that thirsteth!" The Earl and his family, the Countess and other gentry, stood to hear, and the sight of such people thus shut from the church of their king and ancestors, while thousands with them hungered for the Bread of Life, was indeed impressive. Lord Dartmouth's mansion sheltered the evangelists, and at evening all his rooms and grounds were thronged with eager listeners.

At this time about forty clergymen of the Church were "evangelical." Wesley tried in vain to form some basis on which all could rest, and some plan by which all could harmoniously

work. At length, himself, his brother, Lady Huntingdon and Whitefield formed a "quadruple alliance." Of this, Wesley furnished the true constructive brain; and this the Countess perceived, and of that brain she freely made use. She saw the need of an educational institution. The students for the Methodist work had small favor at Oxford. Six students of Oxford were brought to trial "for holding Methodistic tenets, and taking upon themselves to pray, read and expound the Scripture in private houses." They were ably defended by the principal of their own college—St. Edmunds—but they were expelled—an indignity like that put upon Wicliff four hundred years before. The case was stirred through all England, and the voice of the best denounced it. Wesley's marriage had ended his Fellowship, but Whitefield wrote forcibly to the Vice-chancellor. Lady Huntingdon had supported these young men. She was now accused of seducing them from their trades that they might at her expense "skulk into orders." She might now with good reason open her school at Trevecca.

In August, 1769, the first anniversary of this school was celebrated. All the great evangelists were there, and for a week sermons and other religious exercises were had, with great attendance, in the castle yard. The morning of the anniversary was given to the Holy Communion. After a sermon by Fletcher came one in Welsh, after which all were fed from the bounty of the foundress. In the afternoon, Wesley gave a sermon, and as did again Fletcher. The day ended with a love-feast, at which English and Welsh were with equal freedom used to set forth the wonderful works of God. It was a day of true evangelical harmony and the blessing on it was like the dew that fell upon the mountains of Zion.

The time of controversy was yet to come. Come it must, for "this is the state of man;" but there could not be a better preparation for it, to secure its benefits and avoid its evils, than such a day as this anniversary at Trevecca.

There are yet some men to be noted. Walter Shirley was first cousin to Lady Huntingdon, son of the Earl of Ferrers and connected with royal lineage. His visits to the Countess brought him into the company of her chaplains, and to Venn he attributed his conversion. He was already a clergyman and he now entered

the toils of Methodism. The regular clergy, in spite of his high rank, at once shut him from their pulpits, and he shared the same reproach as his humbler brethren. His curate, DeCourcy, followed his example and tasted his cup, Expelled from St. Andrews, Dublin, he preached from a tombstone, and, refused ordination by the Bishop, he became an effective Methodist. At London, Whitefield showed him a deep scar on his head, worn from that day on Dublin green. "I got this, sir, in your country, for preaching Christ."



REV. WALTER SELLON AND BREEDON CHURCH.

Sellon had been Master of Kingswood School. Later, on recommendation of the Huntingdon family, he obtained Episcopal ordination, but remained a life-long friend of Wesley.

Within the building are some fine monuments to the Shirley family. Here Fletcher preached to great crowds.

Shirley's brother had killed his servant for showing kindness to the wife, whom Parliament had divorced from the wretched Earl, her husband. For this act the Earl was tried by the House of Lords and sentenced to be executed. Shirley, Lady Huntingdon and others tried in vain to prepare the criminal for his fate. He died depraved, fantastic, and doubtless insane.

Shirley sought the sympathy of the Wesleys, and for ten years kept with them a close relation. His own field in Ireland called forth all his manly and Christian virtues. His only friend in the Church was his Archbishop of Tuam, to whom Bishop, archdeacon and curates were ever running with charges of heresy. "O your grace," came saying one day the curate of Loughrea, "I have such a circumstance to communicate to you as will astonish you!" "Indeed, and what can it be?" "Why, my Lord," said the curate, solemnly, "he wears white stockings!" "Very anti-clerical and very

dreadful indeed!" The prelate spoke as if Shirley were now "gone." Drawing his chair near the confident informer: "Does Mr. Shirley wear them over his boots?" "No, your grace," was the answer in surprise. "Well, sir, the first time you see him with his stockings over his boots, pray inform me, and I shall deal with him accordingly." Well, had there been more such prelates! Shirley made full proof of his ministry, and his noble cousin said of him: "Blessed are the lips that proclaim the glad tidings of salvation to the poor, the ignorant and the vicious!"



ROWLAND HILL.

The Hills, a family of baronial rank since 1300, and still more famed for five gallant brothers at Waterloo, for a commander-in-chief of the British army, for the first Protestant Lord Mayor of London, and for the Father of Penny Postage, now gave Richard and Rowland Hill to Methodism. Under convictions which travel and dissipations could not dissipate, Richard wrote to Fletcher, who, walking some miles to meet him, showed him the way of peace. Rowland at Cambridge led a sort of Holy Club, and was not baffled by persecutions or by the expulsions of others. Jane, a sister walking with God at home, wrote constantly to her brothers to confirm them in the faith. The parents misunderstood Rowland, felt disgraced in him, and gave him little money. "Cleave only the more to Jesus," wrote Jane, whose love and meekness "shone upon everybody but herself." She urged him to seek Lady Huntingdon. Berridge, too, heartened young Rowland, for they were by nature akin of humor, zeal, generosity and of eccentricity as well.

When the six students were expelled from Oxford, Richard Hill put out two pamphlets in their defence, which did not improve Rowland's chances for ordination. Six Bishops refused to ordain him. He then went out as a free lance "into the devil's territories." On his Welsh pony he went at large, preaching in the highways, prisons or chapels, and receiving his full share of heroic treatment. A ball was fired, passing near his head, while preaching. At home, his parents persecuted him, but, by the

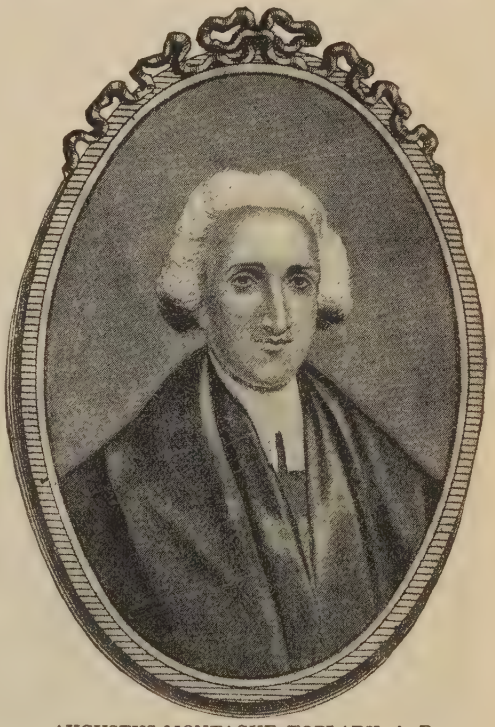


SURREY CHAPEL, LONDON, DURING DIVINE SERVICE.

labors of himself, Richard and the gentle Jane, five of the family, with many servants and neighbors, came to Christ. In his old age, being then always greeted at the family mansion, he once said: "How often have I paced this terrace, bitterly weeping; while by most of the inhabitants of yonder house I was considered a disgrace to my family. But it was for the cause of my God." Richard, who had preached, though a layman, and who had been induced by his stern parents to give up such "irregularities," was

sent to persuade Rowland to do the same. He found him preaching at Kingswood to thousands of colliers, whose tears were washing their blackened faces. Rowland preached all the more earnestly for seeing Richard in the congregation, and closing, shouted: "My brother, Richard Hill, Esq., will preach here to-morrow." So Richard did, and from that hour became Rowland's faithful helper.

Every one loved Rowland. Droll Berridge wrote to Lady Huntingdon: "He is a pretty young spaniel, fit for land or water, and has a wonderful yelp." To Rowland he gave good counsel: "Fear nothing but yourself; look simply to Jesus, and while the Lord gives you sound lungs and traveling health, blow your horn soundly." He could express in his countenance every emotion but fear. Sheridan said: I go to hear Hill, for his ideas come red-hot from his heart." Dean Miller said to him: "Mr. Hill, I *felt* to-day; it is this slap-dash preaching, say what they will, that does all the good."



AUGUSTUS MONTAGUE TOPLADY, A. B.

His wit went sometimes too far. He called Lady Huntingdon by some humorous term, as a feminine apostle, and, though she had heard him as "a second Whitefield," she never forgave him. "Mr. Hill *cannot* preach for *me*." He took orders as deacon and went on by himself. He built Surrey Chapel in the worst part of London, and he signed himself "Bishop of Surrey Chapel and of all the waste places in the kingdom." For fifty years he preached there and "everywhere," finding immense assemblies in all places. No Bishop ever outworked him, or had more influence.

Toplady, writer of "Rock of Ages," was an eloquent and effective preacher. He had heard at the University the best preaching of the day, and was unaffected. For his health he rambled in Ireland, and one Sunday, strolling in where a dull preacher was speaking to a poor handful, his heart was touched and he became a Christian. "How was it that I was so dealt with? Was it not by special grace, and in God's own time?" He easily took to Calvinism, and was not only a rare and effective preacher, but the staunchest Calvinistic writer of his day.

Such are some of the Christian heroes of the period. If too much space is given them in this story, it is because they are men at whom it is cheering to look, and acquaintance with them raises our ideas of human goodness.



"A SOFT ANSWER TURNETH AWAY WRATH."

CHAPTER XIV.

The Calvinistic Controversy.



SIX years of controversy now came. Wesley at Conference asked: "Have we not leaned too much towards Calvinism?" The battle over the answer to this raged hard, and all the "heroes" whom we have named took part therein. It has little interest for the general reader of to-day, and its story need not be told, only that after it the sky cleared, and love and peace prevailed. It convinced nobody; all went on as before.

In 1770, another festival was held at Trevecca, at which Wesley was conspicuous by his absence. Lady Huntingdon, after his "We have leaned too much, etc.," had written to him that, while he so held, he could never preach in her pulpits. But he had enough else to do.

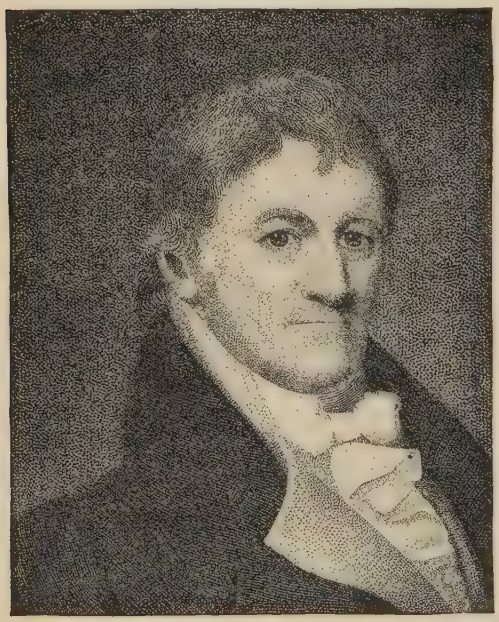
Fletcher, who had been president at Trevecca, now, for the same reason, took his leave in a warm, generous and noble temper, commending the noble Countess and all her works to the help and favor of God. Benson also was dismissed.

Trevecca flourished. Its foundress spent there most of her time, and its students evangelized the country for thirty miles around, and from them her pulpits were steadily replenished.

Its commencements were like camp-meetings. In a large field were put "a thousand and three hundred horses," after the stall yards of the villages were full; from a platform religious services were conducted in Welsh and English before gathered thousands,

and every room in the castle became a chapel for exhortation, prayer and song.

Upon the Countess now came the burden of Whitefield's Orphan House in Savannah. Habersham, Whitefield's brother Methodist, at Oxford, whose son became Postmaster-general under Washington, was his executor in Georgia. He sent Cornelius Winter, who had labored with Whitefield in the colony, backed by a letter from its Governor and by the personal plea of Franklin, to be ordained in England, and so continue the work in Savannah.



JOSEPH HABERSHAM.

The Bishop of London refused to ordain, partly because the colonies were already "rebellious."

The Countess bought up the whole property. A missionary band was organized at Trevecca, after a fortnight of services, in which the great names of the "Connection" appear as preachers and counselors. It was a goodly day in London, Oct. 27, when the "destined vessel, heavenly freighted," started down the Thames. The renewed piety of England thus overflowed upon the world, while prayer and praise went up like incense to the skies.

At Georgia, all began well, and for years their labor prospered. Then the war came on. The Orphan House was burned, the missionaries returned to England, the good work among colonists, negroes and Indians ceased, and at last the property of the Countess was taken by Congress. Eminent men, Washington, Franklin and Laurens, took a deep interest in the restoration of her estates, but her claims were never allowed.

Quite a part of Whitefield's property, which he willed to the



W Wilberforce

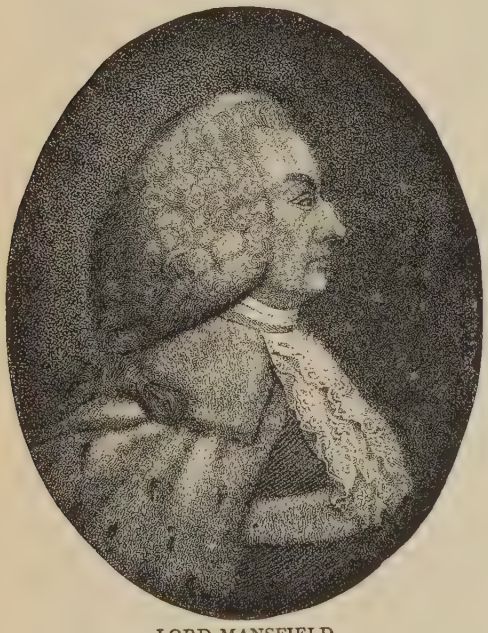
Countess, consisted of fifty slaves, men, women and children. Their labor aided the Orphan House. Gen. Oglethorpe, with whom Wesley had gone to Georgia, had forbidden slavery. "It was against the Gospel, as well as the fundamental law of England." "Slaves starve the common laborer." Whitefield had, in 1740, petitioned the trustees of the colony for "an allowance of slaves," and the introduction of rum! He reminds us of Las Casas, the Catholic Bishop, who, from humanity to the Indians, urged African slavery upon the New World. In 1772, Lord Mansfield decided that Somerset, a slave brought to England, was thereby free. Cowper at once rose and sang,

> "Slaves cannot breathe in England,
> If their lungs receive our air, that moment
> They are free. 'Tis noble, spread it then!"

Ten years later, a feeble boy at school took these lines for his school essay. Fifty years after his essay, he, dying, learned that his Emancipation Bill had passed. He was William Wilberforce. Such was the earliest relation of slavery to Methodism, and such has been the growth of ideas. That which Whitefield fostered has shaken Churches, has shaken Nations, but shakes them now no longer.

At this time died Howell Harris, the most effective of the Calvinistic laborers, next to Whitefield himself. For this reason as well as for the charm of high, heroic character, his later life may in part be given. Of his starting out we have already written. Then, no one in Wales, whom he knew, "had the true knowledge of God." No clergyman noted, or tried to stop, the immorality that deluged the land. He "had never known one man awakened by the preaching in the country." He began, though a layman, to preach, even five or six times a day, in barns, church-yards and wherever he could gather a hearing. Assailed by mobs, threatened by magistrates, denounced by the clergy, yet "I was carried, as on the wings of an eagle, triumphantly above them all." Rowlands and Davies and Griffith Jones rose up at his side to help him. Whitefield and the Wesleys came often down; religion became the common talk in Wales and crowds went to the preaching. Howell had humble views of his own gifts, but, after self-searching, he found that he could rely on Christ, "and that if His honor should call me to suffer

I should find Him faithful in every trial, in death, and to al eternity." No early Welsh hero, Arthur, or any Lord of Snowdon, was of braver Cambrian heart. His conflicts year after year were past belief, beyond those of any other evangelist, but of these we cannot speak particularly. Gentlemen (in the English sense, "men of wealth and culture"), clergymen and magistrates led mobs against him, as if he were a monster ravaging the land. "When I arose in the morning, I was in daily expectation of my crosses." At Newport, the rioters tore away his coat sleeves and carried off his peruke, leaving him "in the rain, bareheaded, under the reproach of Christ." He went on amid shouts and stones, and he brought away a bleeding brow, but undaunted spirit. At Caerleon, his comrade, Seward, became blind by blows on his eyes, but still stood blindfolded by the side of Harris, saying calmly, "We had better endure this than hell!" On Sunday at church he heard a leading clergyman call him "a minister of the devil, an enemy to God, to the Church, to all mankind," and summon the people to join against such a man. So they did, and they stoned him as he went from church until he doubted if he should get home alive.



LORD MANSFIELD.

"For such times," said Wesley, "God made such men." At one place "a gun was presented to my forehead; my soul was happy." One struck him on the mouth till the blood came; his clothes were spoiled "with mire, mud and gunpowder." He got a change of clothes, washed himself and went on preaching to the lingering crowds. They begged him to come to the village a mile away. He went, and "the word was glorified." By such labors

and sufferings, "Howell Harris, Esq." (so he his named on his tomb at Trevecca), and the like of him reformed Wales. For a hundred years Wales has been a religious land, and when we see what "the Cambrian in America" has in that time, done and is still doing, American Christians may be grateful for Harris' labors. After his health failed, he lived at Trevecca in, says Wesley, "one of the most elegant places which I have seen in Wales." There were walks in a wood, a mount raised in a meadow, commanding a delightful prospect, a large and beautiful house, "so that, with the gardens, orchards, walks and pieces of water that surround it, is a kind of little paradise." Wesley keenly enjoyed the beautiful in nature and in human life, and a call at Harris' mansion was to him sweet and refreshing. Here Harris had a hundred residents beneath his roof, variously employed on his estates. He preached to them every morning at their first rising, and from this home sanctuary, lay preachers and exhorters were continually going out to labor in the World. Harris was in other ways a staunch Llewellyn, a true prince of Wales, not a Quaker, but a Hampden or Adolphus. When an invasion by France was threatened, he inquired, of his young men, if any, being first, "earnest with the Lord in prayer," would go into the service of the King for the defence of the land. Many were willing. Five "went in the strength of the Lord," and at Louisburg and Quebec and Havana, under Wolfe, they fought side by side with Puritans from New England. Whitefield had given them a motto, "Fear nothing, while Christ is Captain."

Seven years had the Harris household prayed for its absent five, when suddenly the survivor appeared. He told how his comrades had fought a good fight. Himself, after many a hair-breadth escape by flood and field, had been offered promotion, but he came to Trevecca, where forty years later, with a ball still in his leg, he was telling the story of the Infinite Love.

Harris himself now left his "little paradise of home and entered the service. He was captain, stipulating only that he everywhere preach among the troops. Twenty-four of his household went with him; twelve for three years at his own expense. "I commit my family to the Lord and go to defend our Nation and its privileges and to show that for the sake of our Saviour we can part with life itself, seeking a city which is

above." For his three years of service he preached as an officer in his uniform. His own company were his guard, and so his word had access to the roughest places and always had victory. At Yarmouth, he was told that the itinerants had tried to preach but had been driven away, narrowly escaping death. He at once



GEORGE WASHINGTON.

had the crier proclaim that a Methodist would preach at the market. A mob, with the usual ammunition of stones and the like, gathered, while the captain was drilling near by. He asked, "What's up?" "That Methodist did well not to come; we had killed him sure!" He said that it was a pity; that he would sing

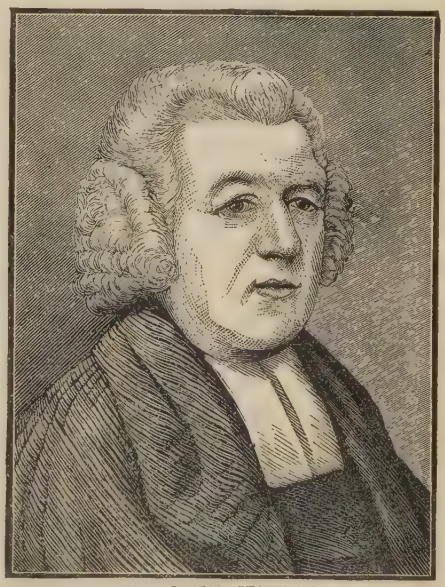
and pray with them and give them "a little friendly advice."

His men in uniform brought him a table and joined in singing and prayer. He went on to preach while the mob was awed, for these Methodists "looked like men of war." He preached many evenings and with results, invited itinerants, a chapel was built, Wesley came, and Methodism flourishes in Yarmouth to this day. After the war was over—the war which in America gave young Washington his experience with Braddock and made Fort Du Quesne into Pittsburgh—Harris returned to his charming home and its peaceful labors. Soon we find him outliving his brethren, bringing up the rear of that band of Welsh heroes. On the ceiling of his sick-room was gilded in Hebrew the awful, glorious name of Jehovah. It brightened before his dying eye, and many a pilgrim still gazes on it with tenderness and awe. The day of his interment was one of mingled grief and gladness as devout men carried to his burial a lover, a hero and a saint. Harris was the first itinerant in Wales, having preached thirty-nine years before. July 21, 1773, he entered into rest.

Daniel Rowlands was second to Harris in time, but not in ability. He was rector of Llangeitho and chaplain to the Duke of Leinster. Utterly undevout, he would come from his pulpit to spend the Sunday afternoon in athletics with his own stalwart parishioners. He went—but in lofty scorn—to hear Griffith Jones, and was converted. He became a Whitefield to the Welsh, "turning the world upside down." Under his preaching the Welsh temperament reached its utmost of ardor and inspiration. Everywhere "Gogoniant!" *Glory!* was shouted. In preaching and in prayer, in perils and in death itself, it was the one tuneful Cymrig word that seemed to define and to express the revival. After Rowlands, who survived Harris twenty years, came Charles, outliving Harris by still more years. He was offered high place in the Church, so were his gifts after being dismissed from three churches for his evangelical "irregularities." "I would rather have spent my last three and twenty years as I have, wandering up and down our cold and barren country, than to have been made an Archbishop." Archbishop of Wales he truly was, for he organized their Calvinistic Methodism so that it there abides unto this day. It is affecting to wander in Wales and find these men, whom we have noted, still held in remembrance among the

societies which they founded. These men endured a great fight of afflictions; such is always the fare of those who lead the conflict of light with darkness; but they regenerated Wales, their enemies themselves being judges. Among other results of their preaching was a demand for Bibles, such as led to the formation of the British and Foreign Bible Society, from which sprang our American Bible Society.

This form of Methodism had henceforward little to do in England. Its sphere was in the West. De Courcy, who had been Shirley's curate, was now at St. Alkmond's, and, though a zealous Churchman, he served ably under Lady Huntingdon's system.

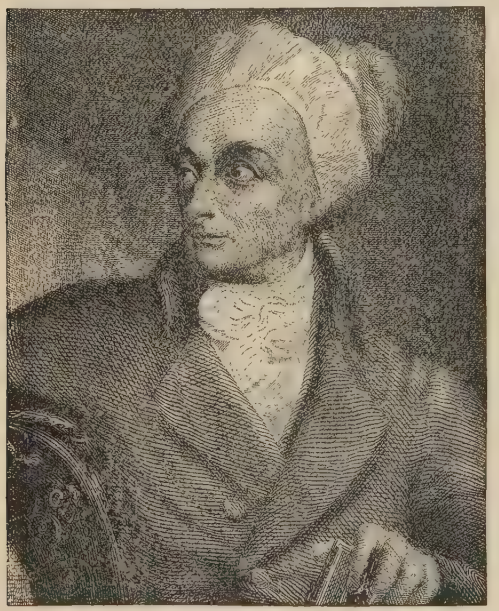


Rev. JOHN NEWTON.

John Newton had been a common sailor; then captain of a slaver. "There goes John Newton, had it not been for the grace of God," said he afterward, as he saw a man led forth to the gallows. Conscience, smouldering under all his crimes, at length blazed out. He left the sea, began to study, and for eight years he labored in and near Liverpool. Lord Dartmouth, the Methodist founder of Dartmouth College, prevailed on the Bishop of Lincoln to ordain Newton, who became curate at Olney. Newton says: "I have had the honor to appear as a Methodist preacher. He "had not sufficient strength of body or mind to become an itinerant, but he loved the people called Methodists." He afterwards became a rector in London, where he died in 1807, after founding, in part, at least, the Low Church party and those great benevolent enterprises which organized and which still employ the energy and resources of the Established Church. Newton encouraged the true bard of Calvinistic Methodism, William Cowper, who lived with him at Olney. "The Task," lines

four hundred to seven hundred, tells the poet's views of Methodists, as do allusions in "Truth" and "Conversation.' When Whitefield was abused in verse and drama, Cowper sang clear and bold in his defence. His poetry was not of the highest order. It ranged far below the hymns of Charles Wesley, of which we speak elsewhere, but he was tender and true in his religious utterances.

There were hymns before his day, for Watts had made them, but there were few religious poems. Young had given his lofty and wearisome "Night Thoughts," and Gray his immortal "Elegy," but Cowper first put into general verse the sentiments of evangelical piety. In 1778, Calvinistic Methodism had on its rolls the most popular clergy in London, where also lived the most eminent layman of the Connection, John Thornton. He, with Lord Dartmouth and the Countess, procured orders and places for many Trevecca students. All these, with their brethren in Dissenting Churches, held a moral relation to the Good Countess. In Scotland, Lady Glenorchy had done as Lady Huntingdon had done, and there were chapels and brethren in Ireland. All these had no center but the aged Countess in person, and no system beyond her personal direction. She had no genius to organize or legislate.



WILLIAM COWPER.

The crisis of her Church career came in 1777. She fitted up for preaching the Pantheon, a secular building in a wretched part of London, and held it as a part of her own estate as Peeress of the realm. So she held chapels by the score and the castle at Trevecca. The rector, in whose parish stood this Pantheon, claimed to control it, its services and its incomes. Appeal was

made to the law. Thornton and Dartmouth upheld the Countess, but the verdict was against her, and her chaplains had to retire. But such also was the situation of all her chapels! The decision of the court took them from her, though built with her own money, and put them in the control of the clergymen of their respective parishes.

There was but one course to take. The Act of Toleration gave



WESLEY AND WILBERFORCE.

them freedom as Chapels of Dissent, and such they were obliged to become. It was to the Countess, a most loyal daughter of the Church, a bitter grief "to turn the finest congregation in the world into a Dissenting meeting-house; to be cast out of the Church only for what I have been doing these forty years — speaking and living for Jesus Christ."

Some of the clergymen protested against the verdict and forsook the Church. Far the greater number forsook the Countess and her chapels and gave themselves to the "regular work."

How different now from her position was Wesley's! He had at his back two hundred and thirteen itinerants besides scores of local preachers. In England alone he had sixty-four circuits. His whole membership was over fifty-three thousand. Able men had risen in his ranks and he himself was in full vigor, his eye not dim or his natural force abated. The organization of his people was complete. Those who worried the Countess, the center of so much piety and benevolence, shrank from touching him, the center of such a *system*. Forty years before this — in his First Conference — he had said: "If any Bishop will that I preach not the Gospel, his will is no law to me. I am to obey God rather than man." When the Bishop of Bristol forbade his preaching in that diocese, he stood at Kingswood and preached before the tear-washed faces of thousands of colliers, ready for any course the Bishop might take, but no Bishop laid hands on him, as on his grandsire.

In 1783, the breach between the Countess, Connection and the Church became complete. The Bishops no longer ordained her preachers, and they were ordained by elders of their own number. This made it impossible for them ever to conduct services in churches of the Establishment, and henceforth each took its own way. For eight years longer, the same labors by her preachers brought the same success. But she felt the need of better organization. This she tried to effect, but it was too late. Wesley's system had begun at the beginning of his labors. All who had joined him had entered it, and were at home in it, loved it. The Countess' laborers had grown old independently and were no longer plastic. She failed in her effort. "My work is done," said she, in 1791; at eighty-four she entered into rest. None deny that she had excelled all women known in Christian records.

Now her societies went apart, as Whitefield had said of his own, "like a rope of sand;" her executrix removed her college from Trevecca to Cheshunt, near London. Her societies became Congregational, dropping the name of Methodist, which in England has since belonged to Wesleyans alone. In Wales, the great majority of Christians are Calvinistic Methodists. Those who

represented the Countess in the Church formed the Low Church party, and it is safe to say that in our century that party has by its piety and zeal given honor to its lineage.

One may here note the good influence which Methodism came to have upon the National councils of England. That Thornton, who aided the Countess and was the great Methodist layman in London, left his estate to his son Henry, a son worthy of such a father. If we may believe the great lawyer, Sir James Stephen, the home of Henry Thornton was, as the seat of public and politi-



THE CHURCH AT CHESHUNT.

cal benevolence, what Lady Huntingdon's at Chelsea had been, as the seat of evangelism. It was at Clapham, near London. Here Pitt had built, for his own scant rest, a villa amid lawns, and beneath such trees as an Englishman venerates. Henry Thornton, being a banker in town, bought this for his retreat, and here came many a visitor to rest, to converse and worship with the Church that was in his house. Every lover and worker for mankind was

welcome, and few could do more than their host was doing, for he labored, not merely sat, in Parliament for thirty years, and of his income he long gave away six-sevenths, and sometimes to the poor, alone, fifty thousand dollars within the year.

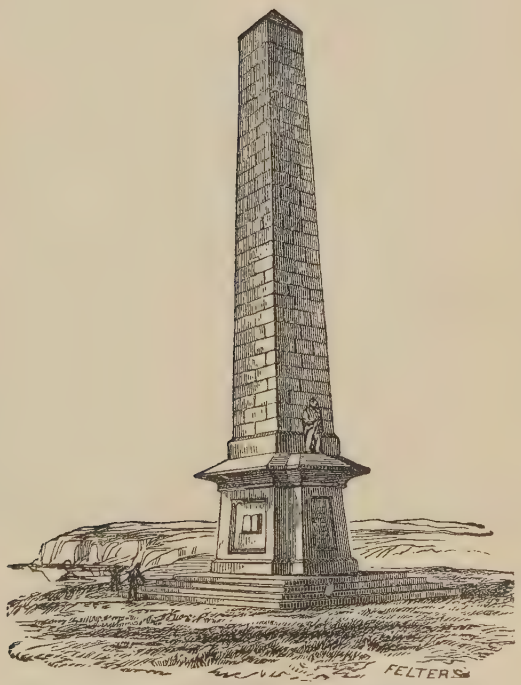
Of these men were Wilberforce, the Emancipator, Sharp, the first Chairman of the Bible Society, and Lord Teignmouth, its first President, Venn, who framed the Church Missionary Society, and often his father, one of Wesley's preachers, Henry Martyn, the brilliant Missionary, and Macaulay, father of the historian. Here came Rowland Hill and his brother, Sir Richard, and many others of the same accord and mind. The circle of these "good men of Clapham" is the first known, even in England, where politics was discussed in the clear light of religion and the honor of Christ was held to lead the welfare of man. To measures devised with prayer at Clapham many a prayerless statesman acceded both before the people and in Parliament, and so the moral feelings of Englishmen were elevated and religion was honored in political reforms. Most of the beneficent legislation of England, which we cannot here trace particularly, originated here with "the sons of men who, in the earlier days of Methodism, had shaken off the entrancement of religious lethargy and come into the splendor of evangelical faith."



HENRY MARTYN.

This "Clapham Sect" was from seed of Whitefield's sowing, in the days of the elder Thornton. He writes: "I am to be at Clapham this evening. May it be a Bethel!" All the measures fostered in the Thornton mansion, those relating to peace, reform, economy, toleration and emancipation, came of the stir which

Methodism gave to the moral sense of the Nation. None of these things were in England before the Methodist revival. The only traceable cause of them is that revival, and they prove its beneficent character. Men do not gather grapes of thorns.



DR. A. CLARKE'S MONUMENT, PORT RUSH, IRELAND, ERECTED 1859.

CHAPTER XV.

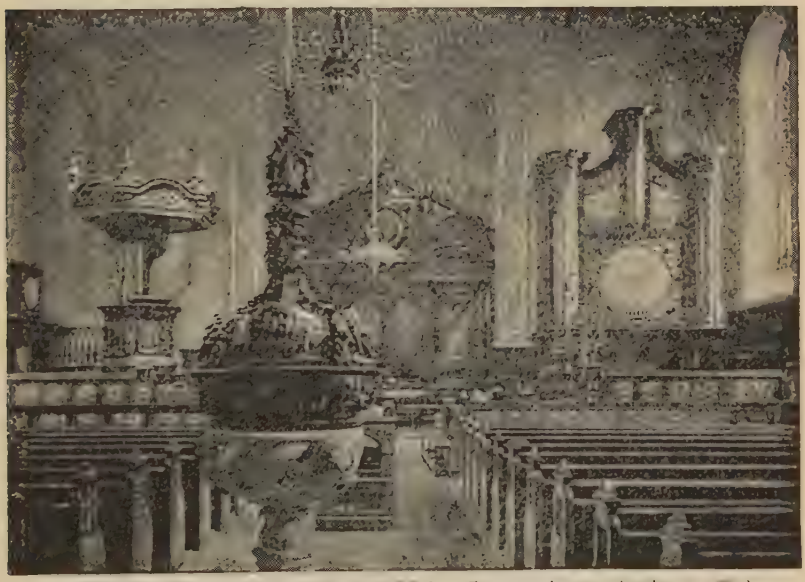


Wesley's Later Work.

NOW, in 1770, he was near threescore and ten, as his age marches just behind his century. He was, as we are wont to call Gladstone, "the grand old man." He wrote, preached and traveled more in the ten years preceding his fourscore than in any other ten of his life. He had been the most persecuted man in England; he had come to be the most known, the most felt, the most truly honored. The years of victory behind him were all the years that most men could remember; they obeyed him without answering, and followed him, fearless of failure. Some of the bodily infirmities of youth were gone; those of age were not come. "How is this, that I find just the same strength that I did thirty years ago?" His eye-sight better; his nerves firmer! He states as the cause, "the good pleasure of God." His means were: "Rising at four, for now about fifty years; preaching at five, one of the most healthy exercises in the world; never traveling less than forty-five hundred miles in a year." Until about seventy, he rode on horseback, "paying more tolls than any other Englishman." His riding, with its exposures, may have cured some evil tendencies, but the stumbling of a horse once so injured him that the surgeon ordered him to lie on his back fifteen days. *That* he would not do. An operation took from a hydrocele that had formed a half-pint of water and a

small pearl! What a "relic" that would have been! The next day he was at work. He now adds to his means of health some upon which all will agree. The ability to sleep at once when needing it; the never losing a night's sleep in his life; an even, cheerful temper; these *are* conducive to health.

He traveled through Ireland, through Wales, visiting the "lovely place, the lovely family" of Harris, now long gone. In Scotland, kirks were opened for him, and the magistrates of Perth formally presented him in Latin the privileges of citizenship. Crowds came to his preaching, and listened cooly and candidly,



INTERIOR OF ALL-HALLOWS, LONDON. (*From a photograph taken in 1887.*)
This view shows the pulpit where Wesley's first sermon without notes was preached.

and felt for him all the love and reverence they could for "ae mon whae is nae Calvinist." His Journal often speaks of the grandsires of those to whom he was now preaching. At a place near Oxford, there was in his audience only one man who had there heard his first sermon, nearly fifty years before. At Gwennap, he preached to the largest audience of his life, over thirty-two thousand by careful reckoning. He was heard to the very outskirts; "perhaps the first time that a man of seventy had been heard by thirty thousand persons at once."

At the Dales, then a charming region of pleasant homes, he

notes that "three in four, if not nine in ten" had sprung up since the Methodists came in hither. He preached in the old Moorfields "to the largest congregation ever assembled there." The remotest heard him distinctly. "So the season for field-preaching is not yet over." Fifty years earlier he had given at All-Hallow's, London, his first sermon without notes. He was now, after the long exclusion, invited to preach there again. In every place the old barbarism had vanished.

August 8, 1779, he says: "This was the last night which I



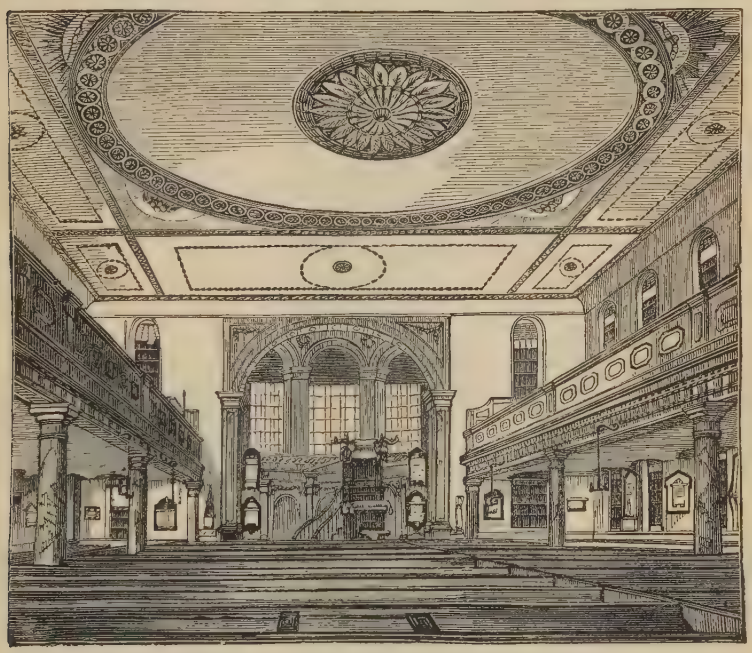
CITY ROAD CHAPEL, LONDON. (An old view.)

spent at the Foundry. What hath God wrought there in forty years!" The dear old fortress, his first-opened chapel, the seat of his First Conference, where his mother had died, the metropolitan home of Methodism, the shelter of its young institutions, was forsaken. To-day the traveler in Windmill street, where it stood, sees not a trace of the building which he might venerate as a shrine. On November 1, 1777, he had dedicated, while "God was eminently present," the City Road Chapel, then the finest chapel in London. Here we find tablets to himself, his brother,

and other Methodists of note, and in its yard rest his ashes, with those of five thousand of his heroes.

The building of chapels was now a serious part of Wesley's care. He showed such skill in the choice of sites that, though English towns are many times larger now, many of his chapels are still admirably located.

At this stage of our Story, when Methodism was now fairly launched, the charm of personal incident by no means disappears, Wesley had, in 1742, founded as a Christmas offering his Orphan



INTERIOR OF CITY ROAD CHAPEL IN 1860.

House at Newcastle. Here presided for years Grace Murray, the fair haunter of Wesley's dreams. Of her we have already spoken. She was the very angel of North of England Methodism. In this century, an old man was telling how he saw her start upon a day's itinerancy. Her horse was brought to the door. With a glance at his trappings, she laid her hand upon his shoulder. He knelt; she was in the saddle, and, with every beauty of movement, was quickly out of sight; but the vision floated brightly in the old man's memory.

Here, while Mrs. Murray, "the desire of his eyes," was ministering, he used to stop to rest. "It is good for me to be here, but I am to be a wanderer upon earth until my spirit returns to God." Grace Murray was now long gone, yet he writes of Newcastle: "Lovely place, lovely company! But I must arise and go hence." Always active! Dr. Johnson now said of him: "He is clever, but he has always an engagement. He cannot, like me, curl his legs under a table and talk all day."



WESLEY AND DR. JOHNSON.

Newcastle became a center for the societies of the North, an Elim for its itinerants. So it still remains. Within a circle of ten miles it has more than a hundred chapels.

Wesley, in the great cities, visited his people from house to house. He was amazed at what he found, in London, of misery, and want, and vice. After the active charities of a century, one may add, after so many years of gas-lit streets, those are found there still; but in Wesley's day the darkness was like that of Egypt.

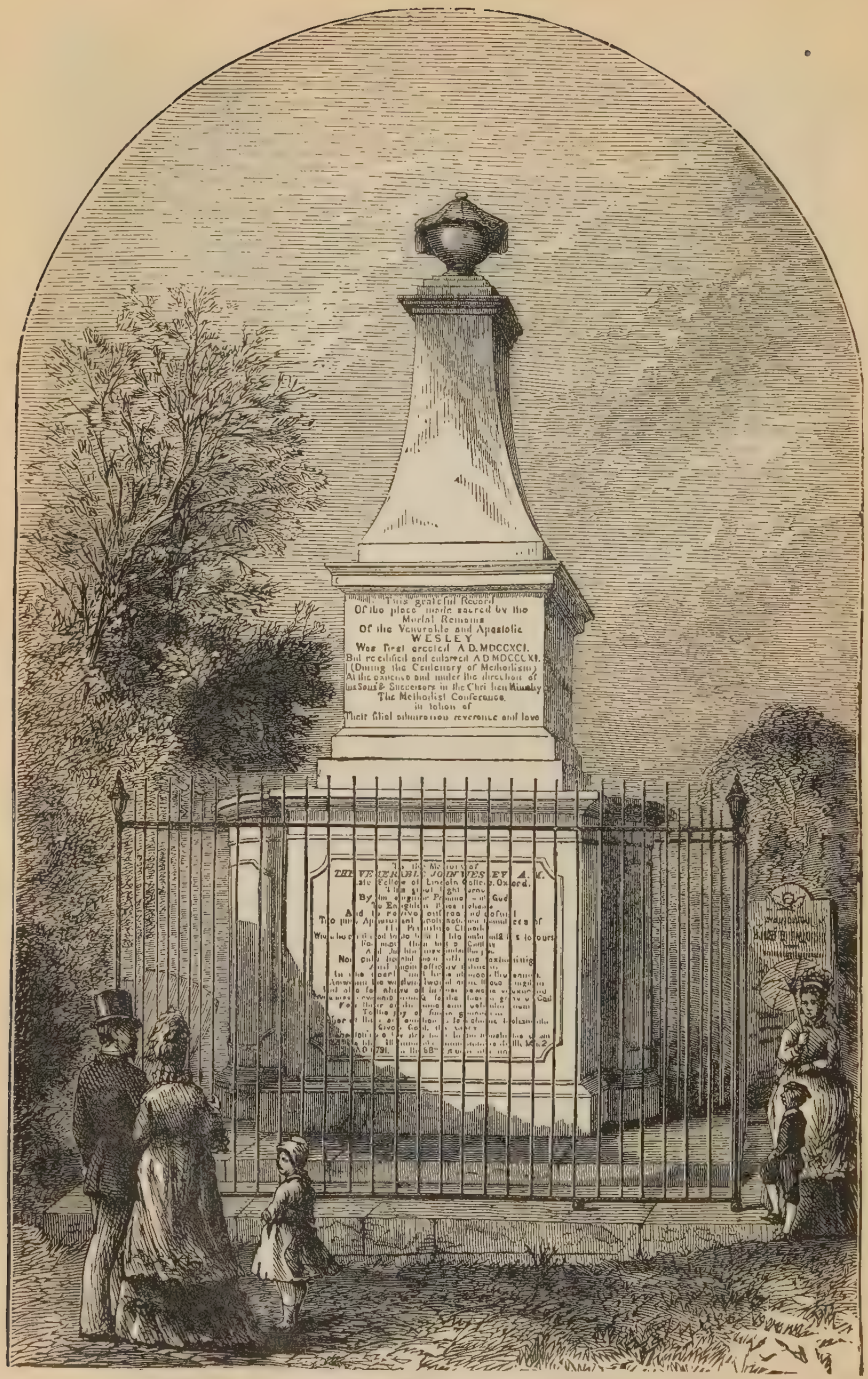
He notes in his visits to prisons the sad case of Dr. Dodd. This was an eloquent clergyman, who had forged, to a check of a thousand pounds, the name of Chesterfield. The public pity was given to the prisoner. The Earl would gladly have paid the check, and more, to hush the matter; and Dr. Johnson wrote to the King a touching appeal for pardon. All was vain; the law took its course, and forgery was a capital crime. Dodd sent for Wesley, and in the end the mercy that does not break a bruised



CITY ROAD CHAPEL, LONDON. (*From a photograph taken in 1887.*)
This view shows the Monument to Mrs. Susanna Wesley and John Wesley's house.



INTERIOR OF CITY ROAD CHAPEL,
Showing John Wesley's Old Pulpit, Monument to Morley Punchon and Gervaise Smith and Bas Relief Mural Tablet to Robert Newton. (*From a photograph taken in 1887.*)



WESLEY MONUMENT, CITY ROAD, LONDON, ENGLAND.

reed came to Dodd's contrite heart, and his end was peace. He had wrecked, in a minute's use of the pen, his own name and hope, and had sent his wife insane; yet out of the depths, he truly came to the Friend of sinners. From the gallows, "I make no doubt," he went to Abraham's bosom. Nor were Wesley's labors less effective with culprits of low degree.

This was the period of our American Revolution. Wesley was by temper a Loyalist; but he wrote to Lord North, the Premier, and Lord Dartmouth, Colonial Secretary, to dissuade them from war. "These men ask for nothing more than legal rights, and that in the most modest and inoffensive manner. They will not be frightened. They will probably dispute every inch of ground, and, if they die, die sword in hand." His letter might have done good service in the Congress of 1776.



LORD NORTH.

In these days, Wesley was himself in such tide of prosperity that he met almost no persecutions, and but small annoyance. His helpers, penetrating places still dark in England, could tell the old, old story. At Almondburg, the clergyman had declared himself "minister enough" for that parish, and his clerk, who was constable, set himself to prevent and punish invasion. Darney, a preacher, came and formed a society of thirty-two in hearing of the church bell. A mob was raised, and the clerk tried to drag Darney out for its victim, but his brethren rescued him. Then came a point of law. In a week, Darney was there again preaching in a house licensed for the purpose, and there, too, were the clerk and the mob. Holding up his constable's staff: "I charge thee, in the name of King George, to come down." "I charge thee, in the name of the King of Kings, that thou let me go on with my sermon." "Pull him down!" The mob rushed upon the preacher, dragged him rudely, for he was old and heavy, and kicked him half-dead. Escaping, he and his friends went for protection to a clergyman near, who was also a magistrate, just and true. "The law is for thee and thy mob," said he to the clerk; "he, a licensed preacher,

was preaching in a licensed house; you might as well have pulled me down when preaching in my own church; if you do not settle this before the Quarter Sessions, you, and all concerned in this brutal affair, will be transported." The clerk and his men slunk back to town. English law did not so speak from clerical lips forty years before, and the change was of Methodism's own producing. At Seacroft, Wm. England, "the best carpenter in town," welcomed the preacher and became a Methodist. A "gentleman" hired a ruffian to worry any and all preachers. He rigged himself as a prize-fighter for his work, but was himself soon broken and joined a society. His family persuaded him to leave it and, alas! he became a sot, but he was always ready to speak and even fight for the Methodists.

England had his windows smashed for lodging the preachers, but his townsmen rallied for him and his employer held by him, "even if he should pray on the housetop." And Methodism throve in Seacroft.

The list of heroes lengthens. John Oliver, at Stockport, a loyal Churchman, was sure the Methodists were wrong, yet in their atmosphere he resolved to become more devout and observant of the usages of the Church. His own father set himself to break down this marked seriousness, but it grew. When John was invited to find relief in the Methodist meetings his father threatened, if he went, "to knock out his brains, if he should be hung for it." He went; he heard striking experiences which he took to heart, and in secret prayer he obtained the pardon and the love of which others had spoken. His father warned the Methodists not to receive his son into their houses or their meetings; he broke chairs and clubs on his young head, and then weeping besought the boy not to break his heart in his old age. He called in three clergymen; he offered the boy all the privileges of the Church if he would quit the Methodists. At length, darkness arose in the boy's own soul; his troubles made him wild and he tried to commit suicide. His father, fond and generous by nature, had him for two months under a physician, bled and blistered for his soul's health. Then the son escaped from home to Manchester. His mother procured his return and full liberty was given. He soon found that free grace and Christian sympathy can minister well to a mind diseased. "My strength came again, my light,

my life, my God!" His temper may be seen from many a conflict. At Wrexham, as he was preaching in the open air, a justice sent a constable to arrest him. The constable would let Oliver finish the sermon, but the "Dogberry" came and took the preacher by the collar. "Here is no riot; I am a licensed preacher." The justice ordered his constable to take Oliver to prison. "I will not go unless you have a written order." The warrant was obtained "to convey the body of J. O., a vagrant preacher," to jail. The multitude were on his side, ready to fight and rescue. One offered bail in five hundred pounds; another would defend him at all hazards, if he would preach at his door. Others would go to jail with him, but Oliver chose the forms of law. The next day the prosecuting attorney threw up the case. The furious justice threatened to have Oliver whipped out of town unless he promised never to appear there again. "I am an Englishman; I will make no such promise," came from that dauntless breast. "Go about your business!" was the sullen discharge, and the preacher was victorious.

Such battles and worse, and such triumphs, fell to the lot of Mather, a Scotchman. His struggles were not with mobs, except perhaps at Boston, where he showed how grace could control the hot Scotch blood. His conflicts were with magistrates and clergymen. In many a provincial village, not even "Squire Allworthy" could look on a preacher as other than a vagrant, disturbing the public quiet. It was long before these conservative minds could understand the true state of the case, but the brave Mather opened the eyes of many to the law's intent and meaning, and to the true welfare of their hamlets.

Richard Rodda was a Cornwall miner. Itinerants, preaching in his father's house, had fixed his young thoughts on religion in which, like Timothy, he was aided by the faith that dwelt in his mother and his grandmother. He once knelt for prayer in a dark chamber of a mine. Suddenly above him the earth gave away; a stone fell before him, and one on each side of him; these rose higher than his head, and on them fell another, roofing him completely. Breathing through the crevices, he lived and help came. He devoted to the ministry the life thus threatened and rescued, and he passed through many a place as perilous. After forty-

five years of ministry, with its full share of hardship, he entered the heaven of the brave.

Such men were and always must be the great workers in Methodism. Even in our days of education there is work for "Sam Jones." These helpers knew well how to speak to the people to whose tongue and tastes they were born. They well know the virtues and the vices, the passions and the longings of the low grades of society, and they were sure that the Gospel was the healing draught, the balm and cordial for disordered souls. Therefore they persisted and would not be rebuffed in their errand of love and glad tidings to their persecutors. One, his horse being sick and himself and his people poor, walked twelve hundred miles in the snows and mud of winter and spring, but "I would have died to promote their welfare." Another, on his way afoot, when snow was knee-deep, meets a poor man and his wife. "Lord, what shall I say to these, Thy creatures, to induce them to serve Thee?" He speaks to them of Christ; he kneels with them, and wrestles with God for them. The man feels unworthy to shake the preacher's hand; the woman kisses it with tears. They part. "Oh, how willingly would I have washed the feet of those poor creatures for whom Christ died!" The spirit of the early evangelists of England, of Chadd and Aidan, re-appears in these preachers, who gave all to Christ's work and ever served Him as in His own sight.

Dec. 20, 1779, "I buried what was mortal of honest Silas Told. For many years he attended the malefactors in Newgate, without fee or reward, and I suppose that for a hundred years no man has been so successful in this melancholy office." So writes Wesley. This Told had led a strange life. At sea from childhood, he had been drowned and restored; had been wrecked; had been taken by pirates; had been for years in the horrors of the slave trade. Weary of all this, he married, and entered business in London, and with his wife became clear and prayerful Methodists. He proved an able man. Giving up his business, he kept at the Foundry a charity school, picking up boys and girls from the street, training in seven years nearly three hundred to usefulness. One morning he heard Wesley preach from: "I was in prison and ye came not unto me." He instantly felt a duty towards Newgate prison. He learned that ten men were



NEWGATE JAIL, LONDON, ENGLAND.

there, soon to be hung. He found them, and getting them together, spoke of the thief on the cross, and how the King of heaven died for the chief of sinners and certainly for them. Eight of these he attended to the gallows, and they all died in penitence and hope. The door thus opened widely for Told, and in and out he went for more than thirty years. Generous, simple and sincere, he gained the hearts of those appointed to die, and of all other prisoners, and even the keepers and hangmen wept under his appeals. He loved the poor men even unto death. Among those confined for debt he formed societies, one of thirty-two members, and strange! his only opposers were the regular chaplains!

Prisoners fared hard then in England, as Fielding's readers know. Hangings were prodigiously many, forty sometimes on a single Friday at London, while the populace made of it a "Roman holiday."

There was no "law's delay" for the poor; trial was hasty and justice rare. Told was the comforter and confidant of all, and he, only, knew their guilt or innocence, for they kept nothing back from him. One young woman, pure, tender and devout, was under sentence for murder. She showed Told her innocence with all meekness and simplicity. Brought out to die amid the jeers of the crowd, there she stood, like marble, pale with grief—calm with resignation. "My dear, look to Jesus!" said Told, as they went through the howling mob. "Sir, I bless God that I can look to Jesus, to my comfort." In prayer and conversation at the gallows, in hearing of the sheriff, he became sure of her innocence. It was too late and she died a criminal's death, but died in peace.

A man turned by a creditor into the street, with a sick wife and a little daughter, hungry and penniless, demanded of a woman two-pence and of another four. For this he was sentenced to be hung. He confessed to Told his crime and his penitence, and died in hope. His poor wife, Told found in extreme misery and despair. He at last took her to his own home, and thereafter got her a place as housekeeper, and for her child a home.

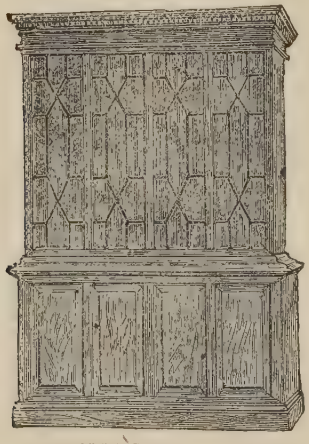
The good man's work, with that of Wesley himself and others, made easier and more effective the prison reforms of the great Howard. Hanging for theft ceased about 1828. A girl of



JOHN WESLEY PREACHING TO THE PRISONERS IN NEWGATE JAIL.

eighteen had in vanity taken from her brother-in-law's store, where she sewed, a blue ribbon worth eighteen pence. He saw her wearing it, and, asking her to walk with him, went to Bow street to the police station. "Where are you taking me?" she cried. "To be hung." She burst into tears, owned her guilt, and begged for mercy, but in vain. He testified against her, she confessed, and hung she was! But the public conscience was stirred, and the laws were reformed. For this the autobiography of Told had been preparing the mind of England.

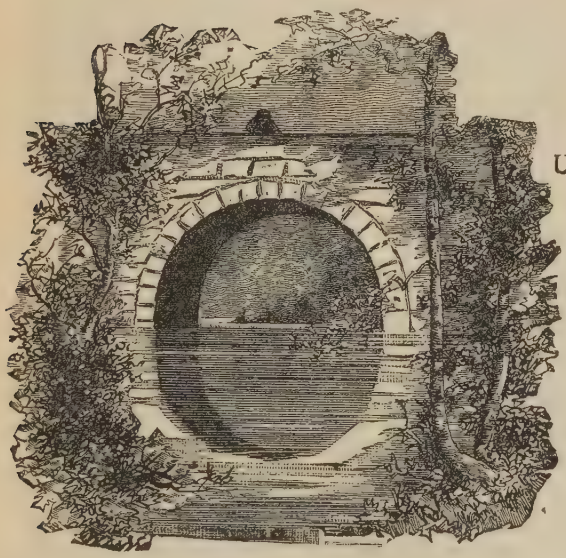
These outlines of men and their doings may well end with the death of John Nelson. His sickness and death, after the thirty-three years of ministerial labor, came within the course of a single day. His leaving of the world, as befitted his looks and bearing in it, was noble. A long train followed his bier from Leeds to his native Birstal, which had also been his first and most triumphant field of conflict, and there he was laid to the rest of those who sink "with all their country's wishes blest."



WESLEY'S BOOK CASE.

CHAPTER XVI.

Wesleyan Methodism Grows.

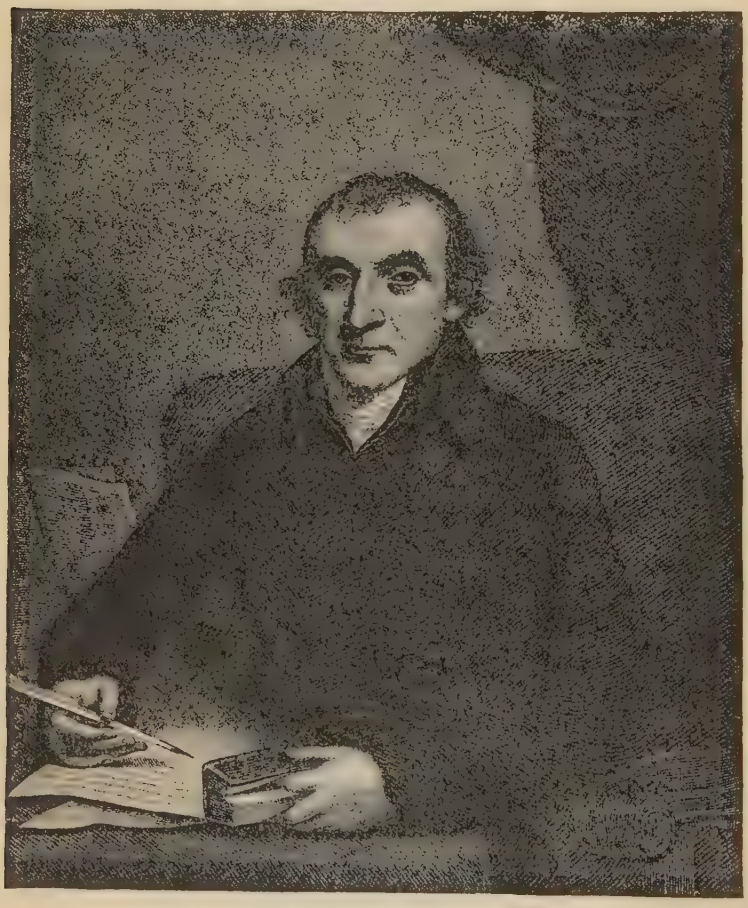


OUR Story still depends for its interests on the personal characters and acts of men, more than on any developments of opinion, or of institutions. Joseph Benson, converted at sixteen and full of noble longings for a career of labor and sacrifice, went to meet Wesley in London, to enter evangelical service under him. He was made classical master at Kingswood and afterwards the head of the college at Trevecca.

During the Calvinistic controversy, the Countess dismissed him from that place. He then prosecuted his studies at Oxford. His instructor refused to sign the testimonials necessary for his ordination. After others were secured, the Bishop of Worcester refused to ordain him. The old hostility, for which Oxford had suffered the loss of some of her best sons in that century, now drove Benson from the Church. For fifty years he was in the highest places of Methodism. For nineteen years he was editor of its Magazine and all its books, and after Wesley's death was

twice president of the Conference. He prepared a Commentary which, becoming the one uniformly studied by the preachers, aided in an intelligent and consistent style of opinion of exposition in Scripture.

The orator of the Connection, during the last quarter of the



JOSEPH BENSON.

eighteenth century, was Samuel Bradburn. He was of noble stature, and refined in dress and manners. His wit and humor often verged as did Rowland Hill's, to eccentricity, and relieved the sweep of his sublime and grasping thoughts. "I have never heard his equal; I can furnish you with no adequate idea of his powers as an orator. Another Bradburn must be created and you

must hear him for yourself before you can have a satisfactory answer to your inquiry." So said Adam Clarke, himself an orator, and another distinguished speaker puts it vigorously: "Never man spake like this man." His wit was generally well used. Some young brethren spoke with undue emphasis, he thought, of having given up their *all* for the ministry. He had been a cobbler. "I made a double sacrifice. I gave up two of the best *awls* in the kingdom to become an ambassador of God in the Church and a gentleman in society." Mrs. Bradburn devised the Sunday School.

In the old city of York the clergyman and his mob were set to repel all preachers. Bradburn had the notice given for an outdoor sermon on Sunday afternoon, and, himself arriving, attended in the forenoon at the church. His fine person and manner drew attention. After the benediction, he so politely thanked the clergyman for the sermon as to win his favor, and was asked to be his guest at dinner. His host was impressed that this was a brother clergyman and no ordinary man. Bradburn was curious to hear the Methodist sermon and the clergyman was happy to go with him. "I mean to arrest the vagrant and stop such things." He agreed, however with Bradburn to give a fair hearing. No preacher was there. Bradburn suggested that it was a pity to disappoint the people and urged the clergyman to mount the stone and speak as Paul would have done. He "had no sermon in his pocket," but, retorting, challenged his guest. Bradburn at once mounted a stone and sang a hymn and prayed and preached: "Refrain from these men and let them alone," etc. The courteous clergyman was delighted with the discourse, praised Bradburn for his stratagem, and his door was ever after open to the preachers. Memoirs are left us of Bradburn; his sermons have been printed, but not his eloquence; like "music past" *that* "has gone away."

James Rogers, whose wife, Hester Ann Rogers, was one of the saints of Methodism, was called to the itinerant work from the ground where, a thousand years before, the Abbess of St. Hilda, at Whitby and Holy Island, had given to Christianity its first English poet and where Bede had put into English the Gospel of John. All that early light had gone out and Rogers seemed to deal with raw heathen. In the heat of the assault, a pious young girl took up a stone to defend him. A ruffian hit her in the face

with a stone and laid her for dead. She recovered, but bore to her dying day this mark of suffering for her Lord. Others suffered, but a terrible storm, as if "God had come to our relief," scattered the mob. On this wild North Sea border, Rogers toiled two years, and then, as Aiden had done, he started at dead of winter upon a wider circuit. Wesley welcomed him to the Conference of 1775, and for thirty-five years his praise was in the Gospel in all the circuits that he served.

It is but of little interest that the general reader could find in the Conference sessions of these years. In 1777, occurred the thirty-fourth at Bristol. One hundred and fifty-four men then took appointments. The members were 38,274. No account was made of American statistics owing to the war then in progress. Wesley now began to ask: "Who have died this year?" The answer gave no eulogy. "John Slocomb, at Clones, an old laborer, worn-out in the service," was the style of reporting even the most eminent deceased, and not a bad style either.

Wesley was hearing that his people were falling off in piety, energy and spiritual life. To every assistant—the word, as we saw, now meaning a class between him and the helpers—having oversight, he put these questions: "Have you, of your own observation, reason to believe that the Methodists are a fallen people? Is there a decay or an increase in the work of God where you have been? Are the societies in general more dead or more alive to God then they were some years ago?" To this came unanimously the comforting assurance: "If we must 'know them by their fruits,' there is no decay in the work of God among the people in general. The societies are not dead to God; they are as much alive as they have been for many years and we look on this report as a mere device of Satan to make our hands hang down." One John Helton disagreed with these answers. He, with thirteen years' experience, held the Methodists to be a "fallen people," among whom he grieved to stay. "Let him go in peace," said Wesley. Helton went to find zeal and progress among the Quakers.

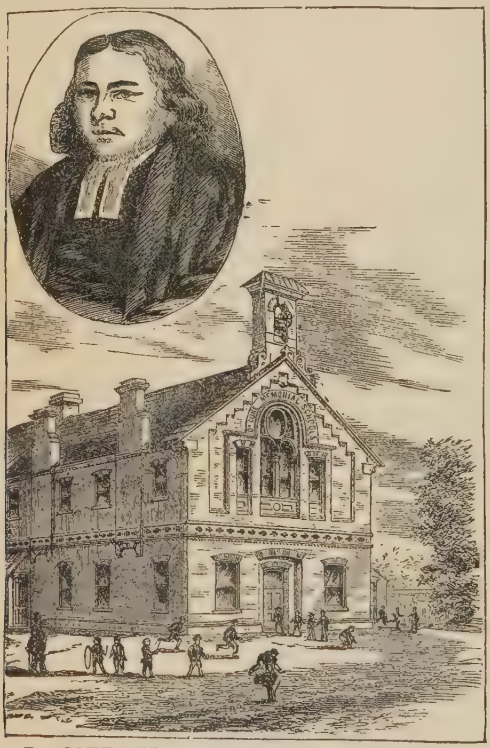
At this Conference, Fletcher was present. He was not able to preach; he had long been trying to restore the health broken by labors, and a spitting of blood kept him in continual exhaustion. He gave to his brethren his counsels, his love and his prayers.

To them, he seemed an angel stepping from the margin of heaven to cheer and brighten their pathway. When they differed and debated and there was a danger of heat and of loss of charity, he would suddenly offer prayer, and not in vain, for their patience and gentleness revived while he prayed. "This world has become to me a world of love." To Perronet he writes: "Your great age and my great weakness have brought us to the verge of eternity. Let us take the Kingdom and enjoy, beforehand, the rest which remains to the people of God." To find health, he now, with his wife and daughter, spent four years in his native Switzerland.

In these days came a stir such as it was reasonable to anticipate. In Ireland, the Methodists had long been ill-used by the Church, and Rev. Edward Smyth had, for preaching, been driven from it. They now pressed, and ardently, upon Wesley this question: "Is it not our duty to separate from the Church, considering the wickedness both of the clergy and of the people?" "We conceive not, (1) because both the priests and the people were full as wicked in the Jewish Church, yet God never commanded the holy Israelites to separate from them; (2) neither did our Lord command His disciples to separate from them; (3) hence it is clear *that* could not be the meaning of St. Paul's words 'Come out from among them and be ye separate.'" This answer gives Wesley's uniform feeling on a question that would come to a hearing, and after his death had a final hearing and another answer.

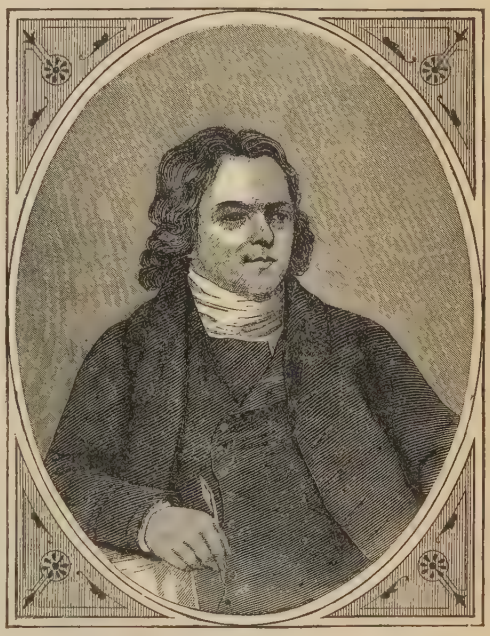
He anew states the errand of his preachers and of his system. "To save as many souls as we can, and with all our power to build them up in that holiness without which they cannot see the Lord." His motto, "The world is my parish," had in itself the germ and spirit of all missionary enterprise. Methodism had by its own force gone to the West Indies and to America, without any special scheme; mostly by simply following the course of emigration. Now, 1778, a "mission" (the word is just come to use) to Africa is discussed, and the discussion was a blessing, though no attempt was made. It fell upon the ears of one who was to be the founder of Methodist missions and the foremost figure in their history. It was Thomas Coke. He was the only child of a wealthy house at Brecon Wales, and at Oxford had

every advantage due to fortune and station. Becoming a clergyman, he entered the Church in fullness of personal culture, but with infidel, or at least unevangelical, impressions. In his parish labors he grew anxious and, as it seemed to his people, strangely earnest. They overcrowded his church. He built at his own expense a gallery, and it was filled, for he pleased everybody but himself. An unlettered peasant, leader of a rustic class in Devonshire where Coke was visiting a family where the leader was a laborer, taught this gentleman and scholar "the way of God more perfectly." This man talked to Coke clearly of the Christian doctrines by which men live, and his discourse of the riches of Christ was accompanied by prayer, until Coke came into the harmony of Gospel truth and into the soul's own peace with God, which soon blazed into a joy full of glory. This was not hidden in his own heart. He grew "irregular," holding services all around, teaching the people to sing hymns, and declaring a free, unlimited salvation. His Bishop admonished him; his rector dismissed him; his own parish raised a mob, and he was rung out of the church on which he lavished his money. The next Sunday, he preached near the church door; attempting on the following Sunday to do so, he narrowly escaped stoning. He then left his parish to enter Wesley's work, while bells were rung, cider flowed freely, and Petherton, his parish, held jubilee over a great deliverance! The man thus ushered came to be second to Wesley only



DR. COKE AND THE MEMORIAL SCHOOLS, AT BRECON, WALES.

in England, and in America the first Protestant Bishop. Wesley looked upon Coke, so endowed in mind, heart and fortune, with every gift and grace, as his own successor in administration. Coke was, like his contemporary, Warren Hastings, small of stature, but his soul was as vast as that of the founder of the Empire of India, and his energies were equal to the execution of his wide designs. Wesley, in 1776, had taken his measure, and "formed with him a union which, I trust, shall never end." Coke, forty-four years younger than himself, he chose as the coming Premier of Methodism. Coke proved to be its Foreign Minister, while, in the providence of God, the office of premier fell to a committee. The foreign field of Methodism was now becoming immense in prospect, and the "tight little island" of England was to be only "the motherland" to the new evangelism. Coke was the man for the hour, and during his life-time no missionary society was needed, as, in Wesley's, no "Legal Hundred" administration was needed. As the French King had just said, "The State is myself," so could Wesley or Coke, each for his life-time feel himself a center, an embodiment.



Rev. THOMAS COKE, D. C. L.

At his own expense, Coke crossed the Atlantic eighteen times. He spent most of his own estate, replenished though it was by his marriage, on his missions, and he was in their behalf an irresistible beggar. He was in a sea-port. A rough captain called to the commander of the next ship, "Did a man run to you for money this morning for what he called a mission?" "Yes." "Ah, he is a heavenly-minded little devil; he got my last penny?"

At near seventy years, 1813, the year of Judson's opening the Baptist Mission in Rangoon, Coke urged before the Conference an East India Mission. The cost of outfit, thirty thousand dollars, he took upon himself, and he headed the little band of laborers. He died at sea. "The whole earth," said Pericles, "is the real tomb of the great," and it was fitting that the ocean be the burial place of one whose soul touched all lands, and was, like the ocean, "boundless, fathomless, sublime."

At the Conference of 1779 appears these rules: 1. "Let every circuit bear its own burden, and not lean upon the Conference." 2. "Tell every one expressly, 'We do not make a subscription for paying debts." The object of these rules was one most desirable and difficult in connectional systems—the promotion of local prudence and self-reliance among the societies.

Almost the last of "Irish grievances," of which preachers were the victims, fell now to the lot of Henry Moore. He had in childhood heard Wesley in Dublin, and, after hearing preachers in London, he joined the Dublin society. He at once, like the brave Told, began work in the prisons. Then he began to preach "in a deserted weaver's shop," and his strength grew by study and by spiritual experiences. Wesley's eye fell on him and brought him to the "noble army" of itinerants. He became Wesley's companion in travel, and even his much-used and much-trusted counselor. After vainly trying to get a Bishop to ordain Moore, whose future importance he saw, Wesley himself, with two presbyters of the Church, ordained the young preacher. It is notable that Moore, who is the first whom we find ordained by Wesley, was at the Centennial of 1839, the soul survivor of the men on whose heads his hand with the hands of the presbytery had been laid.

Moore was singing from a chair in a Dublin street, when a great multitude of Papists came running to his presence. They bowed at the name of Jesus in the hymn, and knelt during the prayer. At its end a woman cried: "Where is the Hail Mary?" Tempers grew warm, and, as he began his sermon, a genuine Irish row began. Mrs. Moore and a young lady stood by the preacher's chair, and the mob, with the true and charming Irish gallantry, paid them more reverence than they would have paid to a guard of soldiers. After a few words, amid flying eggs and clods,

Moore went safely home. A drunken sailor mounted the chair to sing and preach for the amusement of the cheering crowd. Passing from his sermon to his ship, the poor blasphemer slipped from a plank and was drowned. Moore reconquered and held the post, and a chapel now marks his battle-field.

In 1780, Wesley, at seventy-seven years, in white hair but in fullness of strength, appointed one hundred and seventy-one men to sixty-four circuits of forty-three thousand eight hundred and thirty members.

He was amazed at the work, its steady growth, its success in the rudest places. "'That a revival of religion seldom continues above thirty years,' has been many times verified. It will not always hold. The present revival in England has continued fifty years. Blessed be God! It is at least as likely to continue as it was twenty years ago. Far more likely! It spreads wider; it sinks deeper. We have reason to hope that this revival will continue to increase until all Israel shall be saved, and the fullness of the Gentiles shall come." After one hundred and six years, "this revival" still "spreads wider, sinks deeper."



WESLEY'S CHAIR.

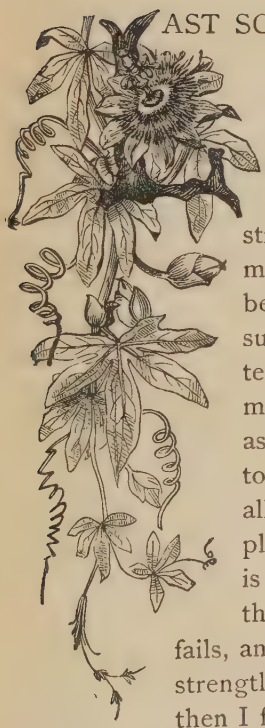


JOHN WESLEY AS HE PREACHED AT ST. GILES.

From a portrait in possession of the family.

CHAPTER XVII.

Wesley's Old Age and Death.



LAST SCENE of all this strange, eventful history! It was wonderful. The "second old age" he never saw. Entering his seventy-eighth year, he says: "By the blessing of God, I am just the same as when I entered the twenty-eighth." At his eightieth, his strength is not labor and sorrow, nor has he more pain or infirmity than at five and twenty, being a stranger to headache, toothache and such "youthful" disorders. "To-day, I entered on my eighty-second year, and found myself just as strong to labor in body or mind as I was forty years ago. I impute this not to second causes, but to the sovereign Lord of all, who bids the sun of life to stand still as it pleases Him." After a year, he writes: "It is now eleven years since I have felt any such thing as weariness. I speak till my voice fails, and I can speak no longer; I walk till my strength fails, and I can walk no farther; yet even then I feel no sensation of weariness; I am perfectly easy from head to foot. It is the will of God." Neither his writings nor his speaking showed a trace of mental decay. His Journal grows sunny and cheerful. He has more than ever a leisurely regard for the beautiful in life, in art, in nature. He discusses the newly-come poems of Ossian; he criticises and

compares the Italian poets; he is at home with Shakespeare. He gives minute delineations of residences and landscapes, and tells how estates have changed since the days of the grandsires of their present owners.

His eye looks back and views things in a tender, poetic light, as if distance truly lent a soft enchantment to the view. At Epworth, still dear to him "beyond most places in the world," he thinks, as the third and fourth generations crowd to his preaching, "See how the earth drops its inhabitants as the tree drops its leaves!" At Kingswood, when the sun was hot as "even in Georgia," his rays could not pierce the canopy under which he was preaching, a double row of trees, "which I planted forty years ago." "How little did any one then think that they would serve such an intention!"

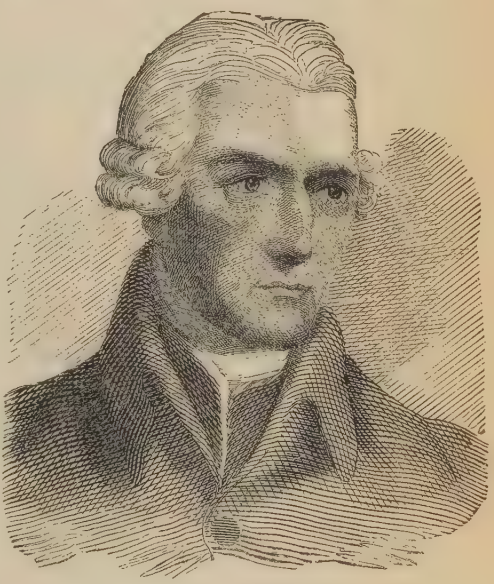
The loneliness of old age seemed never to touch him. As he preached in places where he had done the same forty or fifty years before, he showed no sorrow at finding "a few," "three," "not one," of his early hearers. Their happy spirits seemed to minister to him, as an unseen "majority" in the air. He forgot his old opposers, for they were in the dust; he tenderly names those who heard and helped him.

At St. Giles, London, where he had preached before going to America, he speaks after over fifty years. "Are they not passed as a watch in the night!" said he, as the panorama of half a century sped before his mind, and "a solemn awe sat on the whole congregation."

He visits here and there a survivor of the old heroes, and the interview is bright with high and joyous spirits; Maxwell, his first lay preacher, Perronet, now over ninety, Delamotte, who was with him in Georgia; and two hours he spends with Dr. Johnson, "that great man," now sinking into his grave. No changes of season or place, no loss of friends or lapse of years, could affect the healthful glow of his full and joyous heart. Nothing could prove this so well as his hold on the affections of little children. He loved them. Once a child obstructed the pulpit stairs. He tenderly took it up, kissed, and, passing, replaced it. At another place, as he came down from the desk, he found himself in a group, who began kneeling about him. He knelt down and prayed with them and "the fire ran from heart to heart." "Is not

this a new thing in the earth. God begins His work with children. Thus has it been in Cornwall, Manchester and Epworth."

This writer has conversed with an aged graduate of Oxford, who counted a sight and hearing of "Father Wesley" the chief event of an eventful life. He was then of rosy health under his white hair, serene and yet sprightly in manners, keen of look, with something more than good conscience brightening his features. He was not tall, weighing "not a pound more or less" than his weight for years, "a hundred and twenty-two pounds." Altogether his age was "as a lusty winter, frosty but kindly."



JOHN HOWARD.

Of his eighty-fourth birthday he writes nothing of himself, for on that day, "Howard, the Philanthropist," "one of the greatest men in Europe," was with him in Dublin. We saw that Wesley's man, Told, had been Howard's pioneer. Howard says of this birthday visit: "I was encouraged; I saw in him how much a single man might achieve by zeal and perseverance, and I thought, why may not I do as much in my way as Mr. Wesley has done in his?" When Howard left England on that "crusade of benevolence" from which he was not to return, he called to see Wesley in London. Wesley was absent, but Howard told Moore that at his own country-seat he had long ago heard Wesley preach. "Whatsoever thy hand findeth to do, do it with thy might." "I have but one thing to do, and I do it with my might." "All places are alike to me, for I find misery in all. Present my respects and love to Mr. Wesley. Tell him I had hoped to see him once more; perhaps we may meet again in this world; but, if not, we shall meet, I trust, in a better."



Engraving by Davenport. LEATHERHEAD. (*From a rare print*) *Drawing by S. Gray, Esq.*

At eighty-five, Wesley says: "How little have I suffered yet by the rush of numerous years!" He has a little decay of agility, of vision, of memory in things recent, but not in his other senses, in his relish of sparing food or his clearness and accuracy in the writing of sermons.

At eighty-six, "Now I find I grow old." The decays above named increase. "What I should be afraid of is that my body weigh down my mind and create stubbornness or peevishness; but Thou shalt answer for me, O Lord!" He begins, 1790, "I am now an old man, decayed from head to foot." Infirmities close upon him. "But, blessed be God! I can preach and write still." As for many reasons, chiefly this, that they would see his face no more, his congregations were now the largest of all his life, so he never addressed them with greater power. He was in constant travel. In Ireland, he saw "such congregations as he had never seen in the Kingdom." At Dublin, he dined with Father O'Leary, a Romanist and an opposer of old, but a gentleman and now a friend. Uncounted multitudes listened in many a place, and the Word gained its ancient victories. There were no mobs, no persecutors. To tell of his last journeys in England would need a volume. No houses could contain the people. At Chester, the hearers seemed even more than at Gwennap. At every place he sang his brother's hymn: "Shrinking from the cold hand of death, I soon shall gather up my feet." "I took a solemn leave," he often says, but, quite as often, "How are the times changed!" He had seen mobs hounded on by clergy, magistrates and gentlemen; he had met every form of misuse; now all was peace. With a strong, sweet voice, he gave his last sermon at Newcastle. It was to the children of the Sunday-school, and was in words of not more than two syllables. Here he asked for a man known long ago. Finding that he had been for years in misery and gloom, Wesley went to see him. Entering, he said: "Brother, I have a word from God unto thee; Jesus Christ maketh thee whole!" and, kneeling, prayed by the wretched bed. Hope sprang up; the poor man, who had lain there for years, went to hear Wesley preach, and soul and body were whole again.

At eighty-seven, Wesley had no pain, but had lost strength and eye-sight. He expected simply to sink until the weary wheels of life stood still at last, but on he still moved. "'Tis

time to *live*, if I am growing old," he used to quote from Anacreon's Ode.

In 1790, he held at Bristol his last Conference. He could no longer write, and his signature to the Minutes would hardly be taken for his name. It is, for all that, his autograph, his last, writ strangely large, nor has the word one more venerable. He could still preach, and, under a tree at Winchelsea, he soon preached his last field sermon. He even thought of going to

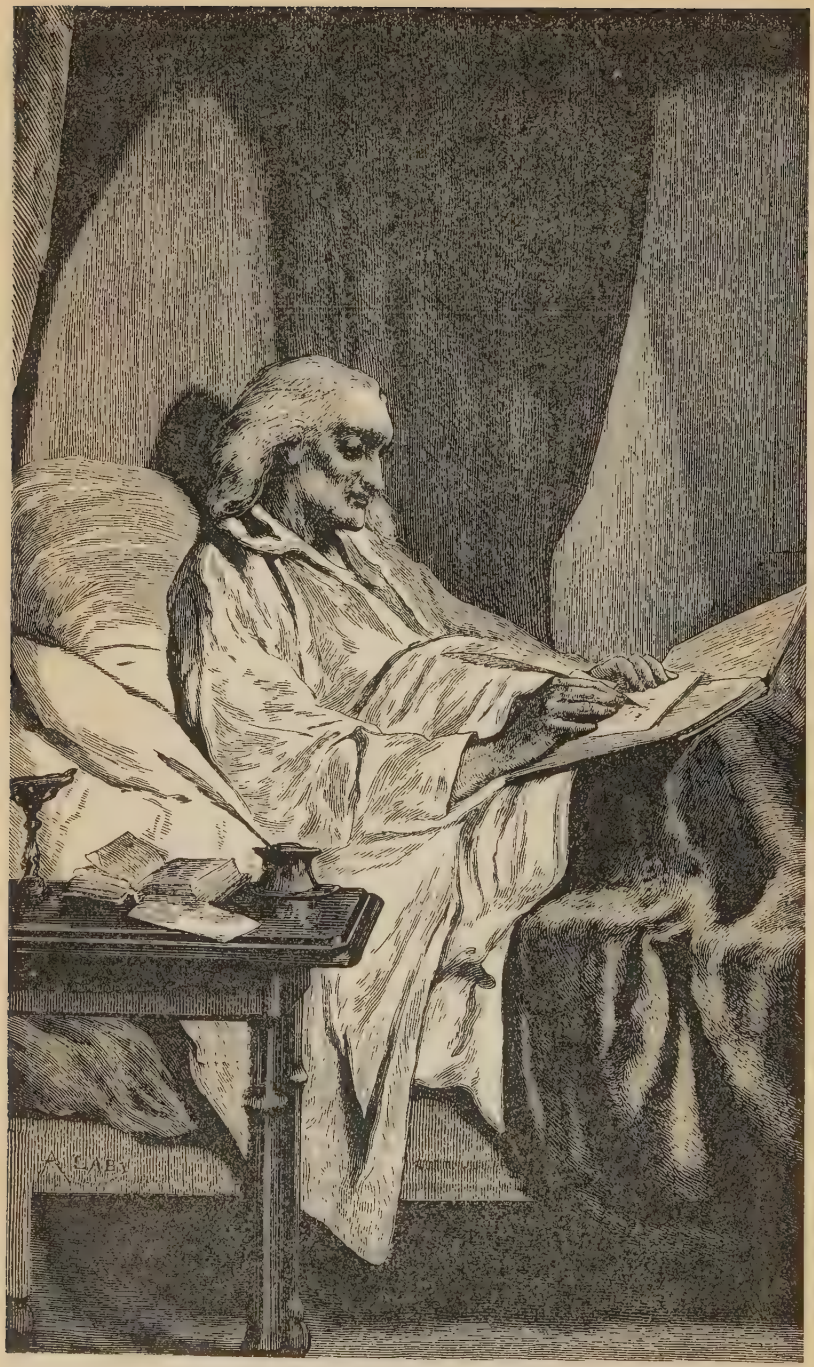


WESLEY'S TREE.

Scotland and Ireland. At length, the last sermon is preached at Leatherhead, Feb. 23, 1791. It was the last of forty-two thousand four hundred—an average of fifteen a week, since his return from Georgia in 1738. On Feb. 26, he wrote his last letter—to Wilberforce—to hearten him in his efforts against the African slave trade. He then became lethargic, but rallied and spent hours in words to friends, in snatches of song and prayer. Nature sank slowly, but on the morning of Wednesday, March 2, 1791,



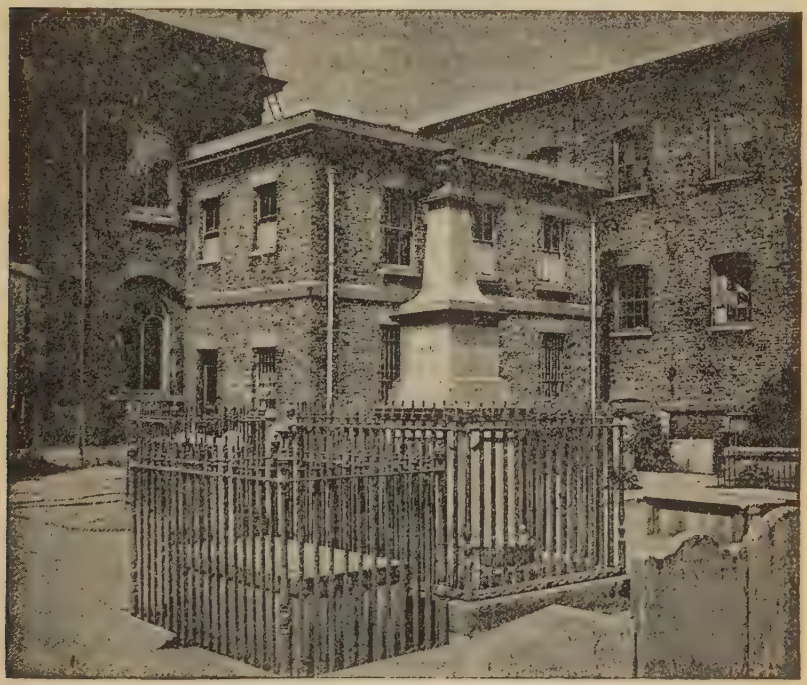
THE DEATH BED OF JOHN WESLEY. (From the painting by M. Claxton.)



JOHN WESLEY ON HIS DEATH-BED WRITING THE LETTER TO WILBERFORCE.

he said, softly, "Farewell," and passed the heavenly portal.

He willed that no funeral pomp be had. Six poor men should bear him to the grave, and to each five dollars be paid for the service. His body lay in state in City Road Chapel for a day, ten thousand persons looking tearfully on that dear face, and at six the next morning, to avoid the crowd, was quietly buried in its yard. The ritual words "our brother" were changed to



TOMBS OF JOHN WESLEY AND ADAM CLARKE.
From a photograph taken in 1887.

"our father," and the bursting grief of the company approved the change.

Thus died, in the eighty-eighth year of his age, and the sixty-fifth of his ministry, the most wonderful man of his age, perhaps of any of the Christian ages since the first. His character must be taken from our Story as it goes. There is no special space for portraiture or eulogy.

Before Wesley's own death, there were changes among those who stood around him. Some died and others arose in their places. Of these, due notice should be taken.

In 1781, Fletcher was married to Mary Bosanquet, who proved to be the first lady of Wesleyan Methodism. She was born, 1739, in a family of wealth and fashion. As early as eight, she was thinking: "What is a sense of pardon?" and "What is faith in Jesus?" She could not give answer, and yet she was conscious of both. Her experience outran her understanding. In the gay circles where her family moved, in the opera and the ball-room, the devout impressions remained, and some conversations overheard from a Methodist servant-maid fixed her impressions and her course of life. She declined, from religious views, a suitor whom from worldly views her parents favored, and becoming acquainted with some Methodist ladies, she renounced the fashionable world. A life wholly devoted to God seemed sweet beyond telling, and "If I but thought on the name of Jesus, my heart took fire."

One day, her father said: "There is a particular promise which I require of you—that is, that you will never, on any occasion, here or hereafter, attempt to make your brothers what you call Christians." "Looking to the Lord," she said, "I think, sir, I dare not consent to that." "Then you force me to put you out of my house." "Yes, sir, according to your views of things I acknowledge it; and, if I may but have your approval, no situation will be disagreeable." Coming of age and having a fortune of her own, she lived apart with her maid, giving her time and money to usefulness. She visited and tenderly loved her parents, but she felt that the Master had set her free for His own service.

She owned a house at Laytonstone, and there, with Sarah Ryan, she established a school for orphans, a refuge for the poor, a preaching-place and a preachers' home. Wesley, in 1765, says: "I there found one Christian family." Two years later, he says: "O what a house of God is here!" After Sarah's death, the institution was removed to a large farm at Cross Hall. Here Miss Bosanquet's meetings were overcrowded, and she began to hold others abroad. Wesley says of the Hall: "It is a pattern, and a general blessing to the country." She became an actual preacher, and by Wesley's advice. "I think the case rests here, in *your* having an extraordinary call. So has every one of our lay preachers. Methodism is wholly an extraordinary dispensation of God's providence." Miss Bosanquet, and the women whom

she led, did not enter pulpits. She had in the chapels of her building a seat a little above the floor from which she gave expositions and exhortations. "Her manner of speaking is smooth, easy and natural, even when the sense is deep and strong. Her words are as a fire, conveying both light and heat to all that hear her." So said Wesley.

Her marriage was in Batley Church, Nov., 1781, and the wedding was a religious festival. Fourteen months after, Fletcher wrote to Charles Wesley: "New-married people do not at first know each other, but I can tell you Providence has reserved a prize for me, and that my wife is far better to me than the Church to Christ."

Uniting their activities, they opened new places of worship, building a chapel and school-house near, so that in any parish changes the Methodists might still be safe. Into their Sunday-school they soon gathered three hundred scholars. They gave away most of their income. It went among the poor; it furnished dinner to those who came to the preaching from afar; it built and furnished houses for religious service.

Fletcher at last wore out. One who had known him for years "never saw him in any temper in which I would not wish to be found at death." His last Sunday service was long and broken by faintness, but it was impressive even to awfulness. He lay some days in mingled suffering and triumph. "Shout, shout aloud!" he cried; "I want a gust of praise to go to the ends of the earth!" A long procession of the poor were allowed one more look of his loving face, and that night he died, making sign at the last that he thought on heaven's bliss and saw it opening before him. Wesley's brief word of him was: "I have not found, nor do I expect to find, another such on this side of eternity."

On March 29, 1788, Charles Wesley died. He will be known as the Poet of Methodism, and, we believe, the Poet Laureate of Christianity in the English language and of the world. He was, as many a poet has been, rather inclined to moodiness and discontent. The even temper, the clear insight of men and tendencies, the skill of adapting policies to changed conditions, these things which so marked John, and fitted him for the great work of his life, Charles did not have, or, at least, in some far

lower degree. Yet he at first was in advance of his elder brother. Charles, at Oxford, was the first member of the Holy Club, the first to be called Methodist, the first to experience regeneration.



GEO. JNO. STEVENSON BISHOP HARRIS. REV. W. H. DEPUY.

TOMB OF CHARLES WESLEY.

Mary-le-bone Church Yard. From a Photograph Taken in 1887.

He was also the first, and for a long time almost the only, man who ventured to hold Methodist "meetings" at the same hour with "services" in the churches. When he and his poor colliers

were refused the sacrament at Bristol, he took the responsibility of giving them the same at Kingswood, as not even John had yet done. With all this courage and freedom, he was a High Churchman, and even refused to be buried at City Road Chapel, which became the very Westminster Abbey of Methodism, because it was unconsecrated ground.

He was more eloquent than his brother, and, even "in age and feebleness extreme," he still preached, resting at intervals in his sermon, while the congregation sang.

Of condemned prisoners he was all his life most pitiful, and his last poetical publication was of "Prayers" for them, which, it is noted, brought in one day nineteen to the Saviour. "Not unto me, O Lord! not unto me!" he adds. Most effectively did he "sing the Gospel." A hymn seemed always forming in his heart and rising to his lips. He daily rode a little gray horse and wore, even in summer, a winter dress. Returning from his ride, he often brought a card penciled with effusions. "Pen and ink, pen and ink," he would cry, and, ignoring all persons and proprieties, he would put the effusions in an abiding form. Then he was at ease, kind and courteous, his mind being relieved, and the world a hymn the richer. His last poem, the last of over six thousand, he dictated from his dying bed and his wife wrote it from his lips:

> "Jesus, my only hope Thou art;
> Strength of my failing flesh and heart."

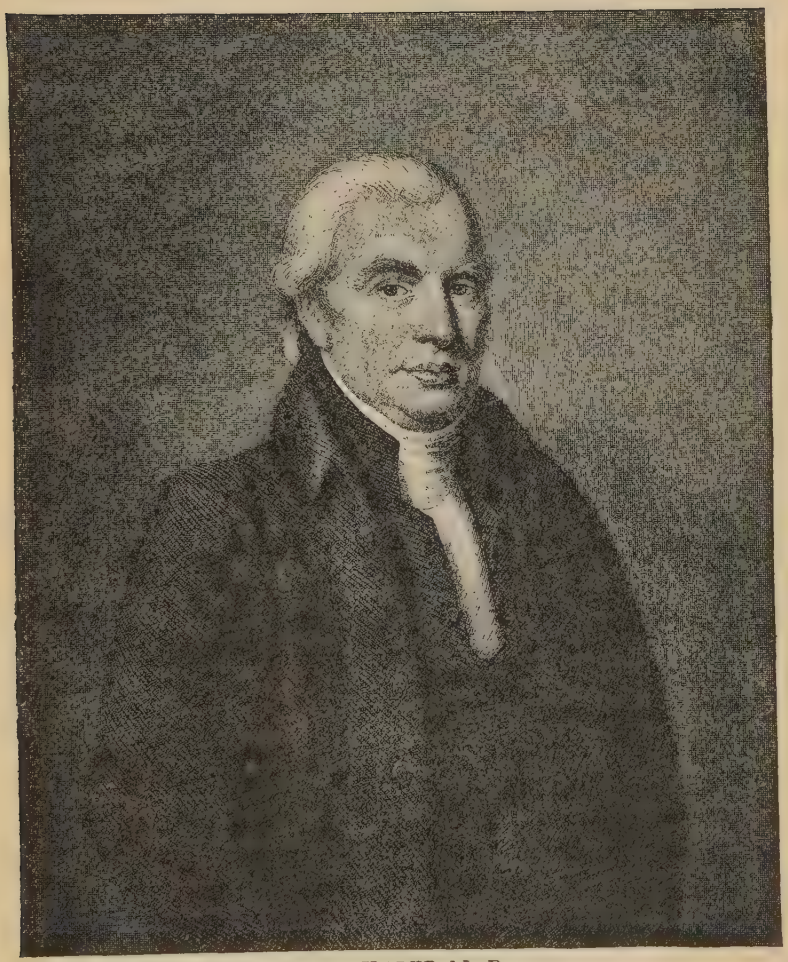
He was eighty when after a long illness, he died in peace. His wife survived by thirty-four years, dying in 1822, at the age of ninety-two. The Methodists dealt well by her, her daughter, and her sons, Charles and Samuel. Wilberforce and other friends generously provided Mrs. Wesley an annuity of three hundred dollars.

At the centennial of his death his son Charles and his daughter had died unmarried, but of his other son, Samuel, were living more than fourscore descendants. To-day it is believed that five of these are preachers in England, and three in America, so that the family, after three centuries of preaching—from the days of Elizabeth—and a century after its bright, consummate flower, is far from clerical decay. At his centennial his hymns in the use of the General Church outnumbered as five to four those of Watts, his nearest rival.

While these eminent Methodists are thus recorded, Methodists of lower degree were ending joyful lives by peaceful or triumphant deaths. "Our people die well." Davy had not yet furnished the safety lamp to the coal mines, and frequent explosions were fatal to many a miner. Wesley's preaching taught the miners how to die. After the five o'clock sermon they went singing into the depths of the mines, ready for the divine will, and, if the fire-damp blast them, out of the depths they cried unto God and he heard them. John Patrick was burned in an explosion. On his blistered knees, from which the flesh was dropping, he adored God. "Glory be to thy name! Thy will be done! Thy will be done!" On the night of his funeral sermon began a revival in which more than fifty of his neighbors were converted. Well did a good clergyman of the Church say: "I should be happy to see my own parishioners all Methodists at this moment!"

"One generation goeth and another generation cometh." In the Minutes of 1783 appears the name of Adam Clarke. From his Life, by his daughter, we learn that a preacher, John Brettell, found him, six years before, in Agherton, Ireland. His father was a school-master, poor, but well educated, ruling and training his own family well. Adam was "no vulgar boy"—cheerful, strong and, from his eighth year, self-supporting. He could not learn. "O what a stupid ass!" one day strangely touched him.

His brain aroused, "His long sorrow turned into instant joy," and study became his delight, and his attainments wonderful. Of languages, he knew over twenty well, and many critically, while "all learning" was his province. It was with bitter struggles that he entered into the Kingdom of God. He had never been "wicked," as the word goes; he had feared God and kept His commandments, but he quailed before the displeasure of a holy God, without whose favor he could not live. "Pray to Christ," came as a word of guidance to his soul. To Him he looked; his struggles ceased, and there was a great calm. He was in a new heaven and a new earth in which he found about him, like a robe, a righteousness pure and perfect. Life became to him suddenly rich, strange and pleasing, by the change that was in himself. He knew how this change had come, and he gave himself to the work of calling and guiding others to the



ADAM CLARKE, LL. D.

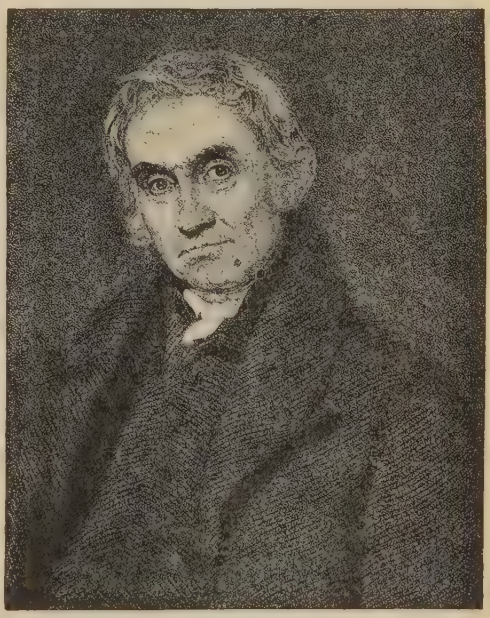
same. Becoming an exhorter, he came to the school at Kingswood. He fared hard there. To warm himself, he worked in the garden and, digging up a half-guinea for which he found no owner, with it he bought a Hebrew grammar, the foundation of all his Old Testament knowledge.

One day, Wesley was at Kingswood. "Do you wish to devote yourself entirely to the work of God?" "Sir, I wish to be and to do whatever God pleases." "I think you had better go out into the work at large." Praying a few minutes, with his hands on Clarke's head, he sent the young man thus "ordained" to Bradford circuit. This circuit had thirty-three appointments, so that Clarke was not twice a month at the same place, and he was every day in the saddle as well as in the pulpit—a good thing for "a young man without much variety of texts or matter." He was now twenty-two, small, like Coke and the Wesleys, but active, muscular and sunshiny. His youthful air aided his talents in making him popular. His study was already prodigious. Wesley, this year, saw what a helper he had gained and put him on the roll of itinerants, without probation. The next year, he was on the Norwich circuit, with two hundred and sixty miles of monthly travel, and "one horse for four preachers," so that one may believe that he was "mostly on foot, his saddle-bags on his own back." In eleven months, he preached, in twenty-two towns and villages, four hundred and fifty sermons, with exhortations beyond counting, with tireless, passionate study. He studied on horseback as if he were in a cell or a desert. No wonder that he became a man after Wesley's own heart.

Here came a strange passage in his history. He had written on the wall of his lodgings a beautiful Latin passage in which Virgil speaks of the Trojan hardships, and Latium, the wished-for home, at last. For Latium, Clarke skillfully put cœlum, heaven. A preacher wrote beneath: "Adam Clarke, did you write this to let folks see that you could write Latin? O, for shame, send pride to hell from whence it came!" This rebuke came near being Clarke's ruin. He gave up study, and for months pined in a certain idleness of mind. Out of this, Wesley rallied him to his true career, by saying, "Never forget what you have learned." In Cornwall, where he preached in the open air, even amid rain and snow, to crowds which no house could

hold, he admitted, as a convert, Samuel Drew, a shoemaker's apprentice. This Drew, by genius and study, won such a place in literature, and especially in metaphysics, that he was offered a professorship at Oxford. He wrote poems truly sublime, and was "one of those prodigies of nature and grace" which God rarely exhibits. He lived and died a local preacher.

Clarke's Cornwall achievements fixed his place in Methodism. Wesley's pulpit talent was now easily the first in England and he was second to no Wesleyan. For half a century he was the foremost scholar in the Connection. He was in government employ on tasks demanding high scholarship and was a member of ten learned societies. He could acquire better than he could digest and reproduce knowledge, so that with him knowledge was not always power. His chief work, the Commentary, "A help to the better understanding of the Sacred Scriptures" contained vast learning and research. It was occasionally eccentric. He urged that the "nachash" that tempted Eve was not a "serpent," but a "monkey," on the ground that the root is "sleek, supple, wily, artful." To this a wag agreed; for "Who knows so well what tempted Eve as Adam?"



SAMUEL DREW.

His commentaries, though in part superseded, are so identified with Methodism and have so much valuable matter that they were re-edited for America by the Rev. Dr. Curry, and are in constant demand in England.

Adam Clarke, though a linguist, "could not retain words." After five thousand sermons, he recalled no instance where he knew beforehand a sentence that he should utter. That was

extemporaneous preaching; and when he was in Jersey he did the same in French. He was a man greatly beloved; and, though his brethren rejected some of his views, they chose no man so many times as president of the Conference. He died of cholera August 26, 1832, and is buried beside Wesley.

In 1784, came into probation (now lengthened to twelve



DR. ADAM CLARKE'S SCHOOL-HOUSE AND CHURCH, PORT STEWART, IRELAND.

years), in Conference, Melville Horne. He became after three years a clergyman in the Church, at which his brethren were glad, for it was introducing their own zeal and doctrine to leaven the Church with evangelical and reviving piety. So in this instance it truly did. He became chaplain of Sierra Leone, where African heathenism was before his eyes. The sight touched his heart. He wrote "Letters on Missions," which stirred all devout men in

England. He charged himself and them with neglect of Christ's great command in neglecting foreign missions. "What moneys have we subscribed? What associations have we formed? What prayers have we offered up?" He stated the broad views now so happily held by all laborers among the heathen. Not Calvinism, not Arminianism, not Episcopacy, not Dissent, but Christianity was the missionary to teach.

The result was the forming of the London Missionary Society. Haweis, a chaplain of Lady Huntingdon, gave five hundred pounds to equip the first missionaries. There had been such societies in England, but this one represented the New Revival. Its first missionaries (1796) went to Tahiti. It sent the first Protestant missionaries to China, sending Morrison in 1807, who opened the Chinese language to Gospel uses. To Africa, it has sent Moffat and Livingstone. Its Madagascar mission has had a strange, eventful, but triumphant, course. It has now over a hundred and fifty laborers, and spends yearly over half a million of dollars.



We have seen Coke already a missionary society in himself. Methodism now again stretches forth to save the world.

A helper now appears in James Creighton. He was born in Ireland and trained at Dublin University. The Bishop of Kilmore, who ordained him and made him a curate, enjoined him "to say nothing about faith in his sermons," that being "fanatical." Creighton believed that there was in religion something better than he had yet found. He read Wesley and Fletcher; in a barn he heard an itinerant, but he had no counsel or sympathy.

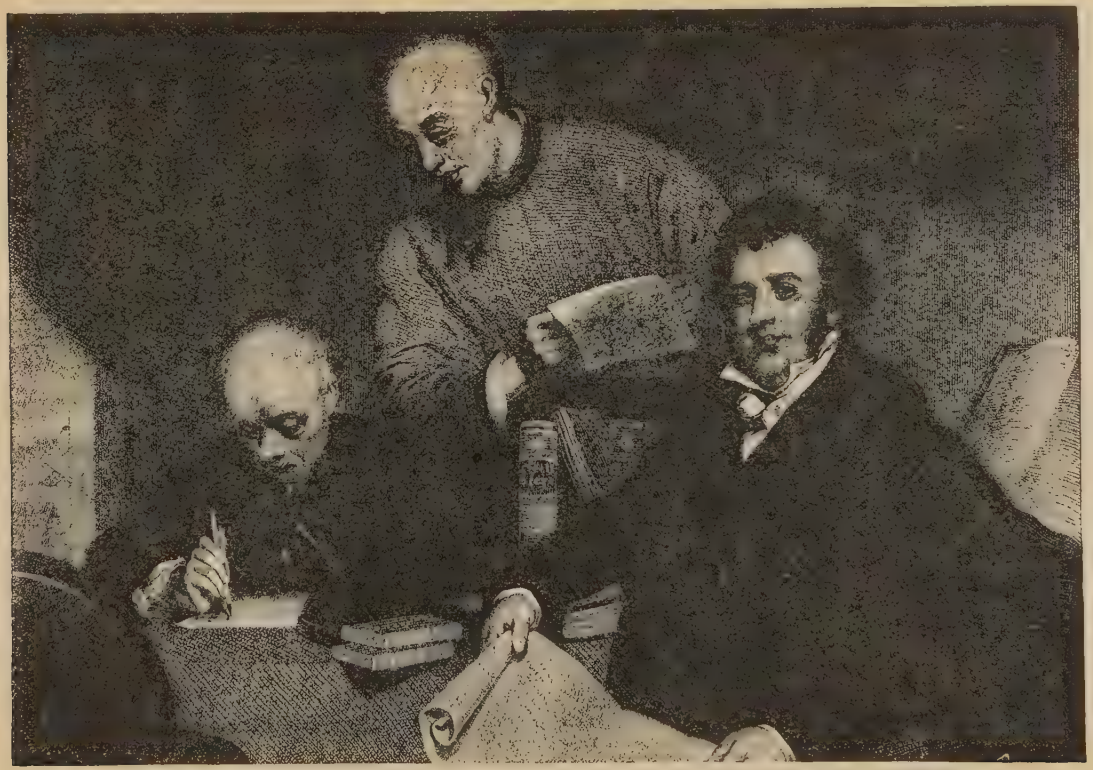
His brother clergymen shunned him; his people thought him mad. He felt urged to greater activity and began to preach beyond his own field, wherever he could reach the people. He was amazed at the power that attended him. "I never saw any fruits of my labor till I became irregular." He was already a Methodist and his brother became class leader.

He was attacked by Papists—by the clergymen of the church. To the latter he proved that he was bringing men *into* the church. Even Papists were converted and becoming churchmen. This last aroused murderous mobs against him, but between the two oppositions he labored right on. In the impulse of conscience, "as he would not have done for all that this world can afford," he, in two years, traveled in his preaching four thousand miles within two Irish counties. Coming, at Wesley's invitation, to London, he became at once a foremost man. He aided Wesley in ordaining Coke and rendered, after Wesley's death, the highest order of service, until his own departure in 1819.



DR. ROBERT MOFFAT.

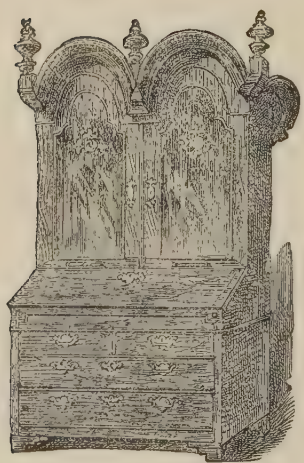
Matthew Joyce, a Papist, an outlaw, dangerous and degraded from youth, showed true regeneration. His only regret for an act in his early life was for cursing his mother. He quieted himself on being told by Romanists that no child can sin before the age of seven. At ten, he vowed never to speak profanely, and that vow he never broke. For years he did and suffered all that belongs to the rudest course of violence and sin. With all the vices of the prodigal, he had the ferocity of a pirate. He was a pest and a terror, and more than once was willing to be a murderer. Wesley crossed his track in Dublin. He saw that kissing of the child on the pulpit stairs. That act and Wesley's venerable appearance touched his heart. He understood not one



ROBERT MORRISON AND HIS ASSISTANTS TRANSLATING THE BIBLE INTO CHINESE.

Engraved by W. Hall, from the original painting when in the possession of Mrs. Morrison.

word of the preaching, so dark was his mind; but he went to the chapels and in a few months was pouring out the distress of his soul in prayer. Soon he was a converted man, and how much that meant with him! More it could not mean with any human being! He was now a good citizen; he became a hard student; he had a pious wife. Ten years after his first sight of Wesley, the latter sent him to preach on the Limerick circuit. He felt unequal to his new duties, but his wife wrote to cheer him. Soon he was glad in his new calling; "so many smiles of His face have rested on me." So rescued from the depths, he served thirty years in the ministry.



WESLEY'S BUREAU.

CHAPTER XVIII.

Wesley and His Institutions.



AVING seen what men were rising to help Wesley, and to carry on the work of Methodism after his death, it is as well to begin to trace the position of his connection in itself and its attitude towards the Church of England. We have seen how easily, not only the moral, but also the material features of the system came on. They were unfolded like a vegetable growth—first the blade, then the ear, and afterwards the full corn in the ear. It has been said of the English Constitution that it was not formed; it grew. So "like some tall palm the wondrous fabric sprang" of the institutions of Methodism.

The divine will seems as clear in the call of Wesley as in the call of Abraham, and the movements of the two men were analogous, though across the lapse of ages. Wesley, from his own personal experience, felt the needs of England, but he expected the reforms to be within the Church itself. "A little church," rich in zeal, power and experience, "in a large church," that should soon or late feel in its extremities the vital force of the inner one, was his ideal of a reforming system. Soon, however, his doctrines and his modes of stating them were found to shut him from the church pulpits. Nor could his congregations be he held in any church edifice. The need of personal and more

private religious conversation led to the use of "rooms," and soon, as at Bristol, an entire building was needed. A local habitation at once fixed the character of the whole movement, and the laying of the corner-stone of the chapel at Bristol was laying the corner-stone of Methodism as an Institute. How chapels rose at London and elsewhere has been fully traced.

These chapels were Wesley's own affair. He built them with money of his own, or of his own raising. His hold upon them



OLD CAB STAND, LONDON, ESTABLISHED BY WESLEY.
(From a photograph taken in 1887.)

he never loosened. As he could not in person take care of the separate and growing properties, he conveyed the chapels and parsonages to local trustees, to be held for the use of such preachers as John or Charles Wesley should send, or, after the death of the Wesleys, such as the Conference should appoint.

The Conference was then composed of such itinerants as Wesley chose to call in any year to meet him. It was found that a body so constituted could not be known in law; it must be more precisely defined and created by methods more reliable, or

it could not control the properties. The Conference had been only an extension of Wesley himself, being counselors of his own choosing, with whom his decision was final.

In 1784, the year in which, as we shall see, the M. E. Church in America was organized, Wesley gave to the Conference a fixed legal character by the Deed of Declaration. It is the Constitution of Wesleyan Methodism.

This "Magna Charta" opens with a rehearsal of the usages already prevailing, as we have briefly stated them above. It then names one hundred well-tried preachers, who are to be Wesley's true and lawful representatives, and to be "The Conference of the People Called Methodists." This Legal Hundred are to fill their own vacancies; to reckon forty a quorum, unless their whole number, through death or otherwise, fall below forty; to meet annually at a place of their own choosing; to sit not less than five days, or over three weeks. Their president was to have both a personal and an official vote; any member absent for two sessions forfeited his seat, unless he was present on the first day of the third session, or was excused by a vote of the Conference. This Conference could admit preachers to probation, and probationers to membership, and could expel offenders. To the chapels, it could appoint none but Methodists, and those for no longer than three years, unless they were ordained clergymen of the Church of England. It could empower members to act as its legal representatives in any place. If for three successive years its members were less than forty, or if for the same length of time it failed to meet, it was thereby dissolved and thenceforward all its properties were to belong to their respective trustees for the use of such pastors as the trustees themselves should appoint. All preachers connected with the Conference were later allowed to vote upon the filling of vacancies, and such as had been members fourteen years were to name the President of the Conference, whom the Conference itself must confirm.

In no other way than this could the economy of Methodism be preserved. It must otherwise break up into Congregationalism. For more than a hundred years it has worked well. The success of such a system, of any system, must depend on the character of the men who work under it. Such has been the honor, forbearance and brotherliness of the Wesleyan ministry, that disputes

about doctrine and discipline have rarely occurred. Harmony and good-will have very generally prevailed.

To select the one hundred on whom the entire ecclesiastical government was to come was an unwelcome task. Wesley did his own choosing, that, if any of the hundred and ninety-one preachers felt grieved at being left out, they might have the issue with himself alone, and with none of his survivors. Some did feel grieved and annoyed him not a little thereafter, by leaving the body.

Some looked on Wesley as a despot, fond of power. This act of his shows his gladness at committing his burden to faithful men, who should in due time, pass it to others.

He saw the need of the step now taken. At Birstal, the trustees of the chapel insisted on choosing their own preacher. He quietly arranged for the building of a new chapel in another part of the town, giving the one already there to the malcontents, but refusing to embarrass his system by so unsafe an example. The trustees afterwards yielded, and the speck of cloud passed away.

The financial system of Wesley began at Bristol. There was need of money to execute plans that forced themselves upon him and every day grew larger. The people were many, but almost all were poor. He commenced with penny collections, urging and expecting everybody to pay that. At last, "a penny a week and a shilling a quarter" became the rule. This was for the poorest, and none could wish to be exempt. The results of a system which seems at first view insignificant have been immense. It has enforced the duty and formed the habit of giving, and, as by Christian diligence, sobriety and prudence, Wesleyans grew rich, they have proved themselves the most generous of Christian givers.

We have seen, too, how the official system grew just as naturally and noiselessly. Wesley was opposed to the employment of lay preachers, but what was to be done when thousands were perishing? No clergymen would come to his help. He had "to seek out a man from among themselves." His mother said of Maxfield: "He is as much called of God to preach as you are." So thought Wesley. Exhortation, exposition and preaching came on and thus there was a lay ministry. But there were

more societies, far more, than preachers. One of these must serve in many towns, and thus came the itinerancy, moving not at random, or capriciously, but as regulated from a center and in perfect harmony.

From the need of annual consultation and arrangement came the Conference—a word almost limited to Methodism. The record of the doings of the Conference became the Minutes, and the revised Minutes gave the Discipline, as defined usages and decisions gave the British Constitution. To manage the finances of the society, stewards were appointed; circuit stewards did the same for the affiliated societies. All the officers of the circuit met for its business four times in the year in the Quarterly Meeting, and several circuits formed a District Meeting. This system was found even more effective in the wide regions of America and Australia, but it still works well in the land of its origin.

For the religious culture of his people, Wesley made ample provisions. Indeed, this was the final purpose of all his efforts, to build people up in holiness. He could at first set his own eye upon each of his little company every Thursday night. Soon his growing numbers were scattered over London "from Wapping to Westminster," and "I could not easily see what the behavior of each person in his own neighborhood was." At length, "We struck upon a method for which we have had cause to bless God ever since." As was elsewhere said, the members at Bristol grouped themselves into dozens to pay on the chapel debts. Wesley asked the leader of each dozen to tell him of the conduct of those whom he was thus seeing weekly. This worked well. It was introduced at London and elsewhere. At first, the leader called upon and interviewed each of his dozen. Then it was found better that all meet him, and so sprang up a true and cordial fellowship. The moral advantage and the financial convenience of the class thus formed has been great. It is not a "confessional," but a free, loving, spiritual conversation, not always conducted in the same manner, but always for the same end. In many a place it has held and saved the society in the absence of the itinerant.

Wesley gave the members of the classes tickets, which certified their membership (one given by him is at hand, as this is written), bearing a text and some small engraving. These were,

each quarter, renewed to the faithful, and its refusal by the preacher meant dismissal from the society. It, during the quarter, admitted the bearer to the fellowship of any society. In 1765, it was ruled to give "Notes of Removal" to those migrating to other circuits.

The bands came from the Moravians, and were close and more confidential than the classes. They were to be of members all married or all unmarried, all males or all females. They proved un-English and they never grew in American soil. In 1856, they were struck from the American Discipline, and few, if any, survive in England. Holiness meetings take their place.

Once a quarter was the love-feast, the old apostolic Agape. "Our food is only a little plain cake and water, but we seldom return from them without being fed with the meat which endureth to everlasting life." To this all the generations of Methodists of every variety say "Amen!"

Watch-nights, as we saw, began at Kingswood. The colliers had long spent the last night of the year in revelry. As had early been done with Christmas, the riot was changed to a Christian festival. Wesley even kept such a night monthly, at least for a while, "on the Friday nearest the full moon." The usage has worn well, and the silent prayer which bridges the years, with the New Year's hymn that follows, are often impressive. The one institution of Methodism most endearing and universal is the lay prayer-meeting. It has been borrowed by most of the evangelical Churches of the world. Well it might be! It brings out the best talent of the men and women of the Church; it is made rich with song and sacred testimony, and brings many a soul to the knowledge and love of the Saviour. It fell originally upon Thursday evening. In many places it is for various reasons held on Wednesday evening, and, in American Methodism, it is the exact center of churchly life and devotion.

The itinerancy is, after all, the most striking of the Wesleyan institutions. The horse might be its symbol, as it was on the old Saxon standard, for "riding a circuit" was the earliest and most expressive phrase for the itinerant's service, though he often went on foot. We have seen them like Wesley, always on the move. They preached often four times a day. The circuits had even thirty appointments for the month, and no man staid on the same

circuit more than two years, rarely more than one. Of circuits, at Wesley's death, there were in all the Kingdom one hundred and twenty, and the more circuits the more itinerancy. Of nothing was he more deeply convinced than of the benefit of constant, systematic change. "I should preach myself and the people asleep, if I should stay in one place a year" "No one whom I ever yet knew has all the talents needful for beginning, continuing and perfecting the work of grace in one congregation. Neither can he find matter for preaching every morning and evening, nor



JOHN WESLEY PREACHING TO HIS PREACHERS IN CITY ROAD CHAPEL.
(From a photograph of the painting, taken in 1887.)

will the people come to hear him." Much indeed may be said in favor of long and settled pastorates, but the Methodists are not likely to abandon the itinerancy. These times even show among other Churches a tendency to frequent pastoral change.

Wesley was himself the model for his itinerants. He taught them to face every hardship and manage every difficulty. Even rules for their bodily habits he gave, "and first he followed them himself." These rules were often, as we might think, severe, but quite as often intelligent and excellent. They touched upon eating and drinking, rising and sleeping, conversation and all deportment. "Touch no drink, tobacco or snuff," unless a glass of home

brewed ale at night, after preaching. The rules for the treatment of the body are good, and very few have been superseded by later science or experience.

The preacher was to take no step in marriage without acquainting Wesley with the design; to be ashamed of nothing but sin; to be a gentleman without affecting so to be. The rules for behavior are stern and stringent; obedience would bring practical perfection. In preaching, his itinerants were to chose plain texts and stick to them; never to continue public services beyond one hour; to speak loud if necessary, but never to scream. He urged constant study. "It is for your life." "Give your soul time and means to grow." Five hours daily they were to spend in study. He was even proud of his men's attainments. "In the one thing which they profess to know," he could compare them with candidates for holy orders, "even in the University."

They had scanty support, and when they became "supernumerary"—i. e., able to preach but two or three times a week—or "superannuated"—i. e., utterly broken down—they often knew the sufferings of poverty. There was a Preacher's Fund to which each paid a guinea at entrance into Conference, and half a guinea yearly thereafter. From this, an infirm man could have ten pounds a year and his widow forty pounds. For years they received in their labors only what the people chose to give them.

In 1770, each was to have annually sixty dollars for his wife and twenty for each boy under eight and each girl under fourteen, but money had then more purchasing power than now.

The itinerant life was severe. Loss of health compelled many to leave the work. Family needs made many locate and enter business. Half of "the first race of preachers," in number two hundred and eighteen, were thus driven from the work. In America, as we shall see, greater hardships caused even greater losses; half the preachers dying before thirty, Half of the English preachers are put down as dying "prematurely." They endured long walks, often in the snows of winter. Whatever the weather might be, the preacher, like a shepherd, met his flock. Of robbers they had little fear. The roads were often unsafe to other men, but highwaymen learned that the preachers had nothing to give but prayers and holy advices, for which they had little relish. Instances are given even of the robber's conversion.

Wesley, himself, once gave up his purse with the words: "Remember, sir, that the blood of Jesus Christ cleanseth from all sin." The sacred text touched the robber. He followed on to hear Wesley preach next day, and, at last, became truly penitent. In all the hardships of the preachers, Wesley could say like the Mexican Emperor: "Am I on a bed of roses?" He had felt the same; he was tenderly in sympathy with them, and gave them every possible aid by word and deed. But he could not make straight what God had made crooked, and the itinerants shared the appointed sufferings—"What is behind of the sufferings of Christ"—for the saving of men.

In this sense of their calling they were habitually joyous. They were also always successful, and success exhilarates. They were blamed for lack of "gravity and solemnity." They could tell of adventures and of victories, and their cheerfulness, often rising into joy, made them delightful guests, as perhaps many a reader of this story had found them in his own father's house. One who has read of Billy Hibbard or Peter Cartwright can readily believe that Wesley's preachers of an earlier day might often hold their own, and more, in such wit as came home to the popular mind.

His Itinerant Ministry was effectually aided by his Local Ministry. These latter were men of affairs, who preached at night or on Sunday as there might be need. As far as they were preachers they came under the "Rules." Many of them stood high in the professions, or were men of wealth and standing in commerce or manufactures. Time has not rendered this Ministry obsolete. In England and America, in all regions of Methodism, it contains able and active men of wide, general influence, and in some places outnumbering the itinerancy.

The Finsbury Dispensary, in London, the oldest existing institute of medical charity, is patterned after one which Wesley founded twenty years earlier, on support of John Gardner, a Methodist, who began in London the work of a dispenser.

As he says, he found many sick and too poor to pay physicians. "I will prepare and give them physic myself."

He had studied anatomy and medicine in his "leisure hours." (When did he find them?)

He had as helpers an apothecary and a surgeon. For hard

cases, the patients were to choose their physician. The sick might come to Wesley, "if they pleased;" he would do for them the best he could, whether they belonged to a society or not. In five months, at the expense of forty pounds, he treated five hundred, of whom seventy-one were cured. This dispensary was connected with the Foundry, where he had also homes for "sick widows," fifteen or more with whom he and his preachers ate "the same food at the same table, an earnest of eating bread together in our Father's Kingdom!"

Lastly, he created a Loan Fund for the industrious poor, many of whom in their small affairs often sorely needed a little ready money. He began with fifty pounds. In a year, this nimble capital, managed by two judicious stewards, loaned in amounts of five to twenty-five dollars for three months, had aided two hundred and fifty persons.

Near his death, Wesley found John Gardner working modestly for the poor sick, and friendless in London. With others, Wesley aided this good man, from whose efforts came the "Stranger's Friend Society." Clarke founded branches of this society in Bristol and Dublin, to seek out and relieve the victims of poverty, disease and vice, "not members of our society."

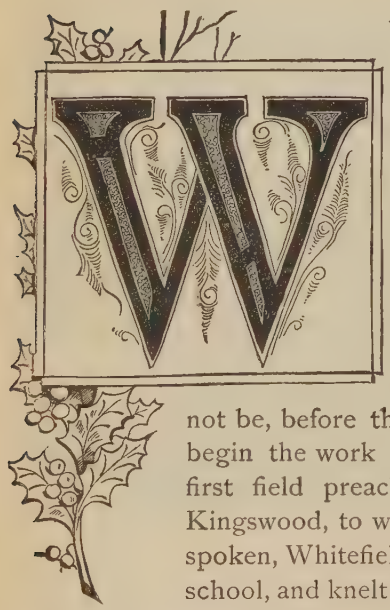
"By their fruits ye shall know them." We saw Methodism beginning by calling men to be reconciled to God. After fifty years, we find it ministering relief to every form of human sorrow and distress, "doing good, as far as in our power, to the bodies and souls of men."



LONGWORTH CHAPEL, 4 MILES FROM HEREFORD, IN 1792.

CHAPTER XIX.

Education and Literature at Wesley's Death.



E have seen how Methodism began at the top of society. Lady Huntingdon, the Wesleys and their early associates were of the excellent of the land. They set to themselves the task of raising the English people to a footing in religion and intelligence like their own. It was not long, and could not be, before these men of the University should begin the work of education. In the year of the first field preaching, and among the colliers of Kingswood, to whom the first open-air sermon was spoken, Whitefield laid the corner-stone of the first school, and knelt to pray that the gates of hell might not prevail against it. Wesley went on and built it. Lady Maxwell, of Scottish nobility, grateful for the consolations which Methodism brought her in her sore grief at the loss of her husband and child, and devoting herself and her fortune to Gospel uses, letting the dead past cover its dead, gave him eight hundred pounds to complete the school. Wesley equipped it with six teachers, and its course of instruction was thorough. Here came young Adam Clarke, and his lively narrative of his own experiences there shows

its regimen sufficiently severe. In fact, the lady in charge might have served as the original of Mrs. Squeers! The school vexed and burdened Wesley, yet it was a fair success, chiefly as a seminary for preachers. After his death it was given to the education of preachers' sons. Soon it had to be supplemented by a like school near Leeds. About a quarter of a century ago it was removed to New Kingswood, near Bath, where the preachers' sons receive a high class education for a limited payment. The Yorkshire school was discontinued in 1885.

At Newcastle, Wesley early founded an Orphan House, and



NEW KINGSWOOD SCHOOL.

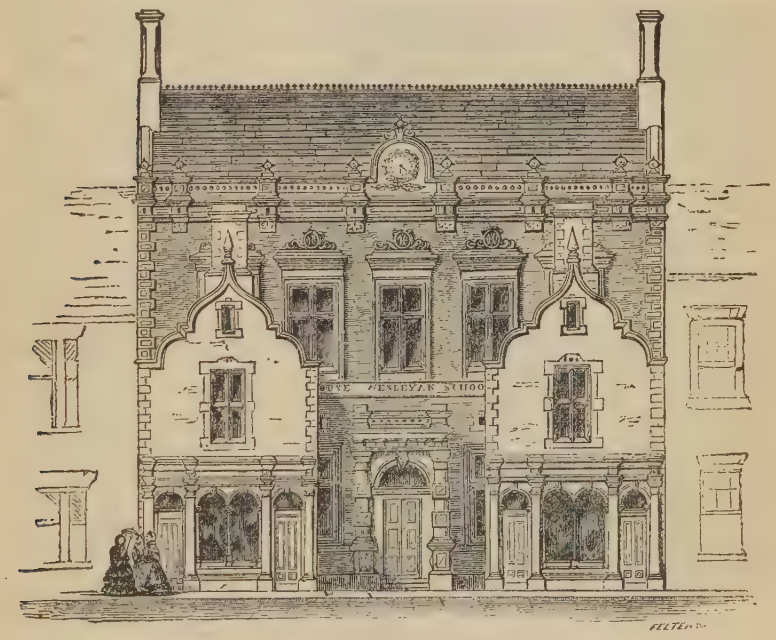
provided by deed for the maintenance of forty children, with master and mistress. Brunswick Chapel is now on the ground.

It gave Wesley "great concern," in London, that abundance of children whom their parents could not afford to send to school "remained like the wild ass colt." Those who went to school learned, with reading and writing, "all kinds of vice." He determined to have them taught in his own house, "without also learning heathenism." He soon had sixty children; the parents of some paid for schooling; the greater part, "being very poor," came free. All who needed it were provided with clothing. The

results were most gratifying. The children learned the common branches, "the three R's," swiftly, their temper and behavior improved, and they learned "to fear God and work out their own salvation."

Wesley early felt the need of a theological school and, in 1744, he proposed to found one. Funds could not be had and he postponed it—for a life-time—making the Kingswood school do some service. We shall see elsewhere the present educational work of Methodism.

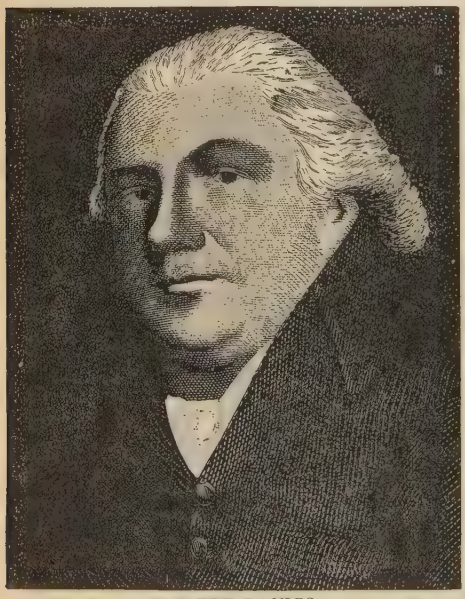
The first trace of Sunday-schools is found at Wycombe,



NEW ORPHAN HOUSE, NEWCASTLE.

where, in 1769, Hannah Ball, a Methodist girl, opened one for the training of children in Scripture. Twelve years later, Sophia Cooke (who later married Bradburn, the "Demosthenes of Methodism") was conversing at Gloucester with Robert Raikes, publisher of the Gloucester Journal. "What can we do for them?" asked he, pointing to groups of street Arabs—children, poor, neglected and depraved. "Let us teach them to read, and take them to church," said she. No time was lost. Soon Robert Raikes and Sophia Cooke were leading to church the van of the

"Sunday-school Army," a ragged train, well jeered by the gazing crowd, but a vision dear to overhanging angels. Robert and Sophia did their work modestly. They little knew that they were introducing the Gospel agency, the most effective, next to the pulpit, of our modern times. Late in 1783, Raikes spoke of the school in his Journal, and in 1784 gave his plan in full. Wesley saw it, and republished it with approval in his Arminian Magazine. His "hard-working men and women took his advice." Soon, Fletcher, at Madeley, had three hundred children in one school and was planning for twice as many. He was also thinking of small publications for their use. Wesley found them "springing up wherever I go; perhaps God may have a deeper end therein than men are aware of."



ROBERT RAIKES.

Rowland Hill opened the first one at London in 1786, the year of Asbury's opening the first one in the United States. Within two or three years, Wesley found schools of seven or eight hundreds of children, and wrote from what he saw of their influence: "This is one of the best institutions which has been seen in Europe for some centuries." In 1794, Sunday-schools were introduced among the Methodists of Ireland.

The literature of Methodism at Wesley's death consisted chiefly of his own sermons and of Charles' hymns. Of the sermons, published partly as tracts and partly as bound volumes, we find a hundred and forty-one. The first series of fifty-three, appearing in 1771, is named—together with his Notes on the New Testament—as the standard of theology from which any departure is to work a forfeiture in the trust deeds of the chapels and other legal properties. Many of the sermons are of great merit.

One might say Wesley had little time to be eloquent. Many of them, as that before the University of Oxford at the time of his last recognition there, and that on Free Grace, to which was due the separation from him of Whitefield and Lady Huntingdon, are of permanent interest and value.

His Notes on the New Testament show a careful study of Bengel's Gnomon, as well as great acuteness of translation. In fact, they give a new version, to which the revisers of our day seem really indebted. He gave these his last touches in 1788, having begun them in 1754. Meanwhile, however, several editions had appeared, and had gone far and wide in the saddle-bags of the preachers. He had also made Notes on the Old Testament, which were grievously abridged, for mechanical reasons, by the printer, and Wesley could never get time to restore them.



THE OLD CHURCH AT MADELEY, SALOF.

The Journal is the most entertaining work of its century. It runs from his departure for Georgia in 1735 to near his death—to 1790. It was an eventful half-century, and its historian can find its men and events well put in the Journal as they were seen by a clear-eyed beholder. We find Wesley's own travels, studies, plans and efforts, and, beyond that, all the stir of a keen and restless mind. He criticises books, old and new, philosophers, statesmen and theologians. As he travels, not a feature of the country escapes him, and natural scenery is set forth with a lively appreciation. The Journal bears many times reading, and from it all accounts of Methodism must chiefly be taken.

He made a History of England and one of the Church, each in four volumes, and a Compendium of Natural Philosophy in five volumes. For his school he prepared grammars of English, Latin, Greek, French and Hebrew, editions of the Classics, a

History of Rome, treatises on Logic and Rhetoric, and an English Dictionary; of all which it may be said that he took from the studies many a clog, and gave them the practical, effective character which our day so appreciates. In 1749, he began to publish his "Christian Library" of the choicest works of practical divinity. By 1755, he had put forth fifty volumes. Seventy years later, it was republished in thirty volumes octavo.



CHARLES WESLEY, JR., AT THE HARPSICHORD.

In 1778, he published the first number of the Arminian Magazine, the earliest periodical of its class in the Protestant world, next to the venerable Gospel Magazine, a class now so numerous. Both still survive. Besides theological reviews and discussions, it gave religious literature and general intelligence. Each number had a portrait of some preacher or laborer, and the value of its one hundred and nine volumes to the history of Methodism is very great.

These many publications brought Wesley to have a bookstore and a printing-house of his own. "Two and forty years ago, having a desire to furnish poor people with cheaper, shorter and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece; and then several larger. Some of these had such a sale as I never thought of, and by this means I unawares became rich." All his gains he invested in his useful enterprises, and of personal funds he did not leave at his death so much as fifty dollars for his funeral expenses.

What a seed bed we find in his Methodism! From his press

and sales room at the Foundry have come not only the modern "Book Concerns," one of the terms peculiar to Methodists' Houses of Publication and Sales, but also the Tract Houses of the Protestant world. His Tract Society, founded in 1782, scattered his leaves like autumn foliage over the United Kingdom. The sum of Wesley's literary productions is immense. Wading through the learned works of his time, he reduced their massive bulk to pocket volumes to instruct and entertain the poor. A novel, "Henry, Earl of Moreland," written by Henry Brooke, of Dublin, Wesley abridged and Charles Kingsley has reproduced. We might count of his prose works, original and abridgments, at least one hundred and sixty-eight; of poetical works in conjunction with Charles, sixty-one, and of musical works, five. These two hundred and thirty-four works were by a man who conducted a vast correspondence, who preached for a life-time an average of fifteen sermons a week, who traveled the circumference of our planet every six years, besides that which came upon him daily, the care of all the Churches. When and where was such another man born!

It is well to note how his preaching made a market for his books and those of other men. The moral awakening under the blast of his trumpet brought on intellectual awakening. Where population was in its worst shape, the Methodists aroused the people to think both of the life that now is and of that which is to come, and the souls of the miners, as dark as their mines, were brightened with light and inspired with longings for knowledge. Franklin found no circulating library, even in London, in 1725. Twelve years after Wesley began to preach, the hunger for books outran the ability to buy, and such a library was started. All over the Kingdom, from Whitby in the northeast, to Cornwall in the southwest, Wesley's preaching aroused, and his publications supplied, the first demand for reading. During his ministry, newspapers in England doubled their circulation. When he had preached thirty years, the first popular meeting for political discussion was held. The great market for literary work began to open. In a word, the public entered upon a large intellectual life. It is true that succession of events does not prove causation, but it is difficult not to think that Wesley's labors gave energy and guidance to the English minds.

The first hymn book of the Wesley's was issued in 1738. Before them were Tate and the like, most of whose shabby work has vanished. Milton had uttered a few majestic, organ-like songs, and that was all our language had when Watts appeared, who was the true leader in hymn writing, and Wesley's first collection was largely made up of his compositions. Some still prefer his hymns to those of Wesley, though he himself did not. "I would give all I have written to have been the author of 'Wrestling Jacob.' ('Come O Thou Traveler unknown!')" We saw how warmly the aged bard greeted the young Christian minstrel, and was glad to see his day. No thought of rivalry ever stirred either noble heart. The genius of Charles Wesley was the more hopeful, warm and vigorous, striking the popular taste and voicing the popular feelings. He wrote sixty-five hundred sacred poems. Some are finely wrought and not familiar to the public ear. No writer ever used such a variety of meters — twenty-six in one hymn book — and into these flow "all passions in our frames of clay." Everything human, all phases of common and Christian experience; everything that an overfull heart might at any time wish to say is found in his easy, various and abundant utterance. His hymns "took" with the converts, and they could never sing them loud enough or long enough. John was to Charles a faithful critic, as if aware



MILTON.

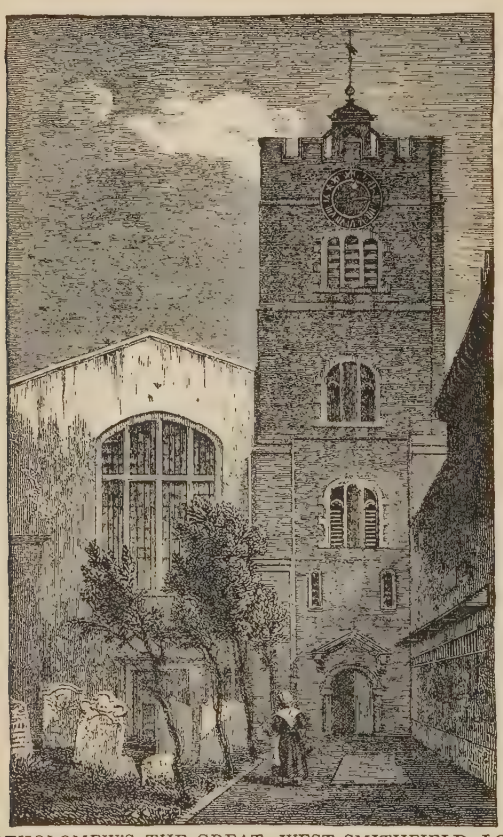
that these hymns were to serve as a liturgy for lands and ages. He could himself write, but criticism and emendation and translation were his true task.

The Wesleyan hymns also called out the best work of other poets, and gave new richness and power to sacred song. To this day they keep out cheap ballad and doggerel from popular services, and a new hymn must have real merit, if it is to be used, or even heard, by people trained to the Wesleyan standard. The Methodist hymns are sung by "people and lands of every tongue." The missionary's first task next to translating Scripture is to fill ear and voice with the sweet and simple songs that tell the Gospel so truly and tenderly. Wesley urged the people to sing, and their swelling voices with his rapturous words, made necessary the highest forms of composition known to the art of music. Handel, the greatest composer then living, put forth the utmost of his genius in framing tunes worthy to be "married to the immortal verse," of Charles Wesley.

What are the doctrines of Methodism? "Our main doctrines are repentance, faith and holiness, for these include all the rest. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself." In the experiences of the great salvation, Wesley noted three things to be distinguished. *Justification* is a work done for us by which the record against us is cleared on high, and we are there for Christ's sake counted no longer guilty. *Regeneration* is the corresponding work done in us, whereby we become conscious of the divine favor and enter into loving, joyous fellowship with God. *Sanctification* is the cleansing of the affections, so that we love God with them wholly and do not love sin at all. This is called Christian Perfection, a plain matter seeing it is the utmost of the divine working in the soul, for love cannot be more than love. Still the word "Perfection" is not pleasant to all. This perfecting of the work may be gradual or instantaneous. Faith is the soul's own individual grasp on the merit of the Saviour, and the witness of the Spirit is the felt, inward assurance, brought from heaven by the Holy Ghost and revealed in the heart, of actual pardon. These are all the positive doctrines of the system. Beyond these it merges in general Protestantism, and even these are but restatements of the teachings of the highest standards of the theological

world. It was the clearness, force and earnestness of this statement that gave Methodism its doctrinal success.

Such was Methodism at the death of Wesley. All its branches have preserved the original family features. Reasons for separate organizations have now and then arisen, but their likeness, not wholly kept or wholly broken, is such as ought to abide among sisters.



ST. BARTHOLOMEW'S THE GREAT, WEST SMITHFIELD, LONDON.

(See page 136.)

CHAPTER XX.

Methodism Enters France.

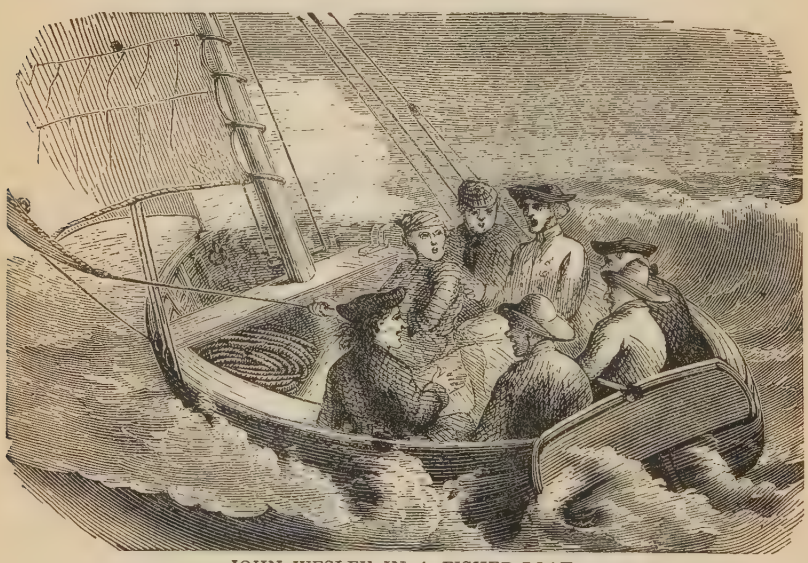


THE spread of Methodism beyond England was often from no formal intention, but from some easy and natural incident. We saw how it went to the West Indies by Mr. Gilbert, a planter from Antigua, and his two slaves, whom Wesley met as they were staying in England. These had gathered in their island fifteen hundred members, before a preacher came.

After like manner, it went to the Channel Islands to reach their people, and so to all islands of the British seas. A native of the Isle of Man, removing to Liverpool, became a Methodist. He remembered his own people and entreated John Crook, a preacher, to visit them. Crook went and passed the old ordeal of mobs with their violence, and the clergy with their exclusions. The work spread. Wesley went and preached to wondering, listening crowds. At a later day, he found all opposition vanished. Twenty-two local preachers met him. "I never saw so many stout, well-looking preachers together." He found that never

yet in any community had his preachers met such success. "What has been seen like this?" Fifty years after Crook's coming, the island had one Methodist in fifteen of its population, and its material fixtures were excellent. It had in 1888, over four thousand members.

The Norman islanders spoke no English, and their religion and morality were of low degree. Le Sueur, a Jerseyman, went over the ocean to trade in Newfoundland. There he heard a Methodist preacher, and returned to Jersey in a mind which his neighbors and even his wife counted madness. Fentin, a New-



JOHN WESLEY IN A FISHER-BOAT.

foundland convert, came to his help. Le Sueur, after a long struggle, found peace, as did also his wife. Soon twelve others were with them, and a new life began in the island. Le Sueur began to preach in French. A pious sea captain came, then a regiment, of which some soldiers were Captain Webb's converts. These wrote for a preacher who could speak both English and French; "then the Gospel would shine over the islands." Robert Carr Brackenbury, author of "My son, know thou the Lord!" a wealthy layman, master of both tongues, went to preach to them. His servant, Alexander Kilham, was able to preach in his master's illness or absence. He, in 1797, became one of the founders of

the "New Connection" Methodists. Here in Jersey, Adam Clarke then took his baptism of the storms. He was pulled from his pulpit; his life was endangered. His sermon in French, when order was restored, was a masterly appeal. His foes became his warmest friends, and societies were formed all over the island. Arrivé had come from Guernsey to Jersey to remonstrate with his two sisters for becoming Methodists; he went home a Methodist himself. De Quetteville, whose French hymns are yet sung in the islands, followed him, and after much tribulation he planted Methodism in Guernsey. Then Adam Clarke went to Alderney. Not a person did he know; he was like one on a new planet. Stopping from some inward impulse at a poor cottage, he was met like an expected guest, and, when they learned his errand, they gave him the house and gathered him a congregation. After sermon, as he was resting, he was called to preach to a new gathering, and for three days he was under invitations and constantly preaching. "We wish you would go back no more," they tenderly said at his leaving. Thus quietly came Methodism into Alderney. Wesley then came to the islands. A furious storm nearly wrecked the vessel. Learning its danger, "We cried mightily unto the Lord and He heard us." He labored two weeks in Alderney with full, youthful zeal, and in the other islands he received every attention. Thus the islands were added to the domain of the revival, and nowhere have the results been more gratifying. They had, in 1887, 3,349 English speaking members.

Wesley valued these French societies all the more, for he had his eye upon France, and these were outposts and points of departure. The Protestants of the fair land sorely needed a renewal. Popery and infidelity confined and weakened them, and death among them seemed stronger than life. In 1790, De Quetteville went over to Normandy and preached in many villages. Dr. Coke also went over, and at Courcelle ordained Mahy, a local preacher from Guernsey, the first Methodist ordained in Europe.

Coke hired a preaching-place in Paris, and De Quetteville preached the first Methodist sermon in the then stormy capital of France.

Mahy, after much success down the west coast, where Catholics and Protestants both sought the solace of his word in these

bitter times, fell upon fierce persecutions, health and brain gave way, and these evangelists from the islands had to return home. Among the French refugees on English soil was a Catholic nobleman, De Pontavice. He became a preacher, and, returning to France in 1802, was most gladly welcomed by the societies gathered under Mahy. After the original Wesleyan policy of a little Church, as a reviving center within a large one, this man joined the French Protestant Church, the Church that had given to the faith more martyrs than any other in Europe, but which was now, under Napoleon and the Atheistic fury, in weakness and decay.

It was, however, the Church whose deputies had well said to a persecuting King; "Remember that the Church of God is an anvil on which many a hammer has pounded itself to pieces!" De Pontavice made deep impressions on his countrymen, and in his triumphant death he urged the societies that he had rescued from the tide of ungodliness, then running strong in France, saying: "Only be faithful and all will be well."

It may here be said, though in advance of our story, that the next approach of Methodism to France was through the prisoners of war. William Toase, a preacher who went among these poor men on English ships, did his work with a permit from the government, obtained by Joseph Butterworth, a layman, brother-in-law of Adam Clarke, and member of Parliament. The poor prisoners heard him gladly, and he softened the rigors of their fate on the "cold, cruel side of war." He furnished libraries and tracts, comforted the sick and dying, and the converts among them took home their Bibles at the return of peace. "Peace be with you!" was Toase's last text to them. "You found us naked," said they with tears, "and you clothed us; in prison and you visited us!"

Methodism in France, as indeed all spiritual religion, has had a hard time. Atheists and Romanists alike have persecuted it, and its struggles, reverses and sufferings have outdone any in purely heathen lands. After the battle of Waterloo, Charles Cook became for forty years the foremost Methodist laborer, and on a small scale did as well and wisely as Wesley had done in England. There are now in France about two thousand Methodists. They have a complete organization and an increasing prosperity. Few as they are in a people of thirty millions, "a

crooked and perverse nation," they have aided French Christianity and they are now effectively working with the other evangelical missions to establish piety in France.

The beautiful Isle of Wight is, by one incident and by the character of one humble person, embalmed for fragrant memory in Methodism and even in the Christian world. Wesley came to the island in 1753. He found amid its charming scenery, that has made it the chosen home of royalty, genius and leisure, "a humane, loving people. Surely, if there was any one here to preach the word of God with power, a multitude would soon be obedient to the faith." In 1779, preachers from Portsmouth came and Methodism was established. Six years later Wesley found that "the work of God had prospered there." There were 1,168 members in 1887. No tract in this century has been read with delight so wide and salutary as "The Dairyman's Daughter." Legh Richmond, a clergyman in Wight, was one day called to attend the funeral of a young woman in a remote part of his parish. Her father, venerable in years and reverent in bearing, had brought a note from his surviving daughter. He was a laborer, whose earnings were, with the produce of a small dairy, the support of his family of five or six. The writer of the letter had "left a good place" and come to the help and comfort of her home. Four of the family she had quietly brought to Christ, and the rustic home was a house of God, a gate of heaven. At the funeral, Richmond was struck with the serene and pleasing face, warmed with a glow of devotion, of this, now, only daughter. A power rested in it, and a hard man was melted while the burial service was proceeding.



LEGH RICHMOND.

From this girl, Richmond was glad to learn religion, as the

wisdom of the wise could not teach it. She at length fell ill. He saw her pillowed up in an arm-chair, the same sweet radiance glowing in her face, for God was the strength of her heart. Soon a soldier came to tell the pastor, "She is going home very fast, sir." "She is a bright diamond," said the pious veteran, whose camp was not far away, "and will soon shine brighter than any diamond on earth."

Richmond found the peace of God on her face and in her heart. "The Lord deals so gently with me!" "All is well," said she, as she touched the untrodden shore. "Farewell, until the eternal morning!" came from Richmond's heart. At the funeral,



ARRETTON CHURCH, THE CHURCH ATTENDED BY THE DAIRYMAN'S DAUGHTER, NEAR HER COTTAGE.

a deep joy dispelled all sadness. The class leader, an aged matron, "remarkably decent looking," and the devout soldier joined their testimony with Richmond's as to the blessings that her modest sanctity had shed, and all who knew her said Amen! In all the records of Methodism there is no story so complete, so gentle and so touching as hers. It has gone into more than thirty languages, and has brought to salvation its thousands. To-day, more people visit Elizabeth Wallbridge's lowly grave than the Queen's Osborne Palace, near by, or Tennyson's Retreat, and tens of thousands read the Christian Idyl of her life who have never heard of "The Idyls of the King."

The young woman had been converted under the labors of a preacher, James Crabb. One of her brothers was for forty years a useful local preacher, and a chapel near the simple cottage of her parents, stands as if it were her monument.

The Scilly Isles were notorious as the home of smugglers, if not of wreckers and pirates. Joseph Sutcliffe, preaching at Land's End, was moved to go over and help these poor people. On his second visit, he was kept by contrary winds for three months and formed a society of thirty-three. Thus the margins of England in its southern streak of silver sea felt the throb of the newness of its religious life. Sutcliffe's youngest daughter still lives a venerable lady of nearly fourscore. "And the isles shall wait for His Law."



THE CHURCH IN WHICH CHARLES WAS MARRIED.
(As it was a century later.)

CHAPTER XXI.

After the Death of Wesley.



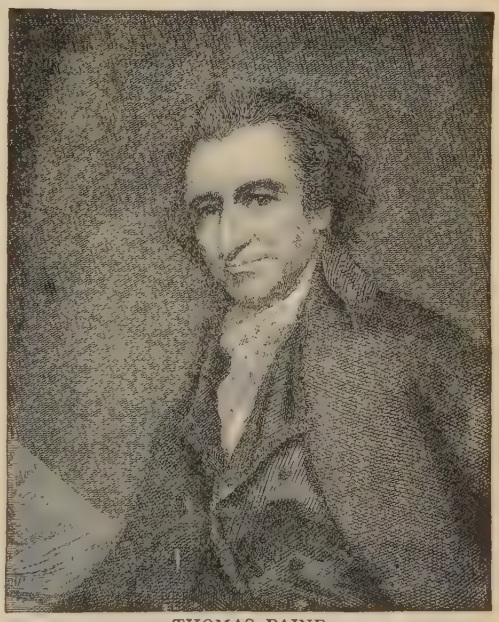
ESLEY died in the Infinite peace, and full of hope for his people, in view of the ability of the men raised up around him, the change in the national temper and, "best of all, God is with us." He left, as we have seen, a complete organization, amply endowed with modes and appliances for effective working. A band of itinerants, five hundred and fifty-one in all, with veterans true and tried at its head, was in condition to operate the system, and nearly a hundred and forty thousand living members in England and America were giving it loyal adhesion and support.

Yet, among the preachers, there was anxiety. "My soul trembles for the ark of the Lord," wrote one who seemed to speak for many. None were living who had stood by the cradle of Methodism; not a few felt that they might follow its hearse.

Wesley died in troublous times. France, the central land of Christendom, was bursting like a volcano into a blaze that might be wide and ruinous, and some were stricken with alarm, Others hailed the new convulsion with delight, as if they saw in it the promise and potency of a new order of blessings to mankind. Both classes felt the instability of human institutions.

Satan was not idle at such a crisis, and by a strange providence a man rose up to do him effective service. "Tom Paine" did more harm to three generations of English-speaking men than

any one who ever used the English language. He was born in England, but gained his honors in America, where his pamphlet, "Common Sense," changed discontent into revolution. After an energetic career that won him honor and estates, the "piping times of peace" were too tame for him, He went to France, became a citizen, and was honored in the "Reign of Terror," with a cell and a narrow escape from the guillotine. As he passed to prison, he handed to Barlow, an American, the manuscript of a book, "The Age of Reason," that did more harm to the common mind than any other on record. It had neither wit nor wisdom, but its absurdity and audacity amounted to something like genius. It showed what Goethe calls "the demoniacal faculty." This book spread, with the energy of circulation gained by "The Rights of Man," and long after Paine had died the death of contempt, remorse and drunkenness, it furnished sneers, flings and falsehoods to turn the hearts of common men from the truth.

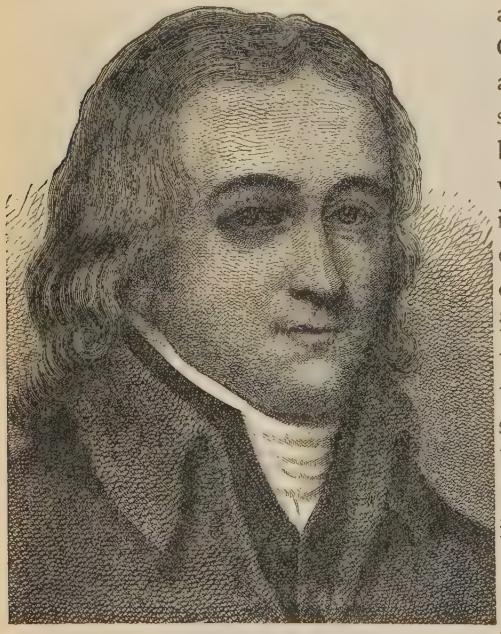


THOMAS PAINE.

Well was it for England that Methodism was planted before such times came on!

It was impossible to have one man in Wesley's place. No man living could center in himself such love, trust and obedience. The Conference proceeded according to the Deed of Declaration, but that document, like the U. S. Constitution, might be variously construed. It was so general that special policies had to be framed to its intent and meaning, and thence came controversy. "Shall the sacraments be administered in the chapels?" To this such Methodists as had been trained Churchmen naturally said no; those come from the Dissenters said yes.

The leader of the affirmative was Kilham, who had been servant to Mr. Brackenbury. He was energetic, tenacious of opinion and not infirm of purpose. Even before Wesley's death his mind was, "Let us have the liberty of Englishmen and give the Lord's Supper to our societies!" Discussion of the question, which had during the year been agitated by circulars, came on in the Conference of 1792. When no end could be reached, the matter for the year was prayerfully committed to the disposal of the Lord by lot. Adam Clarke drew the lot. "You shall not give the sacrament this year." "His voice in reading it was like a voice from the clouds." On this subject the first address ever issued to the societies was sent forth by the Conference. It was now ordered that no itinerant should seek ordination or hold meetings during "church hours" in a new place without the express permission of the Conference. The same person was not to be president of the Conference more than once in eight years.



ALEXANDER KILHAM.

The circuits were divided into districts, of which the preachers, summoned by the one appointed by the Conference as "Assistant," were committee on the affairs of the district. They were to choose one of their own number as a member of the "Stationing Committee," who met three days of the week before Conference to prepare the appointments of the following year. Although the Deed allowed a man to remain three years in one place, the term was now changed to two years.

The debate about the sacraments was of course resumed. Some men, whom Wesley had authorized to administer these, declared it to be their felt duty so to do, and soon "we were as

much divided as ever." Kilham was foremost in the discussion.

This year he was in Scotland where, the Church not being there, there was nothing to hinder him from doing as he liked.

In 1793, the Conference ordered that where any society should unanimously wish the sacraments, these should be administered, and that full connection with the Conference should be counted ordination sufficient without the laying on of hands. None of the preachers were to use cassocks, gowns, bands, or surplices, or to be called "Reverend." So were "clerical pretensions" avoided. The peril of division was by prudence and piety for the time averted, and Kilham's energy was turned against theatres and horse-races.

Nothing was as yet permanently settled. "We really have no government," said Pawson, President in 1793. "Episcopal government will suit our present plan far better than Presbyterian. To preserve all that was valuable in the Church of England among the Methodists, Mr. Wesley ordained Dr. Coke and Mr. Mather to be Bishops. He designed that they should ordain others. Mr. Mather told us so. I sincerely wish that they may be allowed to be what they are. We must have ordination at any rate."

It is agreed that Pawson was right, and that in his plans for America, including the ordination of Coke and Asbury as Bishops, Wesley showed his real unhindered mind.

On this came the next debate. The most eminent of the Conference held Pawson's views, and they agreed to recommend at the next session "Superintendents" (Bishops) and ordination. In this the wealthiest and ablest laymen and trustees nobly concurred. Kilham and his friends opposed all this vigorously, demanding that the preachers refuse ecclesiastical titles, sacraments, ordinations, and even the burial of the dead.

The Conference of 1794 staved off the issues by allowing the Lord's Supper, baptism and burial by the preachers, only where "love and concord can thereby be promoted."

The crisis came in Bristol in the first chapel of Wesley's building. Henry Moore, the preacher, was in favor of the sacraments in the chapel. The trustees, being opposed to what they knew he would do, obtained a writ of injunction to keep him from preaching until the issue be legally determined. He went into the pulpit, read the injunction, and then, followed by all but

twenty of the congregation, went to another chapel, where "the Word of God was not bound." This blow at itinerancy, by giving trustees control of the pulpit, was approved by some of the preachers and looked disastrous. If Moore was not sustained, the system must go to pieces. Again love prevailed. After a day of fasting and prayer, the trustees of the chapel where Moore was enjoined transferred their property to those of the chapel to which he had retired, and Methodism in Bristol was whole again. At the next Conference, 1795, was completed a "Plan of Pacification."

The sacraments and burials, also divine service in "church hours," after the consent of the Conference, must be determined by a majority of the trustees, stewards and leaders—i. e., of the Quarterly Conference. The Lord's Supper should not be had at the chapels on the same Sundays as at the churches; that it be conducted according to the Church Ritual; that the Liturgy, Wesley's Abridgment of it, or at least the Lessons in the Calendar, be used whenever, in England, divine service should be held at "church hours;" that the appointment of the preachers be solely with the Conference, and no exclusion of them from the pulpits by the trustees be allowed. Preachers, when accused, might by a majority vote of the trustees, or of the stewards and leaders be brought to trial before the preachers of the district and the Quarterly Conference, and, if found guilty, be removed from the circuit.

These measures produced in almost every place their desired effect, but not upon the indomitable Kilham. He uttered a pamphlet in harmony with the political winds then blowing, "The Progress of Liberty among the People Called Methodists." Then came his "Methodistic Bull." Between the risk of disloyalty to the crown and hostility to freedom, both which were charged against them, the preachers needed the wisdom of the serpent and the harmlessness of the dove. In 1796, Kilham was brought to trial—a very historic event in Methodism. His late conduct had forced some action. In presence of the Conference he was asked if he had not on joining the Connection received a copy of the large minutes (*Discipline* in America) with these words written on them and signed by himself: "As long as you walk by these rules, we shall rejoice to receive you as a fellow-laborer." He

had so received. "Do you retract that agreement, or covenant?" "I desire time to consider that question."

The next morning he presented a paper, before the reading of which the Conference and himself voted unanimously to abide by Wesley's plan and the aforesaid Minutes as to doctrine and discipline. His paper contained no answer or defence, but only a repetition of his own charges against the Conference. He was then asked if he agreed with the rules in the minutes. "As far as they are agreeable to Scripture."

"We agree *so far* with the Koran; we agree with these rules because we believe them *agreeable* to Scripture." He made no answer.

His charges against the preachers were pronounced "unproved and slanderous, not one of which has he proven."

These charges were of wasting the public money, "swindling" and secrecy in business, tyranny, admitting preachers from selfish motives, and much of that sort of thing. He was unanimously adjudged "unworthy of being a member of the Methodist Connection" and his name was struck from its roll. Still one more effort was made to win him back, but the final vote was: "He could have no place in the Connection while he continued in his present opinions."

He went forth and began founding the "Methodist New Connection." Into this about five thousand went with him. Their chief difference from the Wesleyans is that the laymen have equal voice with the clergy in church government. They numbered in 1877, twenty-nine thousand nine hundred and fourteen members, of whom a few are in Ireland. Their president, in 1886, was Dr. W. J. Townsend, whose father had aided Kilham in founding the New Connection.

The crisis was now passed and discipline preserved. The Conference rejoiced with exceeding greet joy.

Then came for two years a struggle of great intensity. The principle involved in Kilham's movement was really whether the laity should remain as in Wesley's time, or whether they should share, even possess, the appointing power, and direct in the matter of the sacraments. At last, in 1797, the adjustment between the Conference and the trustees of the chapels, as met in convention, was complete. To the Conference remained its right of

appointing the preachers and controlling the pulpits; a majority of the Quarterly Conference having the right to demand at any time the trial of any preacher by the clerical officers of the circuit by whom he might be suspended until the next Conference. The sacraments also were to be administered in the chapels, and many other concessions were granted to the societies — i. e., to the laity.

"Thus, brethren, we have given up the greatest part of our executive government into your hands, as represented in your various public meetings."

In all these years of the controversy Methodism went on growing, for debate did not hinder preaching. In 1790 there were sixty-one thousand members and in 1797, ninety-nine thousand; thirty-eight thousand members were gained in the first seven years after Wesley's death; eighty-six names were added to the Conference list, besides filling the seventy-six blanks made by death, debility, or defection.



REV. RICHARD WATSON.

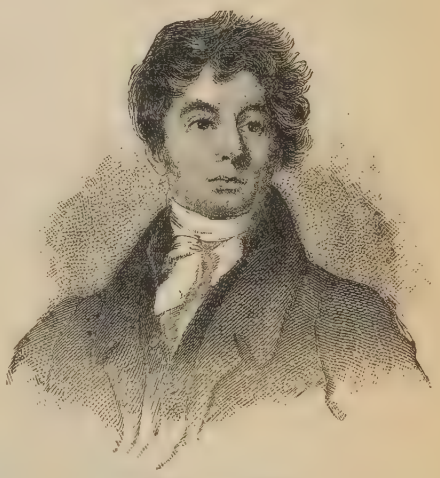
During these years, some men of large gifts came into the Conference, men, who in various ways aided the work within it and gave it good repute abroad, of whom our American readers, now that they see the rise and full progress of the system, will not care to hear particularly.

It was time for the theologian to appear, and this was Richard Watson, the most eminent preacher of the next generation, greatest as orator, as secretary, and as author.

He came into the ministry at sixteen, already tall of stature and advanced in classic studies. He had a taste for metaphysics,

and in preparing to discuss some knotty point of Calvinism he had gone to get arguments by hearing a preacher. Instead of arguments he gained deep and keen religious convictions, and in a few days came to pardon and peace. "O what a day was that!" said he long after. He at once began to study, and soon was exhorting. His first sermon was in a cottage at Boothby on the day after he became fifteen. He went on preaching, not without some taste of riot and abuse, but making deep impressions, and he was soon called to the Conference. In all its history it has received none so young, unless it be R. S. Foster, now a venerable Bishop of the M. E. Church in America.

After five years of hard service and severe study, he found himself charged with heresy—a groundless, but annoying and swiftly circulating, charge. He acted unwisely—peevishly retiring from Conference, entering secular business without success, and then becoming a preacher in the New Connection. In 1812, he was welcomed back to the Conference and became one of the foremost men. He took up the errand of Methodism in the world with a feeling wise and lofty beyond any other living preacher. The missionary cause, embodied for years in Coke, as Methodism itself had once been embodied in Wesley, fell into his hands. A plea which he made for it in London, 1816, proved him called to be its guiding, energizing spirit.



ROBERT SOUTHEY.

He was made a secretary of the New Wesleyan Missionary Society which succeeded the personal management of Coke, and in 1821, he became its resident (permanent) secretary. When he began the service of the society, its income was thirty-five thousand dollars, its missionaries were sixty, its converts were fifteen thousand. He left it with two hundred and fifty thousand dollars of income, one hundred laborers, and forty-four thousand communicants, and the society stretching itself to reach all the

heathen world. If we may trust Robert Hall, the greatest Baptist preacher of our first half century, Watson was a greater preacher than Hall himself. Allowing much to Hall's generosity, we may count Watson the peer of the great Baptist. Pale, sickly and tremulous, he made hearers of every class feel the presence and the touch of a master. Hall was so enchanted by one of his sermons that he could for a long time think of nothing else. The preacher's soul came out in speech, and with no action or grace of delivery he swept his hearers into regions which no living speaker dared to enter, or even supposed to exist.

He was an unwearied writer. Southey, the Poet Laureate, had written Wesley's life from a worldly and literary view. Watson's "Observations" set Southey right, and Watson's "Life of Wesley" has become the classical one. His "Theological Institutes" were long a standard in Methodist study. Now they are superseded by Dr. W. B. Pope and other theologians. He stands with Adam Clarke, some years his senior; with Bunting and Newton, who came a little later as the representative men of English Methodism in the first half of the nineteenth century.



CHAPTER XXII.

Some Methodist Women.—The Village Blacksmith.



RDER of time in this Story is not severely followed. We propose to vary its interest by freely anticipating and returning. Christianity emancipated woman; Methodism opened for her abundant work and heartened her to do it. After such a woman as the mother of the Wesleys had lived, it is natural to look for others like her. Hester Ann Rogers leads the train. Her husband was an able itinerant, but she was his peer. She especially urged, from her own experience, that utmost of divine working in the human heart, "Christian Perfection. She never preached. Her labors were in leading classes in personal conversation. Fletcher owed much to her counsels and Wesley made her the housekeeper at the City Road Chapel. For twenty years, she seemed always beneath the white robes of the transfigured Christ. Her death was in "the primal agony" of childbirth, but her memoirs have helped many a soul to victory. She, with her husband, stood at Wesley's death-bed (they lived in his house) and they appear in the engraving of that affecting scene.

Ann Cutler arose to aid Bramwell at Dewsbury in a great revival in which, on an Easter day, fifty were converted. Afterwards, at Bristol, Nelson's old home, an amazing power from on high gave zeal to her labors. She felt herself called with a special

and heavenly calling. She consecrated herself to a single life, but not in convent walls

"Where ever-musing Melancholy reigns"

and there is no entrance for

"Fresh-blooming Hope, sweet daughter of the sky."

She, "glowing with seraphic flames," seemed a "sainted maid" come down from above to guide sinners to mercy and the weary to rest. She rarely exhorted, but her tender, ardent prayers, rippling over a congregation, hushed all to quiet and subdued to penitence many a heart. At midnight, she habitually rose to give thanks; at four, she spent an hour in prayer, and, at dawn of the last day of her life, she welcomed the morning with utterances of glory, and in such temper she went to the "sweet societies" for which she had helped to fit so many.



HESTER ANN ROGERS.

The genius of George Eliot has, in "Adam Bede," introduced Dinah Evans to the acquaintance of the reading world and thrown around her such a charm as might suggest that she is but a creation of the novelist. It is, however, so strictly free from exaggeration as to be realistic—a painter can add no charms to a rose. His success is perfect if he paint it *as it is*.

Seth Evans (not Adam), her husband, was a useful local preacher in Derbyshire where she began her public labors. Her girlhood had been one of "beautiful years." A conscientious childhood was the portal to a maiden life of personal grace and beauty, and she soon entered the sphere which Wesley had opened for the gifts of Christian women. She preached in cottages and

in the open air, and the rudest crowds heard with reverence. She went to the abodes of darkness, the prisons and poor-houses, to the haunts of sin and shame, and even on the gallows stood by a murderess to aid and comfort her. Elizabeth Fry, the Howard of Quakerism, found in her a kindred spirit. Seth, then a class leader, went to hear her preach. His simple account gives no hint of his personal enamoring. After their marriage, her influence was felt even more widely. Seth and Dinah often walked on a Sunday fifteen miles to preach in benighted districts, in barns, or in the open air. They founded Methodism in many places, and even yet there lingers at Royston and Millhouse some venerable witnesses to the faithful labors of the devoted pair.



DINAH EVANS.

Dinah passed away in peace; "one of the most pure-minded and holy women that ever adorned the Church of Christ on earth.

Seth was in ruins. His health and his faculties gave away beneath the blow, and he spent a few feeble, tearful years in humble services to the poor, the sick and the dying, and then rejoined his gifted wife "where grief forgets to groan and love to weep."

George Eliot, whether she cared much or little for her own soul, keenly saw what character was here, and its power to touch human hearts was in these humble ones of whom one said, "He did not believe our first parents in Eden were purer than they."

Dinah Evans and the Dairyman's Daughter, living at the same

time, one in Derbyshire and one in the Isle of Wight, are embalmed, and worthily, one in sacred and the other in fictional literature, to be read for many generations.

Samuel Hick was a man of mighty frame, a Yorkshire blacksmith. He had heard Nelson when too young to understand him, but the vision of a brave man facing a howling mob never faded from his memory.

He was in York on Whit Monday, with such a crowd as Whitefield had found on the same day at Moorfields. A preacher from a preaching block began to sing when a clergyman loudly threatened to pull him down from the block. Hick, who was listening, doubled his mighty fist: "If you disturb that man of God I will drop you as sure as ever you were born!" He then conducted the frightened clergyman to the border of the crowd and returned to the preaching. He afterwards traveled scores of miles, following up the preacher. He went to hear Wesley, "an angel of God," he thought, and all the while his conviction that there was nothing good in himself was deepening. It grew into an agony and then came the Gospel relief. His zeal at once flamed like Melanchthon's. "I thought I could make all the world believe when daylight appeared!" He went first to a landlady. "What, have you become a Methodist? You were good before." "She would not hear me." He went away and prayed for her. When he came back, she was crying at the door. "The lord gave me the first soul I asked for!" Hick went on pounding his anvil and preaching the Gospel. "Nearly



ELIZABETH FRY.
(From the painting of C. R. Leslie.)

the whole town came to my shop and I was always at them!"

His biography is full of wonders told artlessly. A young lady rode to his shop for the shoeing of her palfrey. She was delicate. "Dost thou know, child, that thou hast a soul? Thou hast one whether thou knowest it or not, and it will live in happiness or misery forever." She went home serious. Her father, angry, hurried to the smithy and with a club gave Hick a blow on his side that almost felled him. Hick turned and lifted his arm: "Here, man, hit that, too!" The father's fury fell and he went away astonished. On his death-bed, he sent for Hick, to beg pardon. "Pardon thee! I have nothing against thee, but we will pray and see if the Lord will forgive thee."



GEORGE ELIOT.

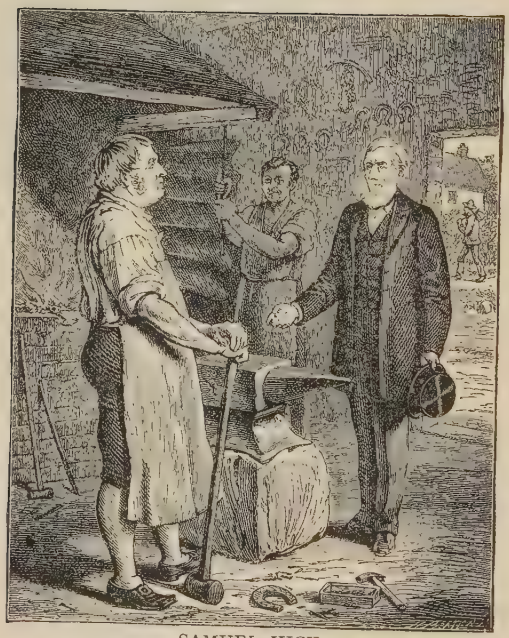
The man died in hope; the daughter and her two children became Christians.

This man and a company of prayer leaders kept all Yorkshire stirred, and for fifty years he was an irrepressible laborer. The diligence of his strong hand made him rich, and he then gave all his time to the Gospel. His prayers were to some a terror. A man proposed to knock him down—he dropped on his knees to pray and the man ran. A miser refused to give anything to the missionary cause—Hick began to pray. The miser offered him a guinea and then two, "if thou wilt give over," and Hick bore away the two guineas in triumph.

He said to a Jew: "Bless the Lord! here is a fine morning." "It ish fery fine. Vat be te besht news in te city?" "That Jesus Christ is pardoning sinners!" "Tuff and nonshensh! it ish all telusion!" But his kind and frank manner was rarely met so rudely. At seventy-one he died, born 1758, died 1829. Of this

village blacksmith it might be said in the noblest sense:

"Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose."



SAMUEL HICK,
"The Village Blacksmith," receiving a visitor in his smithy.

CHAPTER XXIII.

At the Beginning of This Century.



DR. COKE, who loyally loved the Church, wished the societies to be held as an annex or extension of it. In his view, if the Bishops would ordain a certain number of the preachers, the Methodists would still be members of the National Church, and receive the sacraments on its authority. He urged that this was the true policy of the Church itself. The societies had now half a million of attendants, with fixed procedures and revenues. They were rising in the social scale, and one, at least, Butterworth, brother-in-law of Adam Clarke, became a member of the Parliament in 1813. Rejection would in time bring about a separation, such as the Church could not well afford. Coke's plea was declared by the Archbishop of Canterbury "impolitic and impossible." To American eyes, the clinging of the Wesleyans to the National Church seems strange. Even since their separation from it, they have gone no farther than the middle ground between Churchmen and

Dissenters. So have they held the strong loyalty inherited from Wesley and exemplified by Coke.

Financial troubles now arose. The allowance to superannuates had to be increased. A society, "Preachers' Friend," was formed, by Butterworth and other laymen, for aiding privately and delicately such as were found to be in special need. But, by helping men defectively supported, the Conference came into debt. To clear this debt off, a shilling was asked of each member. The response was prompt, the debt was swept away, and a cheerful confidence in the liberality of the members was settled by this first general appeal. It now became necessary to arrange for the legal defense of the rights of the societies. A "Committee of Privileges" was formed of two preachers and six laymen, with an attorney. These advised and managed all lawsuits, and this is the first effectual introduction of laymen into the control of Methodism. Then lay stewards were directed to advise and assist in the settlement of circuit finances. So the entrance of the laymen went quietly on, until to-day in happy cooperation the laymen have in the system all the power they desire.

"Shall women be allowed to preach among us?" It was found that a vast majority of the people were opposed to such preaching, and that there were preachers enough there. Still, with Dinah Evans before them, the thing could not be flatly refused. They might preach to women only, extraordinaries excepted, and in the circuit of their residence they must have the consent of the superintendent and Quarterly Conference, nor might they go to another circuit without the written invitation of its superintendent and the consent of their own.

Many tried and well-worn veterans now vanish from the Conference, like sails from the horizon of the sea. Of these the most interesting is Thomas Olivers. He was a Welshman, of the grand type of the ancient bards. "The God of Abraham Praise!" will tell of his power in song. But his depravity was dreadful. His teacher in profanity could, in Welsh, put twenty or thirty oaths into one, like the Greek comedy, and Olivers could better the instruction. He came into his twenties, a hideous young monster, yet he often thought, "I live a most wretched life." He tried to reform. He saw that if he died he should go to hell. But down he went lower than ever. He wandered to Bristol and

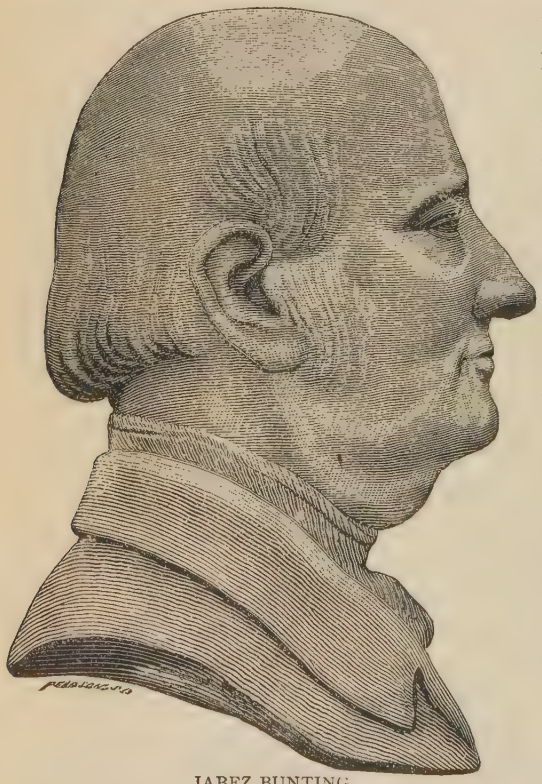
stopped with a drunken Methodist, whose wife had once been religious, and whose other lodger was a backslidden Moravian. In this hopeful home Olivers got mad at the Moravian and, for an hour, swore his utmost. It shocked even his landlord. Insane with sin and its agony, Olivers went to hear Whitefield preach. That one sermon did for him what "the earthquake's arm of might did for the jailer at Philippi." "Showers of tears trickled down my cheeks." After an agony of struggles and victories he rose out of the depths to a pure and noble life. It was the glory of the revival that it reached such cases.

Olivers proved his sincerity by immediate efforts to rescue others. He had strange experiences, Druidical visions like "the dreamer, Merlin, and his prophecies," but he got well of all these. His conscience became clear, his labors abundant and his adventures, told in his own lively style, read like a romance. One of his crusades was for paying up old debts. He went to every place where he owed anything and, after payment, he preached. One of his creditors was in prison, and handing him the welcome amount, Olivers gave the prisoners a sermon. To complete these financial adjustments, he sold his horse, saddle and bridle, and got home on foot. Wesley needed to see such a man but once. Olivers started afoot on a Cornwall circuit. A layman gave him a horse of Olivers' own choosing, a Bucephalus for this Alexander, on which he rode for twenty years and "a hundred thousand miles comfortably." "Forty and six years" was this brave man in preaching serving in all parts of the Kingdom. Before his death, his "God of Abraham" was sung at the Synagogue in London, and to-day "this cobbler's" hymns are sung in all lands. Such a man was worth saving, in the interests of literature at least.

Mather, Hopper, and others of Wesley's "thundering legion," now dropped away. "Nothing in their life became them like the leaving of it." Their power unfolded as they took their flight, and it was not strange that such souls as theirs had so much stirred the world. While these were "trembling at the gates of the West," other luminaries were rising in the East, one of whom was to be, for his time, lord of the ascendant.

As Boardman was about coming to America, in 1769, he preached at Monyash, a little place in Derbyshire, on the prayer of Jabez. Mary Redfern was deeply affected. Years after, being

the wife of William Bunting, she named her first-born Jabez, in memory of the sermon and in glow of hope that her son's career might be "more honorable." The blessing of the aged Wesley on the lad at Manchester fell on him like a prophet's mantle. In childhood he was shut out of a love feast, and his mother reminded him that it was his own fault; he had not sought Christ. He laid it to heart and here his life turned. He gave all diligence to make his conversion sure, and he was afterwards as thankful for Methodist "discipline" as "doctrine." His first "ticket" had for its text that prayer of Jabez that was the text of the sermon so marked by his mother in her childhood.



JABEZ BUNTING.

In 1798, he made his first "exhortation" in Manchester, and in the same year he preached his first sermon at a village near by, worthily called Sodom. Mr. Wood, afterwards an eminent layman, hearing this sermon, said, half a century later, that Bunting had never preached a better one.

For nearly sixty years, during which he was upon only eight different circuits, he was a central figure of English Methodism. "The Wesleyans have a Pope; his name is Jabez Bunting." At his death, he had behind him a long career of unbroken victory. He had most of the personal gifts of Gladstone and a keener insight of the possibilities of an occasion.

He was the first man elected to the Legal Hundred; he was four times its president, filling the office first after Coke; ten times its secretary and, after Coke's death, its missionary

secretary, which, after Watson's death, he resumed. No man can keep a high place in a great organization for half a century, inspiring its movements and directing its policy, unless he has the highest order of ability. Like Gladstone, Bunting was strong, of noble presence and clear majestic voice. Nothing physical seemed lacking to give the world assurance of a man. His speeches were usually brief; his sermons were not specially eloquent, but take him for all in all, his abilities and the use he made of them justified the life-long place of power among "Englishmen, Christians, Methodists."

The most popular preacher since Whitefield was Robert Newton, the last of our four representative Methodists in this century. His people were plain farmers at Roxby on the Yorkshire coast. They read Nelson's Journal and liked it, and Newton's father hired a room for meetings and procured the preaching of itinerants. He was repaid in his own house. His eight children became Methodists and four sons acceptable preachers.



THE BIRTHPLACE OF ROBERT NEWTON.

It was during the Kilham struggles that a copious revival fell on the notable region of Whitby and Robert was brought to Christ. At eighteen, he preached his first sermon in a cottage now replaced by a chapel whose pulpit is precisely where young Newton stood behind a chair to preach.

He, too, like Bunting, had such personal endowments that one felt our race elevated in such a specimen. He was tall and kingly in bearing, with voice of Gladstone or Gambetta. In the pulpit, or out of it, the same excellency of power which is not of man, or among natural gifts, but which is in man from the Holy Ghost, attended him like an atmosphere. The common people heard him gladly, and, even in the days of Daniel O'Connell, Newton was addressing more people than any man in Great Britain.

His platform speeches were extemporaneous. His sermons were extempore. A tendency to mental derangement from which one brother died, caused his physician to prohibit his writing sermons or speeches. He was forty years *the* Methodist orator. At missionary services, at dedications, on every special occasion, he



ROBERT NEWTON, D. D.

was in demand in city and country alike. While Watson managed the details of the Missionary Society, as did Bunting after him, Newton was its advocate in the field. When he began his long career as a solicitor abroad, in its behalf, it had fifty missionaries and seventeen thousand in membership. At his death, there were three hundred and fifty missionaries and one hundred

thousand members. Newton labored fifty-five years and, at his death, in 1854, he was still "the old man eloquent."

Of these four great Wesleyans of our century, we see that each had some specialty of calling. Adam Clarke was the scholar and commentator; Watson, the theologian; Bunting the prime minister, and Newton the orator. There was no rivalry among them; no strife of personal ambition. Each simply made the most of what was given him from above, and they harmonized in character and action like the accompanying parts of some sweet, sacred harmony. Blameless and harmless, they built up their beloved system, like the walls of Thebes, to the sound of heavenly music.

Other men of great merit labored with them. Dawson and Saville became far-known and effective local preachers. They like Hick, were plain, self-supporting men; Dawson, a farmer, and Saville, a miner. They associated with the best, while they had power with the lowest classes. Meanwhile, great revivals occurred.



EASINGWOLD CHURCH AND BURIAL GROUND, WHERE REPOSE THE REMAINS OF ROBERT NEWTON.

At Bradford, for three months, the chapel door, stood open night and day, and such was the pressure of awakened people that no preaching was had. All the time was given to prayer, comfort and counsel. Nine hundred persons were received into the society. Missions were begun in the obscurer parts of Wales and soon a thousand members were reported. Amid the Cambrian snows, as no house could hold the congregations, the preaching was in the open air, even in the rough, wintry weather. So Wesleyanism grew.

In 1805, it counted in the Kingdom four hundred and thirty-three preachers and one hundred and twenty thousand members. As we shall see, it was assuming a national importance and drew the notice of statesmen.

CHAPTER XXIV.

Methodism and the State Church.

AS the Wesleyan Body grew, the Legal Hundred came to be of growing importance. In 1814, it was the ruling center of a gathering of eight hundred and forty-two preachers, and it needed to be of the best available talent. Hitherto, membership in it had come simply by seniority. It was now ruled that one out of four additions be made by ballot from the entire list of preachers. This placed Bunting the same year, for his faithful service, in the Hundred for his long career.

Coke now introduced (1806) to the modern Church the system of Home Missions. Parts of the country not reached by the regular circuits were formed into eight districts and preachers were placed "*in partibus infidelium*," as Rome says, to call to Christ the poor, the scattered and the remote.

In 1804, one might say that Methodism took national position by aiding in the forming of the British and Foreign Bible Society. Adam Clarke was for years in its service, and had the warmest regard of Lord Teignmouth, its first president. Butterworth and Sundius, eminent laymen, were of its first patrons. The Society collected thirteen hundred pounds for its earliest needs. The rapid growth of the Connection, making call for new chapels, led, in 1808, to the creation of the Chapel Fund, of which the Church Extension Society is, in this country, a reproduction.

Difficulties of a new sort now arose. They were not wholly unexpected. In 1810, Southey, who had studied Wesley and his works in no favorable mind, had in the *Quarterly Review* a severe article against Methodism. He predicted that the Wesleyans would soon be able to subvert the National Church and would not scruple to do so, and would even lay hands on the government of the country. He could not name one disloyal act of which in all their sufferings the preachers had been guilty. While he wrote, Newton was disabusing the popular mind, not only of Paine's infidelity, but also of his anarchism. Yet Southey was a man of genius and he loved a startling theme.



LORD TEIGNMOUTH.

Statesmen looked around. Lord Sidmouth and other politicians, and even Wilberforce, were alarmed at the facts presented. They found that Dissenters and Methodists had in the Kingdom twelve thousand one hundred and sixty-one licensed chapels and rooms for worship, and that in parishes of more than a thousand people these bodies had nine hundred and ten churches and chapels, more than the Establishment. High Churchmen and Aristocrats resolved to crush the growing danger. Sidmouth introduced a Bill in Parliament, such as was worthy of darker ages. It conceded to the Wesleyans the right of members of their Conference to preach, but it struck off all lay workers. That is, local preachers, exhorters, leaders and even Sunday-school teachers were to be silenced on pain of imprisonment. Thousands of the best people in England, who were laboring to do their countrymen all the good in their power, were to be shut of their dearest liberty.

Southey wrote the article in Satan's interest. It would have drawn little notice, only that the wild commotions of France made leading Englishmen more than ever afraid of the misuse of strength by the people.

The effective character of the Methodist organization appears. Its Committee of Privileges, two of whom were members of Parliament, remonstrated with Sidmouth in vain, but secured an



LORD ERSKINE.

advocate in Lord Erskine. Meanwhile, districts and circuits were astir and petitions were presented from every part of the realm, of whose signers Earl Stanhope said that their thousands might easily become millions. Erskine made a strong speech against the Bill and it failed to the great joy of all lovers of religious freedom in the land. Dissenters of all names owned their debt to the Methodist Committee of Privileges, who had taken with courage the lead and brunt of the struggle.

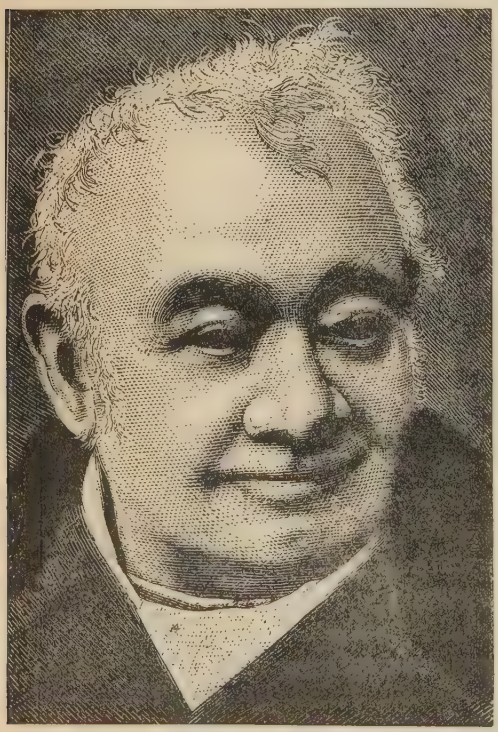
Then came another attack aimed at the Wesleyans alone. It was held that the old Toleration Act applied only to such as were pastors of *single* congregations. This would have swept away the itinerancy at one stroke. By this construing, refusal of license to itinerants and local preachers began at once. There was real cause for alarm. Percival, the Prime Minister, was a High Churchman, but he saw the peril of such injustice and gave a hearing to the Committee of Privileges. The Dissenters rallied to the support of the Methodists. The result was complete victory. By Act of Parliament, all the old barbarisms, the Five-mile Act, the Conventicle Act and the like, were then repealed, swept away, and religious freedom in England came to be all one could reasonably desire.

In 1812, the Conference thanked the Committee, and issued to the societies an address calling for thanksgiving. It procured one of the most important movements in the whole course of religious liberty in the land.

In 1815, the Methodists of the British Islands were two hundred and thirty-one thousand, having for ten years gained about nine thousand a year. Their preachers were nine hundred and forty-two. In a quarter of a century—i. e., since Wesley's death, they had trebled their numbers. Statesmen might well look with interest and respect on such a phenomenon, but there was nothing to fear. They were the best of citizens, the truest of patriots, though they knew their rights, and, "knowing, dared maintain."

The annals of Methodism were still adorned with men and women of high, heroic character and career. Thomas Thompson, of Hull, was an humble farmer's son. Wilberforce, who lived in that town, marked his young merit and took him into his household. He rose rapidly, became a banker, a man of fortune and a member of Parliament, doing religion true and loyal service. At his expense, the Holderness Mission was established and here was the last of those heroic struggles on British soil which our Story will recount. A young man of talent and culture began the work. He met unmerciful persecution. At his meetings by night sparrows were let loose to put out the lights, the doors were fastened, and fumes of assafœtida blown in upon the congregations. Driven from one place, the young man went to another. The rector of

Roes was also a magistrate and encouraged the rioters. Under his influence, no man would stand by the preacher or testify for him in court. Many even appeared against him. Then he became his own witness and advocate, and so set forth his errand and his acts that the presiding judge gave the rector, who sat by his side, a sharp reprimand, and the missionary thereafter had legal protection. Of hardships in food, lodgings and labor, the wayfaring evangelist had still a goodly share. More than one home missionary now drank of the cup pressed to the lips of Wesley and his laborers two generations before, but by faith and patience they gained the same victories on a less conspicuous scale.



JOSEPH LIVESEY, THE FIRST TEETOTALER.

The preachers of the first times were now gone. Of their immediate successors, few were now in service, but they were allowed to see, in 1814, the greatest revival on record. It was in Cornwall, and extended from Truro through the peninsula—forty miles. In some parishes hardly ten were unvisited by influences of grace. Some chapels were occupied for four weeks, night and day, and sometimes forty persons were added to the society in one day. In the caverns of the mines, in the smelters and all work-houses, prayer and praise were heard. A heavenly breeze blew over the region and brought healing on its wings. Drunkards became temperate, the profane became devout and the character of whole neighborhoods was changed. Fifty-two hundred were added to the six circuits most touched by the great work. It is worth notice that in these times one hears of the clearest and simplest teacher of the faith that

has yet appeared in Methodism. It was William Carvosso. He was a farmer and fisherman on the Cornish coast, and was up to the standard of proficiency in the vices of his day. His sister, becoming converted among the Methodists, came twelve miles to tell her family. She induced William to go to the preaching. He was deeply convicted, gave up all vices, and after much tribulation he entered into the Kingdom of God. He came to love the Saviour with all his heart, and to his death, at eighty-five, he walked in the light. Removing to a farm, "a mere desert," near "a feeble, destitute class," he entered with large views upon the care of both. His hard farm yielded to wise and diligent treatment, so that he became able to live without personal labor, and to give his whole time to the classes. Verdure broke out in dry places. Some of his neighbors were converted; soon he had two large classes, and then a chapel "of his own building or begging." His family were converted; the chapel was replaced by a larger, and the work dear to the great class leader's heart went prosperously. Then came the revival of which we have just been telling. "I call it a 'glorious revival'; 'such as my eyes never saw before.' "



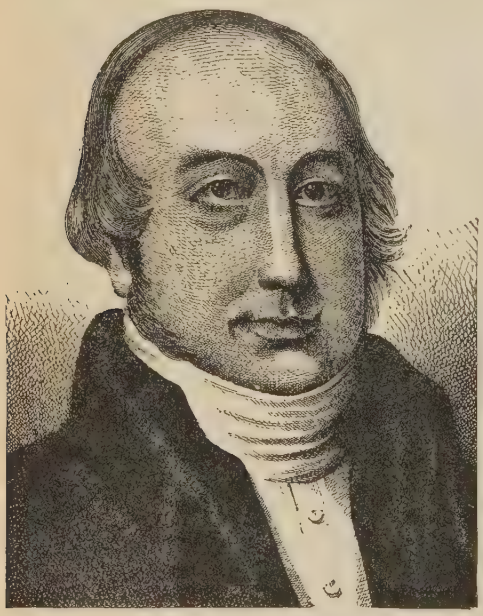
WILLIAM CARVOSSO.

His society, of which we noticed the small beginning, became two hundred, and of its classes he took three. Henceforth, he gave himself wholly to the service of religion and "went about doing good" in a still-hunting style. "I am a teacher, but not a preacher; that is a work to which God has not called me." Teacher he was, in that he knew what he taught, was convinced

of its value, could adapt it for entrance into the minds of others, and could urge it with personal force and vivacity.

To this, which makes a teacher, was added the divine influence. His soul was always overfull, and common Christian phrases took glow and energy from him. At middle age he learned to write, so as to guide souls in the path of life when he could no longer visit them.

In short, he was the model of class leaders. During his career, Methodism in his circuit increased on the whole about sevenfold, and of this increase a large credit is assigned to his labors. His life is still read far and wide by those who are learning the art of which he was master.



WILLIAM CLOWES.

During these years was held the first English camp-meeting. Lorenzo Dow, an eccentric but zealous preacher of Vermont, had made his way to Staffordshire. Camp-meetings were useful in the thinly-peopled regions of the United States. He raised a flag on Mow Hill and called the people to their tents. The new agency was made a great blessing and other meetings followed; approved by the people but opposed by the preachers, they hardly found place on the crowded soil of England. After some debate, the Conference declared them improper. Still they were held, and Bourne, a leading layman, was expelled from his society for his persistence in sustaining them. Clowes, a local preacher, was for the same reason expelled. The latter then gave up his business. He began as a home missionary. Other men came to his help. They gleaned in the highways and market-places and, for local reasons, twenty-eight preachers from various circuits joined him. Thus, in 1810, was formed a new denomination, "The Primitive Methodists."

In 1887 they held in Scarborough, their sixty-eighth Conference, a body composed of one-third preachers and two-thirds laymen. Next to the Wesleyans, they are the largest Methodist body in England, having now one thousand and forty-three stationed preachers and one hundred and ninety-one thousand six hundred and forty-one members. At the Conference of 1866, they complained of a "tendency to Congregationalism" by forming a circuit "with one chapel and one preacher." They have often been, from the stir they make in their religious services, called Ranters. Their work has been chiefly among the lower classes. They have been an active, useful people. During the year 1866, they issued two millions of books and magazines. Their Quarterly and six monthly magazines are of excellent quality. How strange that dislike of Dow's camp-meetings should result in developing such a people!



MARY BOSANQUET FLETCHER.

Mary (Bosanquet) Fletcher had now outlived, by thirty years, her saintly husband. She believed that his spirit was yet in fellowship with hers. She prosecuted the works in which he had been interested, and her home at Madeley was the center of Christian hospitality, prayer and converse, through all her life's sunny afternoon. She commemorated in a quiet way her wedding-day and her husband's death. On Dec. 9, 1815, "the best year of all my life," she died in calm, sweet silence. Of her charities, enough may be known from the fact that, on herself, she spent in one year twenty-five dollars, and on her charities over nine hundred dollars, and so ran her accounts for many years. This year, 1815, died the good Lady Mary Fitzgerald.

She was of the highest rank, three of her brothers in succession being Earls of Bristol. Her husband was an earl, from whom, for his vices, the House of Lords granted her a divorce. She turned from the gay, sad world and, according to her larger means, followed Mrs. Fletcher. Her rank imposed style and expenditure, but she was a faithful member of a Methodist society and, at death, wished burial near Mr. Wesley, at City Road Yard, rather than with the Earls and Ladies of her ancestry.

For some years after the death of these ladies, there followed like departures of men named in earlier parts of our Story. Of these, our American readers will hardly care to hear particularly, seeing that so much is to be said of Methodism at home in our own land. The four great leaders were in full activity. The eldest, Adam Clarke, was wearing out. "I must hide my head in the country, or it will shortly be hidden in the grave." His prodigious literary labors had been remunerative, and he now settled at Milbrook, near Liverpool, and thence made sallies for service in every direction. He also, there, educated two Buddhist priests, whom we shall see serving well their native land.

In 1816, he visited his home in Ireland. In forty years, he had become a stranger, and none of his kin were there, but he saw the barn where he had first heard Methodist preaching, and the spot in a field where peace came to his soul. Presiding at the Irish Conference of that year, he found them debating the old question of the sacraments. Many influential laymen were opposed to the demand from the rest of the laity that they receive these from the hands of their own pastors. With these latter, Clarke sympathized, and the majority of the Conference decided in their favor. A schism at once followed. "The Primitive Wesleyans of Ireland," taking the name from those of England, formed a new body, and a third of the Irish Methodists, about ten thousand, went with them. They differed from the Wesleyans in nothing but that they counted their own pastors as simple laymen, and took the sacraments at the churches only. After sixty years, being about fifteen thousand, they returned to the parent society in 1877. We noticed what men founded Methodism in Ireland and with what labor and sufferings. For twenty-two years after Wesley's death, Coke presided at its Conferences and lavished his labors there. Irish preachers were raised up slowly and, after

thirty years, there were but twelve. Then Ireland began to send men to England—Walsh, Adam Clarke, Moore and Thompson. Meanwhile, the "Rebellion" came on, in which all Protestants suffered, and the Methodists, who were presumed to be loyal to England, suffered worst of all. The histories of the time tell of awful scenes. So utterly fierce and brutal were the insurgents that to this day, the horrid traditions affect the politics of Irish Methodists, and this very session—1888—is marked by violent Home Rule debate. A loyal Methodist had from his brother secret news that Dublin was to be sacked. The news enabled the Lord Lieutenant to defend the city. He gratefully granted to the Conference and to the individual preachers every privilege and all the protection in his power. This Conference provided a mission to the "wild Irish" in their own language.

McQuigg, an eminent Irish scholar, became a missionary. His health proving unequal to the rough task, he, under the auspices of the British and Foreign Bible Society, put forth the Bible in Irish. This, widely circulated, has had a marked influence. Charles Graham, the other missionary, had been a rollicking, uproarious Irishman, but he had been converted at the preaching of an itinerant. His Irish speech and wit served him well. Of course he knew what mobs were. At Tralee, he was to be killed, but the stone aimed at him hit the accomplice of the thrower, who died confessing his design.

Bartley Campbell was a staunch Papist, but of restless, hungry soul. He prayed, did penance, had absolution, went to St. Patrick's purgatory, and at the "houly tomb" received again absolution. All did not comfort him. "What shall I do?" "Why, go to bed and sleep." "Perhaps I may awake in hell!" The priest threatened to horsewhip him for his insolence. Campbell went in tears to a lone place and prayed. He found pardon for Christ's sake. Going back to the "purgatory," he told the way of relief to the people there, doing penance on bleeding knees. The priest drove him away, but he was thereafter a warm, brave witness of what Christianity can do for an Irishman.

For half a century, the foremost Irish evangelist was Gideon Ouseley. He was of an eminent Galway family and a career was open to him. He was fearless, generous, and devoted to the work to which he was called at his conversion. One day, he rode

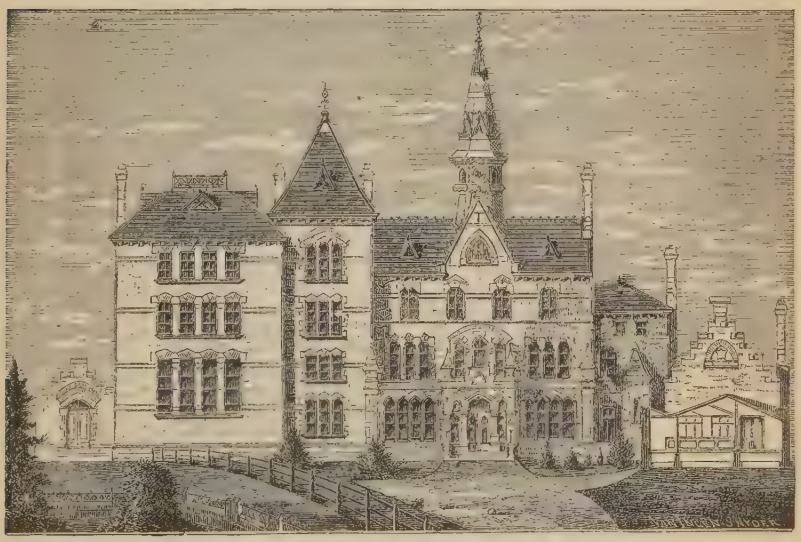
up where a priest was saying mass. Kneeling with the crowd, he gave them in Irish all the Gospel part of the mass, and when all rose he spoke to them of peace with God through faith in Christ alone. "Father, who is that?" they cried to the priest. "I don't know; he is not a man at all; he is an angel; no man could do what he has done," said he, as Ouseley rode away. Such men went to the worst places in Ireland, preaching often three or four times a day. They went to ground stained by the Rebellion and spoke to hungry, ragged thousands. They translated Wesley's hymns into the pathetic sweetness of the Irish language, and from many a cabin the inmates ran out to hear their own speech and crossed themselves and knelt in tears. The warm, Celtic temper flamed into many an Irish row with unspeakable comicalities; weeping, praying, shouting and fighting going on at once "in sweet confusion." The Irish masses heard the Gospel. Usually the attitudes of Protestant and Catholic in Ireland have been defiant, but Ouseley and his men did not fear or hate their unwashed countrymen. He was a trained "gintleman;" he was as witty in their own tuneful tongue as their brightest; he could sing like Caoch O'Leary, and he was honestly reverent in his allusions to the Virgin. All, even the Papists of the bigoted sort, loved for various reasons, to listen to him, and counted it an entertainment at least, while always some hearts were truly touched.



GIDEON OUSELEY Preaching in the Saddle.

Once in a Papist town, he hired the bellman to announce preaching, but saw the timid man did not half do it. Taking the bell himself, and with voice as loud, "Gideon Ouseley, the Irish missionary, is to preach this evening, at such a place and hour. *And I am the man myself.*" The Irish could enjoy that! Those

who have seen Irish cabins know well what fare these brave men found. Ireland has had, is having, trouble enough. What would have been its state to-day had it never had McQuigg's Bible and Ouseley's apostleship? Thereafter came the "Irish Society" for which these opened the way. Even Papists widely owned the benefit of their vernacular Scripture; "the want of them, in their native language, has been to them and their forefathers, for a long period, the greatest evil." In the King's Court district, of five counties, it was found that forty thousand persons were being taught to read the Scriptures, and more than double that number were hearing them in their cabins.



NEW METHODIST COLLEGE, DUBLIN, IRELAND.

Then emigration to America began to reduce the societies. It kept Methodism in the old home poor, and it was often deep in debt. Then came the secession of the Primitive Wesleyans. It led to lawsuits and levying upon church property. Ouseley was distressed, but he and the like of him worked harder than ever to make good the losses by schism and emigration. This latter was the far more exhausting cause. Yet Irish Methodism has been most liberal beyond any other branch of the movement. It has, in its poverty, built noble chapels, a seminary in Dublin, many subordinate schools and an ample collegiate institution, to which

American Irishmen justly contribute. It had, in 1886, twenty-four thousand six hundred and forty-four members, and the Conference has one hundred and twenty-one ministers and one hundred and twenty laymen.

Ouseley died in the centenary year of Methodism, 1839. A month before his death, he preached three times in one day, proving, as his life had proved, that Methodism had not lost its breed of noble bloods. He is the true Protestant Apostle of Ireland, its best friend in this troublous century.

Adam Clarke was in sympathy with every effort to aid "his own loved Ireland of sorrow." At a later visit, he spoke of a mission to the blue-eyed Gaels of Shetland. He went to see them in their stormy seas, and by his own efforts and money he sent them laborers, built them chapels, and Methodism gained a fair footing in "Ultima Thule." In 1826, his Commentary, the work of forty years, was completed. It was a long and earnest task. Of its merits we have already spoken.

"Dr. Clarke *writes* all his Commentary," said the American Bishop Emory; "no scissors or paste!" Again he went to Shetland. "O if I had twenty years less of age and infirmity, how gloriously might I be employed here!" said he, on preaching at a higher latitude than the Gospel had, he thought, been heard. He went on doing all that he could. Lords and great men, and even royalty, honored him for his learning, and such things count in England. He tried to buy in Ireland the field where he had been converted, but it was not for sale, he built in the region six memorial schools in that part of his sweet Ireland.

August 25, 1832, he in prayer spoke of "the blessed hope of entering into glory." The next morning he was to preach, but cholera struck him and he entered glory. He was seventy-two, in the fiftieth year of his ministry.

Watson died the next year. He too, left works of permanent value as did Adam Clarke, and at his death he was preparing an Exposition of Romans.

How transient are even books! How hardly longer of life than spoken speech! Few read these great authors now. Each generation produced its own literature, and the Methodism of to-day has produced or reproduced for itself.

In 1820, John Emory, from the United States, visited England,

as a representative of American Methodism. The usage has become permanent, and friendly interchange of representation now occurs once in four years. In 1886, the Americans were Bishop Foss and Dr. Hunt, of the American Bible Society. Emory gave full report of what he saw, revealing Wesleyan ways to American eyes. He was welcomed by a declaration of purpose to value and maintain the unity of Methodism throughout the world. He found the Conference, under Bunting as president, a large, dignified, industrious body, holding sessions from six a. m., to eight, from nine to one and from two and a half to five, public meetings and the like coming at evening.

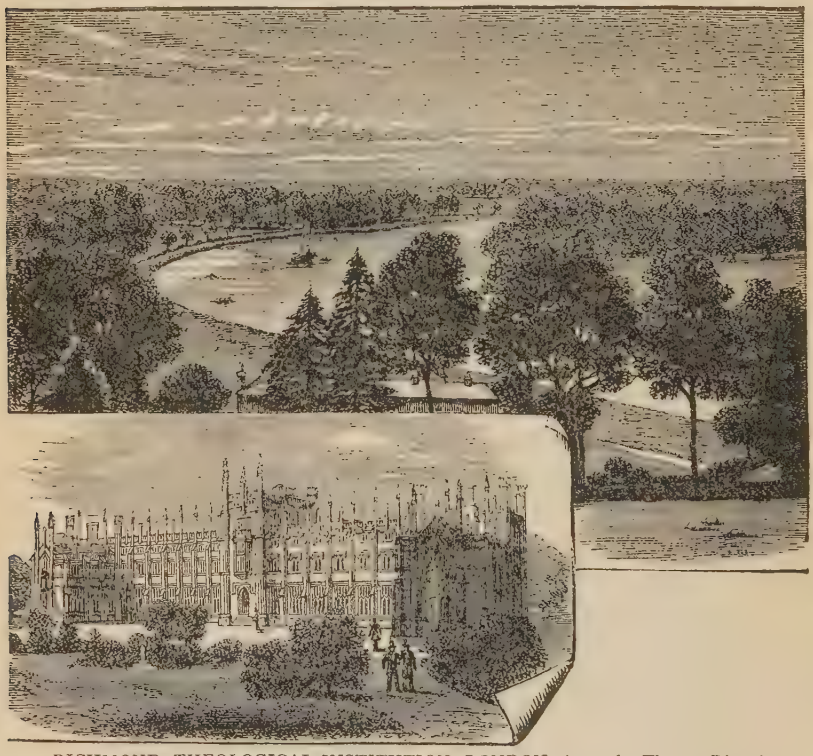
They arranged with him for the division of the work in Canada and for the exchange of publications. Warmly they wished their brethren success in occupying the new Continent, while they, in their missions, "whose march is o'er the mountain wave," would meet them and "shake hands at the Pacific." The meeting has been realized on many a heathen shore.

Emory was almost amused at their mode of appointing preachers. In America, the theory, if not the practice, is that no preacher knows his place until it is read aloud by the Bishop at the close of the Conference. Emory found that the stationing committee published its work at the opening of the session, thus giving opportunity for wide petition and remonstrance. He visited, as a soldier would visit Waterloo, the memorable spots, as Moorfields, where Whitefield had shaken the multitudes, since gone with their preacher to eternity.

Emory brought to this country a good report of Methodism in "the little mother-land." It was growing in the homestead five thousand stronger each year, and that in spite of migration. It was increasing in fixed properties, getting strong and was reaching to heathen lands and was in all the joy and vigor of a mighty youth.

Four years later his visit was returned. Richard Reece and John Hannah came to America on an errand like his own. The effect of their coming was to infuse among American Methodists a new zeal for evangelizing the world. Other Christian bodies, the Baptists, etc., were breaking in upon the outer darkness; the Methodists resolved not to be far behind them. Yet so great was the American home work that the first foreign effort did not come until 1831.

Once more Wesleyanism had to appear in court. An institute was built for theological instruction. It is a noble one, at Richmond, near London. Samuel Warren, an able but restless man, had heartily approved of the institute, only he preferred the name "college." When he was not made an officer of it, his whole views changed. He attacked it violently, and even organized out of available malcontents a "Grand Central Association" to oppose the whole Methodist polity. For his violence, he was



RICHMOND THEOLOGICAL INSTITUTION, LONDON, (near the Thames River.)

suspended by the Manchester District Conference and Newton took his office. He then applied for an injunction in Chancery against Newton and the trustees of the chapel from which he had been excluded. This involved the very existence of Wesleyanism. If it could not control its preachers and properties, it was ruined. For three days the case was argued before the Vice-chancellor Shadwell. His Honor refused the injunction and spoke very warmly of the benefit of Methodism to England. Appeal

was taken to Lyndhurst, Lord High Chancellor. The anxiety of all the Connection and of many beyond it was intense. After four days of argument and two of consideration, his Lordship affirmed in an elaborate judgment the decision of his vice-chancellor, and so the chapel, institutions and rules of Methodism



SAMUEL WARREN.

were settled on the rock of English law, to be no more shaken. This was in 1835. The solicitor in Chancery for the Methodists was a son of Bunting, a fact not a little gratifying.

The "Grand Central Association" formed the basis of the Methodist Free Church. This union of three seceding bodies; the Protestant Methodists, Warren's Association and the Reformers

was completed in 1857. It now numbers about seventy thousand members, and differs from the main body only by admission of laymen to its Conference and by having each circuit independent within itself.

The reformers just named, the last secession from Wesleyanism, went out in 1849. Six members of the Conference were held to be intriguing against the Conference and the appearance of "Fly Sheets," anonymously attacking eminent Wesleyans, the authorship of which the said six would neither admit nor disclaim, aggravated the temper of the Conference. The men were not brought to trial, but three were peremptorily expelled and three reprimanded. A hundred thousand left the Connection within two years with these men, some of whom returned.

One result of this serious trouble was that a full, clear exposition of Wesleyan Rules and Usages was published and the reading of it earnestly urged, so that the system might be clearly and widely known. Provision was also made for uniting laymen with ministers in all temporal affairs, and the members were encouraged to present to the Conference, with the utmost freedom, petitions for change of anything but the Articles of Faith and the Itinerant System.

In 1828, William Capers, afterwards Bishop, was the American visitor, and, in 1836, Wilbur Fisk. At Fisk's visit, some trouble was raised from his representing a church containing slave-holders. He explained how the Gospel went to the slave and his master, and all were satisfied. He urged the laying of the hands of the elders on the head of the candidate in ordination, and his advice has ever since been followed.

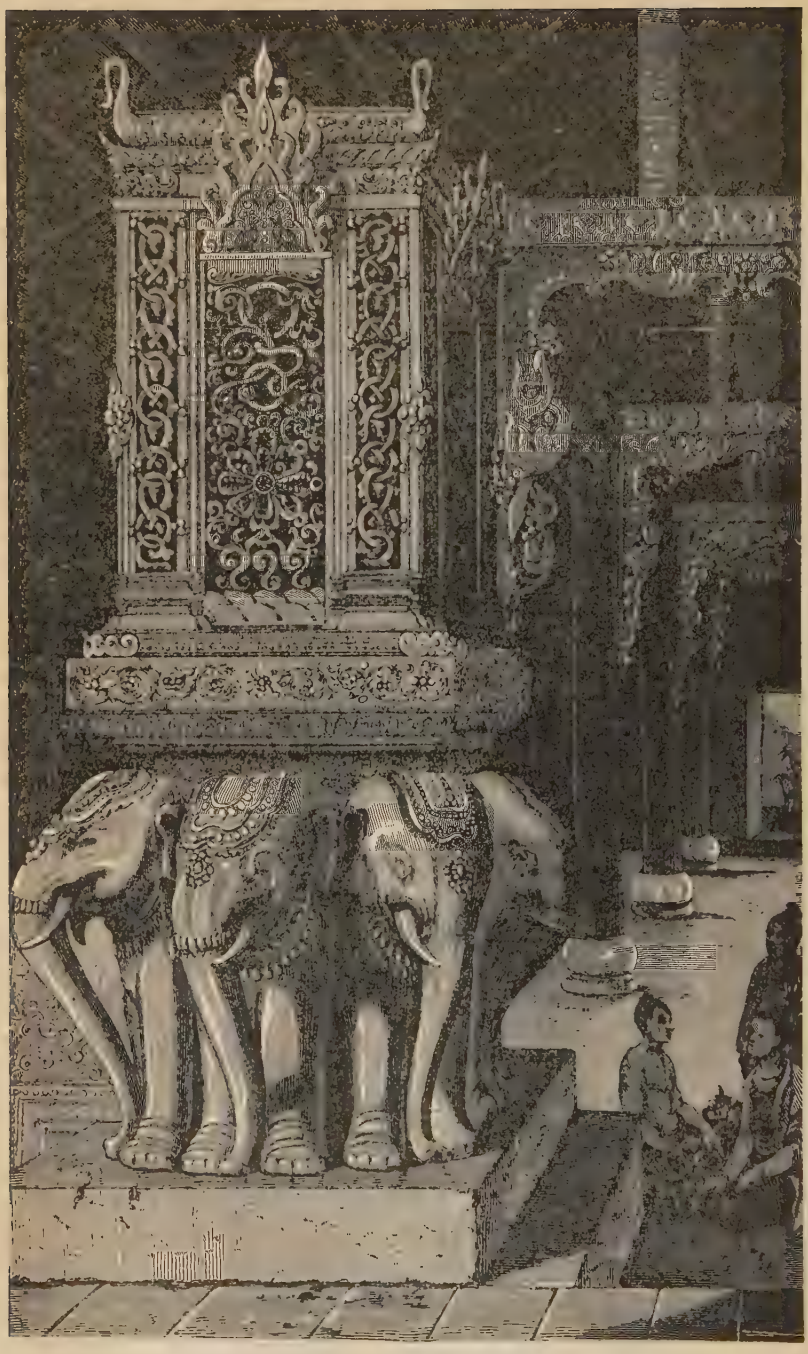
CHAPTER XXV.

Wesleyanism Abroad.



NOT yet do we tell the Story of Methodism in America. That is to go by itself. We trace the revival in English colonies and in heathen lands. We noted Wesley's first African convert, and how, on the recovery of her master's health, she returned with him to Antigua, where both were active in religious labors. In 1792, the year after Wesley's death, Coke, sailing for the fifth time to America, took, though others were already there, Daniel Graham, as the first missionary to the West Indies.

Stopping at the Dutch island of St. Eustatius, he found some classes meeting secretly, but fiercely persecuted, while missionaries and prayer-meetings were prohibited. At Dominica, he found a hundred and fifty sheep having no shepherd. At St. Vincent's, Lumb, a preacher who had independently made his way there, was in jail, though preaching to weeping negroes through his grated window. Fine and imprisonment were imposed for the first preaching, flogging or banishment for the second, and death for the third; yet, under Lumb's labors, "a thousand slaves were stretching out their hands unto God."



ALTAR OF A CHINESE PAGODA.

Coke was surprised to find so many negroes converted, and he obtained the King's "Order in Council," annulling the savage law at St. Vincent's, but not till after five hundred had been lost by persecution. In five years there were twenty-two missionaries on the Islands, and all the British settlements and some others were visited. The converted negroes bore all the fruits of righteousness. The missionaries, from the climate and pestilence, were short-lived, but others took their places and the societies grew rapidly. In the French invasions of the islands, the blacks were safely armed for defence and their petty officers were taken from



KINGSTOWN, ST. VINCENT'S

the Methodist negroes. The government, grateful, offered Coke free passage to Bermuda and Jamaica for all outgoing missionaries.

Then came fiery trials. The Jamaica Legislature fixed the penalty of imprisonment for preaching by any but ministers of the English or Scotch Churches. Stephenson, a missionary just beginning work most hopefully, was imprisoned until his health was ruined. The King annulled the law, but, seven years later, a law was made forbidding any "Methodist missionary, or other sectary," to instruct slaves, or admit them to any meetings. This, too, the King canceled, but for ten years persecution raged and chapels were closed.

In 1815, the irrepressible laborers were in full tide of success, and converts were gained, a thousand a year. The heathen negroes, counted incapable of civilization, were often marvels of transformation. They had clung to the savage usages of Africa and had taken not a few vices from the whites, so that they were worse degraded than when running in Guinea. Thousands were now cleaned of superstition, polygamy and theft, and sat under the preaching clothed and in their right minds. In 1818, "they all spent the holidays, in a rational manner, in the worship of God." They had formerly had orgies almost diabolical.

In islands of other nations the missions met the old fight of persecution, but at length they got footing. The first class in South America was at Demarara, being formed by laymen. These good men had seventy members when the first missionary came. He soon had a chapel and a society of three hundred and seventy. Then fell the unfailing storm, which might go without the saying. The chapel was wrecked and the whole colony in uproar. Then came peace, and soon a larger accommodation was needed for a society of seven hundred, since grown to three thousand, with chapels, schools and all appliances.

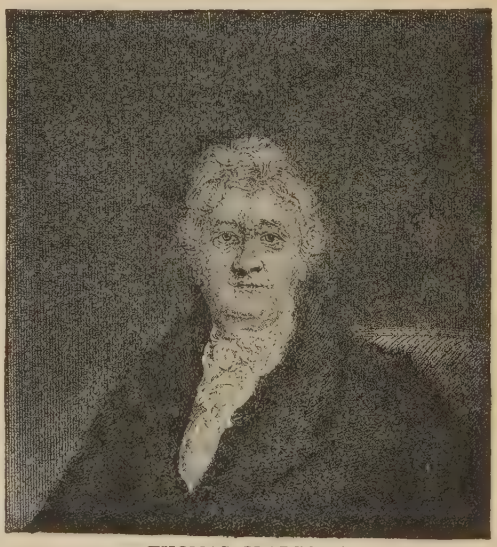


T. FOWELL BUXTON.

Meanwhile, religion throve in Jamaica. No region ever changed character so rapidly. Religion began at the bottom and brought the heathen to marriage, to neatness, to Sabbath observance, to Christian song and prayer. Soon there were three hundred preaching-places on the island.

The Gospel in Jamaica was closely connected with the abolition of slavery. The missionaries had been strictly forbidden to meddle with civil affairs and they were to hold slaves in no manner whatever. Most of the white members held slaves. The missionaries never taught the slaves to expect freedom, but to be

faithful, patient and devout where Providence had put them. How wise and moderate was their course, and how good its effect upon the morals and passions of the slaves, may be seen from one fact: For more than seventy years, 1760–1834, no Methodist slave was ever proved guilty of incendiarism or rebellion. With all this, the missionaries suffered from the jealousy of the planters, who thus hastened the English mind towards emancipation. "The good men of Clapham" had won the abolition of the slave-trade in 1810. At once, Wilberforce, Buxton, Clarkson and others, began to urge emancipation. It took years, and Wilberforce was on his dying bed, when, in May of 1833, Lord Stanley introduced a motion "That, from August 1, 1834, slavery shall be forever abolished throughout the British colonies."



THOMAS CLARKSON.

The masters were paid an average of one hundred and twenty-five dollars for each slave, and there was, for a while, a form of apprenticeship of miners, but freedom had come.

Eight hundred thousand slaves, and many other people, in vast assemblies, bowed at midnight of July 31, 1834, in silent prayer. The clock struck. Eight hundred thousand freeman arose and sang:

"Praise God from whom all blessings flow!"

No such music had been heard since the morning stars sang together! In fifty years, these people—saying nothing of the other Churches—have about four hundred chapels and preaching places and about sixty thousand members, with the usual ratio of schools. They aid Foreign Missions, as they so lately were, with thousands of dollars yearly,

"Where the golden gates of day
Open on the palmy East."

Clive had opened to England the region where now Victoria, Empress of India, rules about three hundred million subjects. Twenty-seven years after Clive's decisive victory at Plassey, Coke began to plan the conquest of the same land. "India cleaves to my heart." He offered to become Bishop of India, being a clergyman of the Established Church. He was willing to spend there his entire income of sixty thousand dollars. The Company, with that strange policy that so long fostered heathenism and excluded Christianity, refused. Yet there lay, free from the Company's control, the island embalmed in the imperishable hymn, Ceylon, the threshold of India,

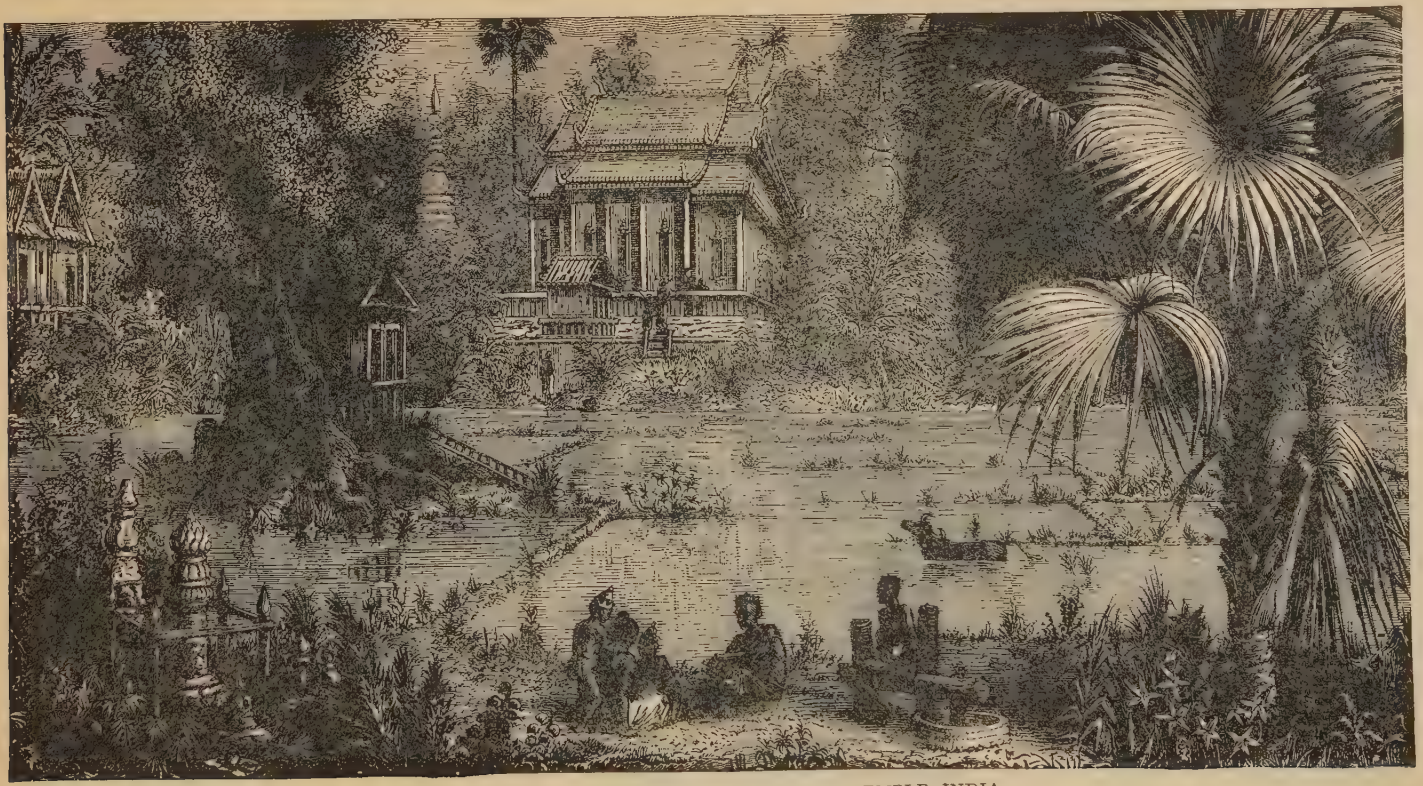


LORD CLIVE.

"Where every prospect pleases
And only man is vile."

Coke began to study Portuguese, and he applied for helpers to Ireland, from which already had gone forth brave pioneer missionaries. Several men volunteered; among them Ouseley stood, begging to go.

The Conference in England moved more slowly, but when Coke offered to go in person and pay all the cost of outfit, it was voted to sanction his going, and six men, two of them with wives, started for Ceylon, and one for the Cape of Good Hope. The voyage was stormy and disastrous, and Coke, dying suddenly of apoplexy, was laid in the Indian Ocean, "where pearls lie deep." The effect of his death on the Conference was like that of Gustavus' death on the Swedes at Lutzen. Defeat was not to be thought of. Soon the General Wesleyan Missionary Society was formed, with a system of auxiliaries, monthly prayer-meetings, managers, secretaries, and treasurers. Its first anniversary was enlivened by the first fruits of



SACRED GARDENS OF A BUDDHIST TEMPLE, INDIA.

Ceylon, two Buddhist priests, who came to enjoy the care and teaching of Adam Clarke.

Coke's comrades went to Ceylon. Under the first sermon, Lord Molesworth, commander of the garrison, who entertained the comers at his own table, and a man born in Ceylon, of foreign parents, were awakened, and his lordship afterwards found peace in a prayer-meeting. Nothing could have been happier for the mission. He honored and aided it. Wrecked, at last, on his passage to England, his last breath was spent in declaring Christ to the perishing company. His body was thrown by the waves on the South African shore, his arms still enfolding the corpse of his wife.



HARVARD PREACHING NEAR GOOBBE, INDIA.

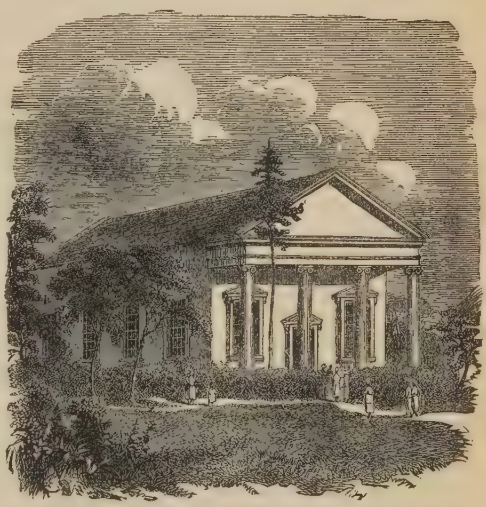
The other convert became a missionary, the first Methodist preacher in Asia.

Soon, several priests became converts and even preachers. In a temple, Harvard, a missionary, stood before the great idol, "The Light of Asia," and preached, "We know that an idol is nothing in the world, and that there is none other God but one."

The missionaries found all heathen with education from the priests alone. There are now about one hundred and twenty preaching places, two thousand members, and six thousand hearers, with all the other church appliances. Ceylon is counted the birthplace of Buddhism, and at Batticola, alone, when the missionaries came, were five hundred temples; now, less than fifty

are standing, and these are on their way to the moles and bats. The native churches could now, of themselves, carry on the Christian work of their own land amid its spicy breezes.

Permitted, at last, to enter the continent, Thomas Lynch went to Madras, in 1817, and there formed the first Methodist society in Asia, and John Horner went to Bombay, in 1819. Soon, another went to Negapatam; and, in 1823, there were four stations, like light-houses, on a far-stretching coast. Around these, with their ten chapels and as many schools, were two hundred converts. They went on growing. In 1837, came five men, so well trained in the Wesleyan Theological Institute at Hoxton, established in 1834, that they began at once to preach to the natives in their own born speech. In that year, Arumaga Tambiran, of the very highest rank among Brahmins, and a teacher of wide repute, was converted. He was obliged to apply to a magistrate for protection, and in the court he wore, for the last time, his Brahminical cord and robe. "As a heathen, I got money in abundance and honors. I abandon heathenism. I wish to teach others of this Saviour," was his public word. He wrote a poem against heathenism, and of this copies by scores of thousands were scattered, to be said or sung, far and wide.



THE FIRST METHODIST CHAPEL AT NATAL.

India has missionaries from various bodies—the Wesleyan Methodists, the London Missionary Society, and the Methodists of the United States. Other denominations, too, are in the vast field. Native Christians are now reckoned by hundreds of thousands, and in 1886 entire villages have become Christian in a day.

As early as 1795, Coke sent artisans to teach civilization to the Forelahs of West Africa. They failed, and the next year two

evangelists were appointed. Bishop Taylor had not yet risen to urge the union of the two ideas.

In the war of the American Revolution many negroes fled from the States to Nova Scotia, where many became Methodists. Twelve hundred were afterwards taken to Sierra Leone. Two white men were local preachers among them, and Mingo Jordan, a colored preacher, in 1808, wrote to Adam Clarke of their condition. He had in society a hundred. On one day he had baptized twenty maroons—half-breeds—and all were giving two cents a day to promote the Gospel. Sierra Leone was a dreadful place.



CAPE COAST CASTLE.

Cargoes of recaptured slaves were landed here, and two hundred African tribes, each with its own language and savagery, have been seen there at one time. Many a missionary died at once, and the term of their service was at last but two years. Great good has been done in its region. An institute for training native preachers was founded.

Spreading through Senegambia, the Wesleyans now have twenty-five preachers, mostly trained officers, with about ten thousand members.

At Cape Coast Castle, some young natives at school came across portions of Scripture and wanted the whole. A pious

sea-captain told of this in England and offered to take out, and, if needed, bring back, a missionary. John Dunwell went, and in six months died, but the lads were converted. So soon, too, the natives had built a chapel, and large congregations created. "We will remain in the new profession, for, though the missionary is dead God lives." Five missionaries perished. Then came T. B. Freeman, of their race and color. He found six places of worship, three schools, four hundred and fifty communicants and large congregations; but all the laborers before him were dead. He is the hero of Ashantee, the darkest land on earth. Its people, the most fierce and powerful of Africans, were slave dealers, given to human sacrifices, to every enormity. He entered Coomassie, the capital, between two mounds, under each of which had been buried a living man, to prevent the coming "Fetish-men" from doing harm. During his stay, forty were sacrificed to the ghost of some one of the King's family. Preaching amid these horrors, Freeman gained one convert, who had heard of Christianity and now wished to profess it. The awful Coomassie, the very abode of spirits in prison, saw one Christian baptism. The King was favorably impressed, and asked for a mission and a school at his capital. He had sent two sons to England to be educated. These returned and came with Freeman to their father's court. Land and privileges were granted, and soon a thousand were hearing the Gospel in Satan's seat at Coomassie. At a similar place, Abbeokuta, Freeman also established a mission.

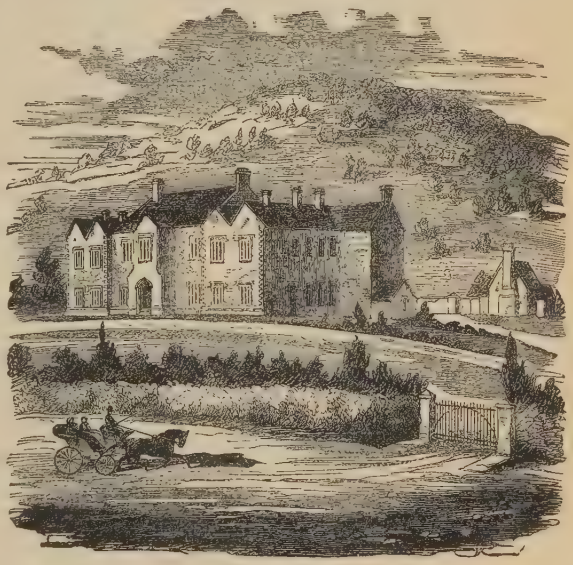


THE JUBILEE AT TONGA.



CAPE TOWN, AFRICA.

The Wesleyan Mission in South Africa began romantically. A chief, far up in the interior, learned, somehow, of the "Great Word," and started to Cape Town—five hundred miles—to find it and a teacher. Shaw, just come as missionary, was not allowed to preach at the Cape. His wife suggested that they go to find natives beyond the limits of the colony. The ox-wagons met, as ships meet on the sea, on the evening of Shaw's twenty-seventh day. A half-hour's difference with either would have prevented their meeting. The chief wept aloud for joy. He hastened back with the good news, and the Namqauas received Shaw joyfully. Here he built a house and chapel, planted a field, worked, taught and preached. In a month, he heard at night a native praying alone! Soon he baptized seventeen, blessed a Christian marriage, celebrated the Lord's Supper, made a plow and used it, raising a crop of fifty fold.



HORTON WESLEYAN COLLEGE, TASMANIA.

Edwards, another missionary, came. A band of converts went, with joy and song, by night, to call on every family to pray and give thanks over the arrival. In the region where Shaw, in 1820, planted at Salem the Gospel—his wife, from her own fortune, paying all expenses—are now about ninety ministers, with fourteen thousand members and as many scholars. Of the ministers many are native. All things belonging to religion and civilization flourish there, and the wilderness blooms in gladness and beauty.

Of Wesleyanism in the island world of the Pacific our Story must be but an outline. In these islands, dreamers used to place

the "Paul and Virginia" dreams of natural innocence. They were, in fact, the abode of such horrors as were rife in Ashantee, and had cannibalism besides. In 1815, Methodism began in New South Wales, though a class was formed of emigrants three years earlier. An educated young Irishman, in prison for forgery, and awaiting doom, was converted in his cell through Methodist labors. His sentence was changed to transportation. He began, in the land of his exile, to read prayers and expound Scripture, and became, with the brand of his crime upon him, the first Methodist preacher in Australia.

There is now in Australia a separate Conference. It has over forty thousand members, served by two hundred and fifty



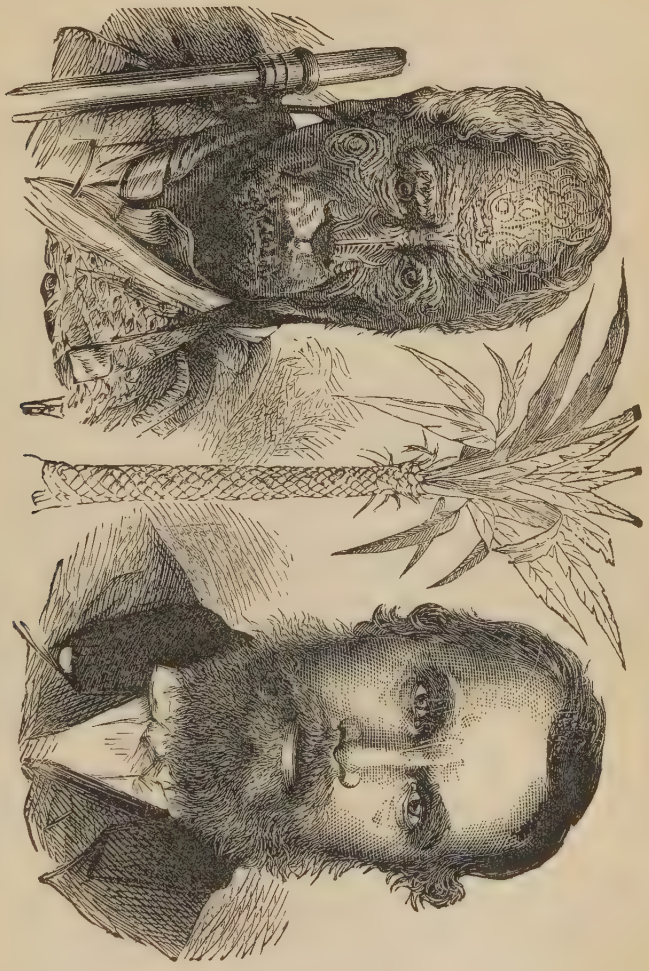
CHRISTIAN SAMOANS REFUSING TO FIGHT.

preachers and sixty native helpers. It has three colleges and a large supply of lower schools.

In New Zealand, the Wesleyan missionaries had sore baffling. At length, in 1834, the good work began. Some came forty miles to meeting. Famous warriors, grown old in fighting and feasting on their fallen foes, came to sit at Jesus' feet, and calls for missionaries were heard in every direction. When the work began there was not a book in the Maori language. The missionaries mastered it and gave it a religious literature, and all the good things of the Kingdom of Christ grew so fast that the reaper overtook the sower. Men who had seen the island in its grossest barbarism lived to see, among the Wesleyans alone, two hundred and fifty

chapels and places for preaching, and nearly four hundred preachers of all degrees. Ten or twelve thousand attend worship.

At Auckland is a Methodist college, and there are a hundred day schools. Three-fourths of the native adults can read and two-thirds can write.



THE SAVAGE TARAIA.

THE CHRISTIAN TE KOTE.

The last cannibal act was in 1842, when one Taraia caught some people coming from church and cooked them in his oven. The old chief still (or lately) is pointed at with loathing as the last cannibal.

In some of the islands wonderful things occurred. Paganism

went down all at once. People cast away their idols and went hundreds of miles to find a missionary. At Vavau, Habai and the Tongas, in 1834, came such an awakening as is rarely recorded. Hundreds of men, women and children were often at once in deep conviction, weeping and crying for mercy. Ordinary employment ceased. All the islands were graciously visited. In one day, at Vavau, a thousand were converted, not merely from idols, but from Satan. "The Lord has bowed the whole island to his sway," wrote the missionary. "We went to the house of prayer at daylight. A thousand bowed, weeping at the feet of Jesus. The greatest chiefs and the meanest men, old and young, men and women, were there and the Lord heard their cry."

George, King of Habai, and Charlotte, his Queen, were foremost in the work. He became class leader and local preacher, the only Royal Preacher of modern times, nor did he fail to give good proof of his ministry. He is of majestic bearing and has full kingly qualities. He freed his slaves, with an affecting speech upon the change now wrought in himself, in them and in his Kingdom. All wept, as did his queen and he, and two begged to live and die in his service.



FIRST MISSION HOUSE AT TONGA, FIJI ISLANDS.

He gave the Mission the finest building ever built in the islands for a church. Its altar rails were from the spears of his ancestors, and the pulpit stairs rested on sacred clubs of old. Himself, at the dedication, preached to thousands of his people. Commander Wilkes, of the U. S. Navy, bore witness to the good state of things under King George. "I could not but admire him." He gave his people a code of laws, simple, but equal in fitness to any modern legislation.

And now on his islands came all the blessings that attend upon the faith, and they came to stay. King George won the respect of nations. Sir Edward Howe, commanding an English

man-of-war, saw him pardon some Tonga chiefs who had rebelled. These expected death. George said, "Live!" They thanked him. He told them to thank Jehovah. They went with him to his house, and, with a hundred of their Pagan attendants, bowed and owned the true God. Sir Edward said: "He is worthy of being called a King." Belland, a French commander, had come with some complaint. He was so impressed that, in the name of his government, he acknowledged "George, King of the Friendly Islands."

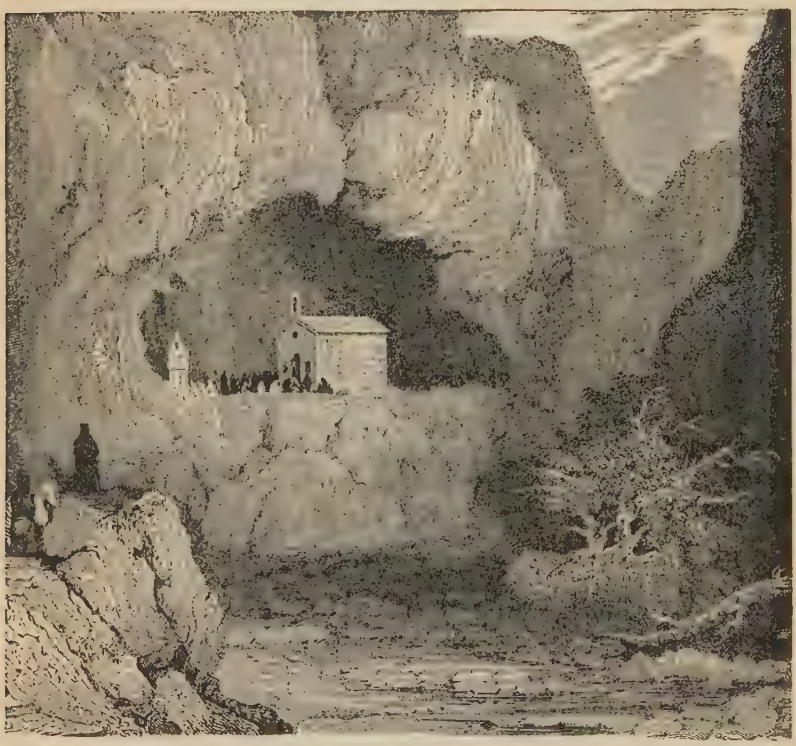
Fiji was visited by Wesley's missionaries. It was the worst of all the bad groups of islands and its very name was used for



THE CITY OF BAU, IN 1855.

utter degradation. After ten years amid atrocities and abominations, the mercy came. "Business, sleep and food were almost entirely laid aside." Varin, a chief, "the human butcher," was converted and began preaching. The Queen of Veiva turned with a broken heart and many were converted at her baptism. At last, Thakombau, the King over all Fiji, stood up to confess and forsake his sins. In all that land of blood and darkness there was none so bad as he. He was in the presence of those who had felt his crimes. He had defiled wives and slain husbands; had strangled sisters and eaten brothers; had constantly made children orphans.

No pen could write the horrors of Fiji, of which cannibalism was the most revolting, and Thakombau's ovens were daily heated for victims. He now, with a broken heart, owned the true God and sincerely entered His service. Bau, his capital, "doubtless the deepest hell on earth," is now a Christian town. A church stands in the square where, while the missionaries were arriving, eighteen men and women were served up to feast some distin-



ST. PAUL'S CHAPEL, VALLEY OF MOUSTA, MALTA.

guished stranger, and over all the islands seems to hang a new heaven in which dwelleth righteousness. In Fiji are now two hundred thousand people; one hundred and forty thousand rank as Wesleyan, eight thousand as Catholic, and none as heathen. So has Methodism carried religion into the South Seas. In the Fiji and Friendly Islands it has about forty thousand communicants and nearly two hundred thousand adherents. Progress, moral and material, has, since Thakombau, in 1854,

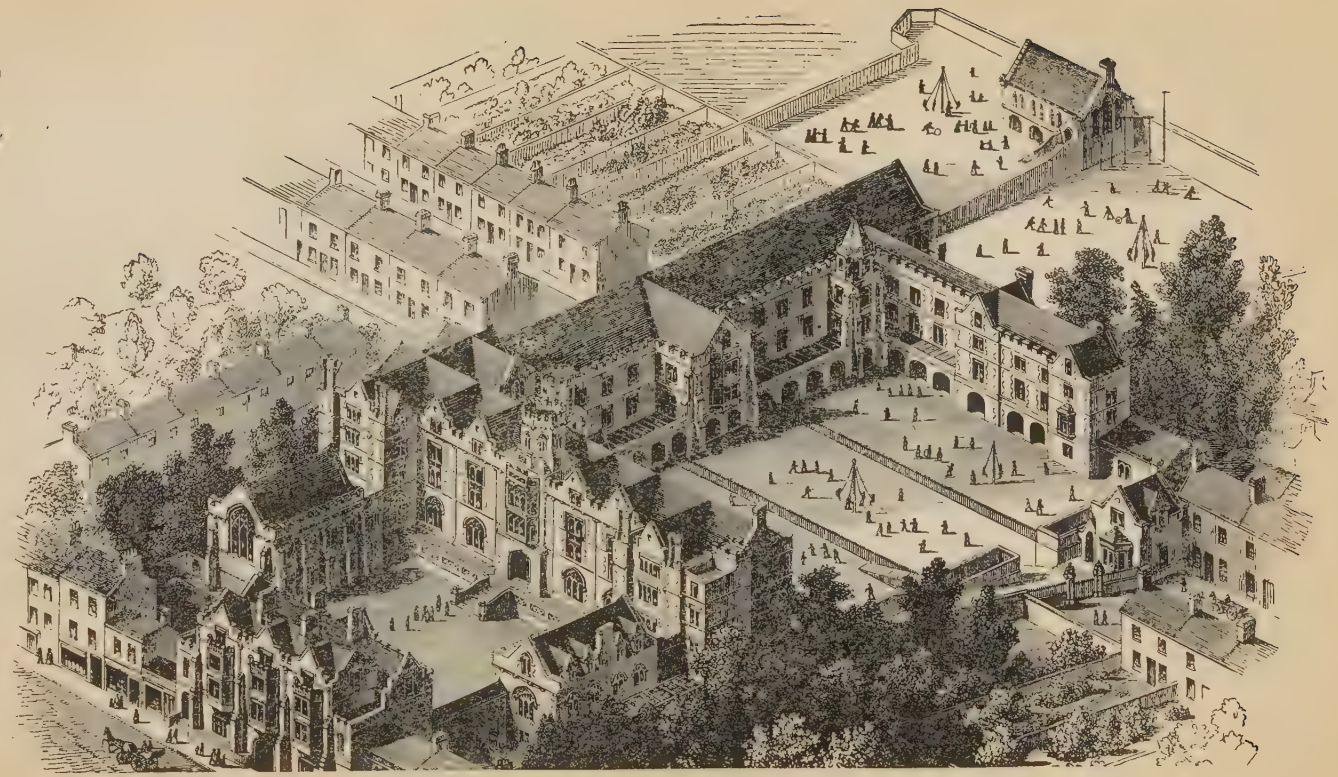
became a Christian, been rapid. The last martyrs, nine visitors to the last heathen island, fell in 1867.

The Wesleyans have missions in Malta, Gibraltar, in Northern America and elsewhere. Other Methodist bodies of England are well represented in mission fields.

We saw how the revival supplied to men in England fresh thoughts of love and duty, and how it gave such thoughts an impulse towards embodiment in benevolent action. It is still transforming the world, partly by labors directly its own, still more by the zeal and courage which it has inspired and encouraged in non-Methodist Churches.



GIBRALTAR.



WESLEYAN NORMAL SCHOOL, WESTMINSTER, ENGLAND.

CHAPTER XXVI.

Wesleyan Educational Work.

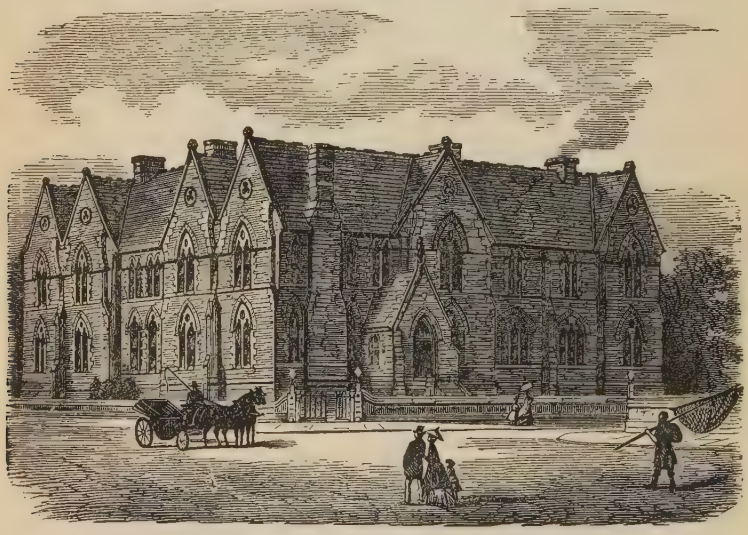


IT is difficult for some people to admit what Christianity has done for education. Others, in an ungrateful temper, seem anxious to separate the two, an effort as unnatural as that of parting a mother from her child. The struggle is against the fixed order of things, and it is not wise to struggle like Bert, Minister of Instruction in France, to put asunder what God has joined together. In England, when Wesley began to preach, there were few and small facilities for general education. "The common mind" ran on unformed. There were six endowed schools. That in Winchester, where, a thousand years ago, Alfred, its founder, would listen to the class exercises, was the oldest. Another was the Charterhouse, where John Wesley attended. These schools were accessible only to the better classes. Wesley felt the pressing need of general education, but he wisely attempted only what he could actually do.

At Kingswood, he opened a school for the sons of his itinerants. We saw Whitefield laying, at Kingswood, the corner-stone of that first school, and kneeling to pray that the gates of hell might not prevail against it. The ceremony was, to the thousands of poor people who looked on, the date of rising intellectual

desires. No address on the Benefits of Education could have touched them like that object picture. The enterprise came into Wesley's hands, and the income of his Fellowship at Oxford, which he was expected to spend in "learned leisure," he devoted to the instruction of others, a use of it which would have rejoiced the heart of William, Bishop of Lincoln, who, three hundred years earlier, had founded the Fellowship.

The Methodist Peeress in Scotland, Lady Maxwell, generously aided the enterprise. The school seems to have opened with twenty-eight pupils, who were under stern training, for, though Wesley had a soul of love for the young, he was prone to



TRINITY HALL, SOUTHPORT, ENGLAND.

judge them by himself, who had no need of play. Soon the school could not receive its growing numbers. The original school was removed to a site near Bath. In this school, about three hundred sons of the preachers and missionaries are in process of education. Two colleges are for preachers' daughters; one, called Trinity Hall, at Southport, the other at Queenswood, Clapham, London. Of the Orphan House at Newcastle—now a Day School and Girls' Industrial School—and of the London Foundry School, enough has already been said. There are to-day two flourishing colleges, one at Sheffield and one at Taunton. The London University, erected in 1836, which differs from

Oxford and Cambridge mainly in that its colleges are located in various parts of the Kingdom, and even in the colonies, recognizes these Wesleyan colleges and confers their degrees.

Gradually grew a system of day schools, the need of which will be understood if we remember that until Mr. Foster's Bill, of 1870, there was no system of public education in England. Five years later, there were still "Dissenting" schools to the number of two thousand and eighty-six, of which the Wesleyans had over seven hundred, none of which existed when Wesley began his work.

These day schools, which are now aided by government



WESLEY COLLEGE, SHEFFIELD, ENGLAND.

grants, made necessary a training school for the supplying of teachers. The Wesleyan Normal School, at Westminster, was built at a cost of two hundred thousand dollars. Its attendance is nearly two hundred and its pupils have every facility that a choice home in the suburbs of London can give. A new college for female teachers has been opened at Southland, Battersea.

Of theological institutions the Wesleyans have four. The list of their various schools is far too long for this story, it is ample and honorable. They are not a whit behind the very chiefest educators.

Wesleyans in Ireland opened a college in Belfast in 1868,

and they have their full share, not any too large, of special charitable schools. They have another college in Dublin.

In every part of the world where Wesleyans have gone as missionaries they have soon planted schools. It may now be said that their schools, like their national flag, "following the sun and accompanying the hours," have a "morning drum beat" around the entire circle of the globe.

To the educational work of English Methodism must be added its periodical literature. It has three weekly journals, one Review, and smaller publications almost innumerable.

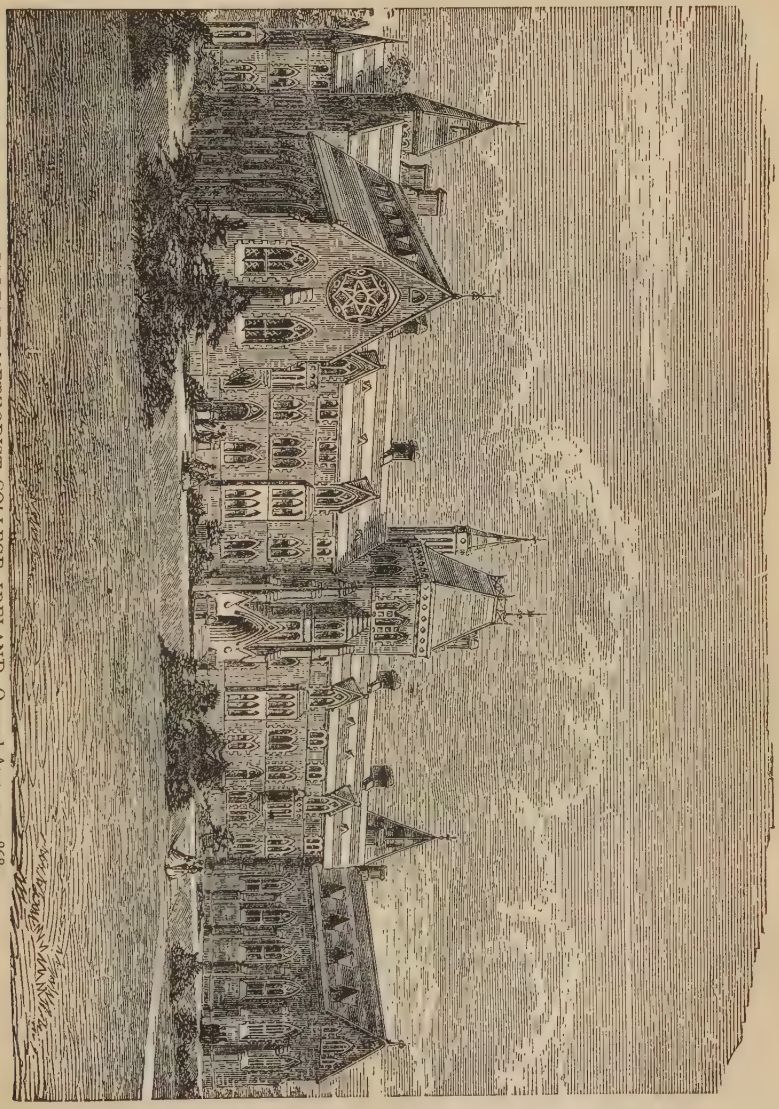


JAMES H. RIGG, D. D.,
Principal of Wesleyan Normal School, Westminster, England.

From all these causes it has come that its rolls have now long contained the names of eminent men. It has seldom been without representation in Parliament. In 1887 it furnished a Lord Mayor of London from its Irish contingent.

In 1839, the first century of Wesleyanism expired. It was properly thought that a wide and grateful notice should be taken of such an epoch. It will be recalled that, early in 1739, Whitefield and others had their marvelous experience in Fetter Lane when some fell to the floor and all felt the power of God. They sang the Te Deum loud and clear, and were sure that the Lord was about to do great things among them. Then he broke the ice by his first open-air sermon to the weeping colliers at Kingswood, and, calling Wesley to do the same, he passed on in his wonderful career. That same year, Wesley, in Bristol, laid the corner-stone of his first chapel and issued a volume of those hymns whose singing has now encircled the earth. To bring to

grateful remembrance such a year was a pious and joyous duty. In the end of 1838, preparatory meetings were held to fix on plans for the double jubilee, and it was determined to celebrate it



BELFAST METHODIST COLLEGE, IRELAND, Opened Aug. 19, 1868.

by casting gifts and offerings into the treasury of the Lord. A widow, wealthier than the one whom the Saviour praised, but of like temper, opened the work with a thousand guineas, and in

one day at City Road Chapel two thousand pounds were given. From John O'Groat's to Lands End all were giving.

A committee had fixed eighty thousand pounds to be raised for the great interests of the Connection, while the ordinary expenditures were still to be sustained. Ireland gave of its sad, chronic poverty; the Foreign Missions claimed the right to send back from their scanty resources, and the eighty thousand pounds became two hundred and sixteen thousand—one million and eighty thousand dollars, called the Centenary Fund.



F. J. JOBSON, D. D.

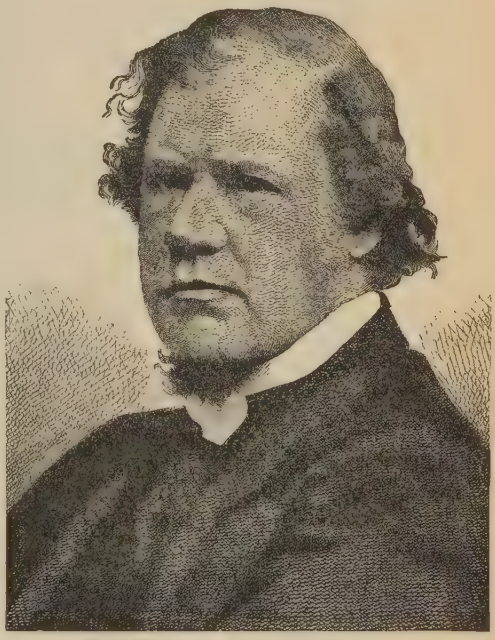
That year sixteen thousand were added to the church and one hundred and eighteen to the ministry. "Is the Lord among us or not?" had good reply. Could Wesley and Whitefield have looked down upon the England of their love and labor, they would have repeated the words which they so often spoke in their lifetime: "What hath God wrought."

No Protestant body had ever seen such an occasion, and all such bodies shared its gladness. It had created the Evangelical party of the Established Church; it had saved the non-Episcopal societies of England and even of America.

In Wales, it had found, in 1739, thirty feeble Dissenters and had quickened them to over twenty-three hundred, and had created there Calvinistic Methodism, with a chapel to every three square miles of territory. Its effect on the national character can hardly be estimated. Buckle, in his History of Civilization, marks "an immense change among the people," beginning soon after Wesley began his labors. Indeed, let the reverse now

happen. Take from the English world what is truly traceable directly to "The Great Revival" and the joy and strength of the land would be gone.

Wesley began with a group equal to the fingers of his hand. He died at the head of five hundred and fifty traveling preachers and one hundred and forty thousand members. (We here, for the first time, include those of the United States.) At the Centenary these figures had increased about tenfold. At the end of still another generation, 1886, there were nine hundred and thirty-one thousand four hundred and fifty Methodists in Great Britain and Ireland, and four million in the world. The statistics of to-day will be given in another place.



REV. WILLIAM MORLEY PUNCHON, LL. D.

Having thus set forth the Story of Methodism in the land of its origin we propose to tell of its career in our own country, one nearer and not less entertaining.

In 1863 the Jubilee of the Foreign Missionary Society was celebrated, when about five hundred thousand dollars were given to extend Methodism in foreign lands.

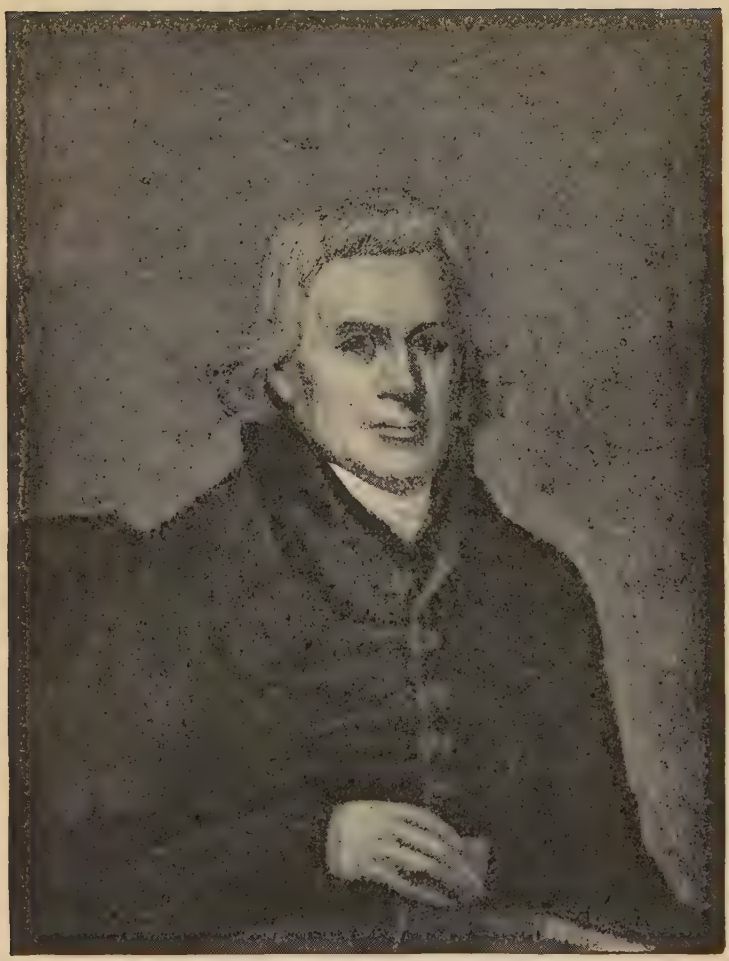
In 1878 laymen were first admitted into the Conference during one third of its sessions and the change was made with not a ripple in the harmony of the society.

A Thank Offering Fund was commenced to testify the joy of all concerned. That fund totaling nine hundred and fifty-five thousand dollars was appropriated to the removal of obligations then existing on all the leading agencies of Methodism.



STATUE OF JOHN WESLEY.

THE STORY IN AMERICA.



FRANCIS ASBURY.
Second Bishop of the Methodist Episcopal Church.
(From the Engraving by A. H. Ritchie.)

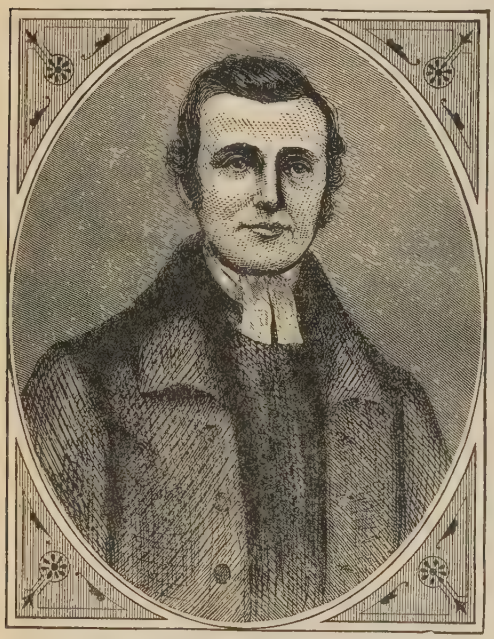
CHAPTER XXVII.

First Things.

BY his revocation of the Edict of Nantes (granting to the Protestants fair freedom) Henry IV, that wretched King of France, drove from his land half a million of its best people. He now in like folly scattered his German subjects on the Rhine. Of these fugitives from their burning homes, about one hundred and ten families reached Ireland and settled on the estates of Lord Southwell, near Limerick. Of one of these families, in 1728, Philip Embury was born. Though on Irish soil, his early instruction was in German by Gier, the school-master of Ballingarane. On Christmas day of his twenty-fifth year he writes: "The Lord shone into my soul by a glimpse of his redeeming love." This year, he for the first time saw Wesley. Embury became class-leader and local preacher, and supplied on his circuit the lack of itinerant service. He was quiet, diffident and melancholy.

In the spring of 1760, Embury, at the head of a small party of emigrants, left Limerick for New York. His parting words were in sermon and prayer for those who had come from Ballingarane, sixteen miles away, to see the company start. The ship reached New York, Aug. 10, 1760. It had

brought Philip Embury and Barbara Heck, his cousin. Embury was an active man and a skillful carpenter. He does not appear as preacher until 1766. Some of their company were Methodists, but became cold and worldly by migration. Others came over, and on these, one of whom was her brother, Mrs. Heck was often calling. One day she found them playing cards. With majestic energy, she threw their cards into the fire, and earnestly set before them their duty and their error. She then hurried to Embury's house in Park place, and, reporting the case, urged him at once to utter the Word earnestly to save their own kindred. She would have him preach in his own house and without delay. She gathered four persons who, with herself, were the first Methodist congregation in America. These five were framed into a class and met at his house weekly. Thus Barbara Heck was distinctively the first American Methodist, and Heck Hall, of the Garrett Biblical Institute, after more than a hundred years, was made her monument.



PHILIP EMBURY.

Soon there were two classes of seven each. Three regimental musicians became exhorters and Methodist singing drew many to the meetings.

Embury was invited to preach at the almshouse, where the superintendent and several inmates were converted; and thus, in the infancy of our American Methodism, "the common people heard gladly" and "the poor had the Gospel preached unto them."

Soon a rigging-loft in Williams street — a room sixty feet by eighteen — was rented for the preaching.

M. Harris Historical Society California Conference

Now Captain Webb suddenly appeared. He was in uniform, with sword and belt; and who could say that he had not come to order halt and dispersion? He devoutly shared their exercises. He was a soldier of Christ, a preacher licensed by Wesley. He had come with his company to America, losing on his route his right eye at the siege of Louisburg, and having also his right arm wounded with Wolfe at Quebec. He had become a Methodist at Bristol in 1765. At Bath, he had preached extempore to a congregation disappointed of its preacher. Thereafter he was an effective helper by his money, his preaching, and whatever his hands found to do. In Bath and Winchester, later in the Channel Islands, and now in America, he was effective in discourse and full of wisdom and energy in management. John Adams calls him "the old soldier — one of the most eloquent men I ever heard." "They saw the warrior in his face and heard the missionary in his voice."



BARBARA HECK.

He was now barrack-master at Albany, where he had held services in his own house. Hearing of Embury's work, he came to help it on.

The loft became too small for the growing congregation. Mrs. Heck rose up like a prophetess, and as she called out the first Methodist sermon in America, so she planned the first chapel. It was built on John street. Its third generation, after a hundred and eighteen years, is now there. Captain Webb, who was now retired from the army with full rank and pay, gave thirty pounds, lent three hundred pounds without interest, and went out to beg for the enterprise. Two hundred and fifty names of subscribers are still preserved, among which African maids — Dinahs and

Chloes—are in honor with Livingstones and Delanceys, tne "blue blood" of the time.

The building had a fire-place and chimney (churches were not then warmed) to avoid the law that forbade Dissenting "churches" to be built in the city. It was of stone, forty-two feet by sixty. Embury made its pulpit and, Oct. 30, 1768, stood in it to preach the dedicatory sermon. It was the first "Wesley Chapel" named in the world. Embury was its first trustee,



OLD RIGGING-LOFT, 120 WILLIAM STREET, NEW YORK CITY.

treasurer, class leader and preacher. New York had then twenty thousand people. Of these at least a thousand crowded the house and the space in front of it. The church is kept in the wilderness of trade that has come up around it, and is the true monument of Embury, and, one may say, of Barbara Heck and of Thomas Webb. The brave captain carried Methodism to Philadelphia. He formed a class of seven in a sail-loft where he preached from 1768 to 1769. In 1770, he urged and aided the

building of St. George's, the first Methodist church in Philadelphia. Thence he went to Wilmington, Newcastle and Baltimore. He went to England and brought out preachers. When the Revolution broke out he finally returned to England. Clearly, while Embury was a few months ahead of Webb as a Methodist in America, Webb was more emphatically its founder. He had position, means and energies, which served the young cause in the very nick of time. What were those first meetings in "Wesley Chapel," John street? Embury preached three times a week. The seats had no backs, the galleries had no breastwork and were reached by a ladder. Some one set the tune and the rest joined in. There was neither vestry nor class room. From that ancestor were



OLD JOHN STREET PARSONAGE, NEW YORK.
Residence of Philip Embury.



OLD "WESLEY CHAPEL," JOHN STREET, NEW YORK.



ST. PAUL'S METHODIST EPISCOPAL CHURCH, NEW YORK CITY.

"developed" the M. E. churches of Fourth avenue and Madison square. A small parsonage was built in 1770, and furnished with things given or lent by the people. Embury's labors were gratis, save now and then a small "donation."

On the coming of Pilmoor and Boardman, Wesley's first preachers, Embury removed to Camden in the northeast of the state. He there formed the first class within the bounds of the present Troy Conference. Dying suddenly from an injury, in 1775, his grave is at Ashgrove, and its wordy epitaph suggests his virtues. Mrs. Heck soon removed with her family to Bay Quinte, Canada, where her descendants are still found.



CAPTAIN THOMAS WEBB.

Robert Strawbridge was every inch an Irishman, and not like Embury, a German, who took Ireland by the way, generous, fiery, rebellious and improvident. He came from Armagh to Frederick county, Maryland, had preaching at his house, formed a society and built the "Log Meeting-house" on Sam's creek near by. The edifice had holes sawed out for door and windows, but the holes remained such. He began in zeal and self-sacrifice to go out preaching and was reaching large throngs in the backwoods. In his absence his neighbors cared for his little farm. His little society at home produced five early itinerants.

The first native American preacher, the first-born of so many faithful men, Richard Owen, was converted near Baltimore, and he proved a kindred spirit with Strawbridge, whom he aided and imitated and whom, in 1781, he followed with sorrow to his grave and preached his funeral sermon within sight of Baltimore,

the city to which he had been an apostle of Methodism. When the war broke up the services of the regular clergy, Strawbridge administered the sacraments independently, and would not heed Asbury's counsel. For this his name seems to have been dropped from the list of preachers. Asbury could not endure insubordination. The little society in New York glowed with zeal. In 1768, they wrote to Wesley for "an able experienced preacher." For his passage money, "we will sell our coats and shirts to procure it." From their center, which they already felt to be metropolitan and even continental, "such a flame should soon be kindled as would never stop until it reached the great South Sea." Methodists in England were in equal ardor of hope. "I make no doubt," wrote Perronet to Wesley, "that Methodism is designed to introduce the millennium." Two men, Williams and Ashton, could not wait for the regular routine. Wesley gave Williams authority to help the missionaries soon to be sent; Ashton paid Williams' expenses, for he was poor, and they reached New York, in 1769, in advance of the missionaries.

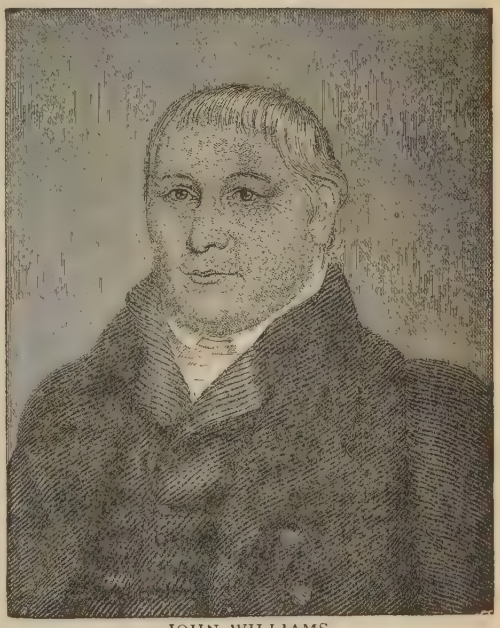


ROBERT STRAWBRIDGE.

Ashton, an Irishman, (how these fiery Celts broke the way in so many places!) gave Embury valuable aid and spent his later years in Camden, where Embury had died. He left a fund for an annuity "to the end of time" to the oldest unmarried member of the New York Conference, which still provokes an annual smile.

Williams was the apostle of Methodism in Virginia. He preached, in 1772, from the court-house steps, in Norfolk, so

plainly that none invited him home—and that in Virginia!—for they thought him insane. On his second preaching, they changed their mind and he formed the first Virginian society. Encouraged by Jarrett, an Episcopalian, he formed the first circuit in the state, and saw, as he traveled it, the conversion of Jesse Lee, the founder of Methodism in New England. William Watters, the first native itinerant, came to help Williams, who pressed on and became the apostle of Methodism in North Carolina as well as Virginia. He afterwards located near Norfolk and there died in 1775. Francis Asbury preached his funeral sermon and bore him full witness as "a pious servant of the Lord." "No man knoweth of his sepulchre unto this day."



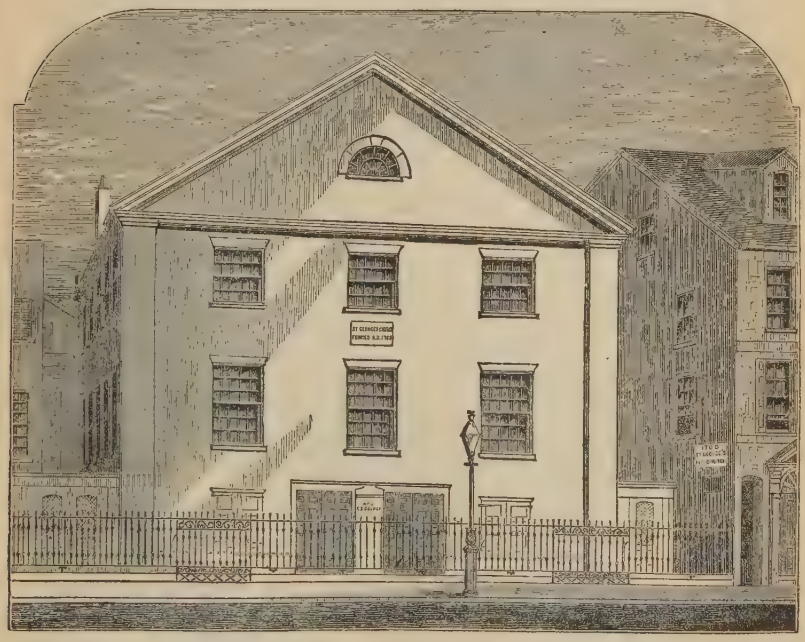
JOHN WILLIAMS.
Pastor Oliver Street Church, New York, 1798.

About this time, John King came from London and appeared, abrupt as an Elijah, preaching in Potter's Field, now Washington square, above the bones of paupers. His piety was so stamped upon his bearing that Henry Bowman was convicted before the preacher had spoken a word. He preached in Baltimore, at the corner of Baltimore and Calvert streets, on a "training-day." The crowd upset his table and threw him to the ground. King knew well his calling as follower of Wesley and Paul and did not shrink from their experiences. The commander of the troops took his part and he went on with his sermon, and King was, as other preachers had been, master of the field. He is regarded as the hero of Methodism in Baltimore, seeing that he thus took the brunt of the introduction. So did it thrive in Baltimore



JOHN KING PREACHING THE FIRST METHODIST SERMON IN BALTIMORE.

that, in five years from King's field-day, the Conference was entertained there. He was once invited to preach in St. Paul's, an English (Episcopal) church, but his mighty voice and vigorous action "made the dust fly from the old velvet cushion," and he was not asked a second time. Wesley had tried in vain to mend King's elocution. "Scream no more at the peril of your soul. I often speak loud but I do not scream." But he says: "You are stubborn and headstrong.



ST. GEORGE'S METHODIST EPISCOPAL CHURCH, PHILADELPHIA, PA.

You surely might take advice from your affectionate brother." John King went on "screaming." He died near Raleigh, N. C., very old, the last of all the ante-Revolutionary preachers, apparently not having "shortened his own life" by his screaming, as Wesley had feared. Thus six lay evangelists planted Methodism in America. They were Embury, Webb, Strawbridge, Owen, Williams and King. And, first of them all, like Mary at the Saviour's tomb, was Barbara Heck.



MOUNT VERNON PLACE M. E. CHURCH, BALTIMORE.

CHAPTER XXVIII.

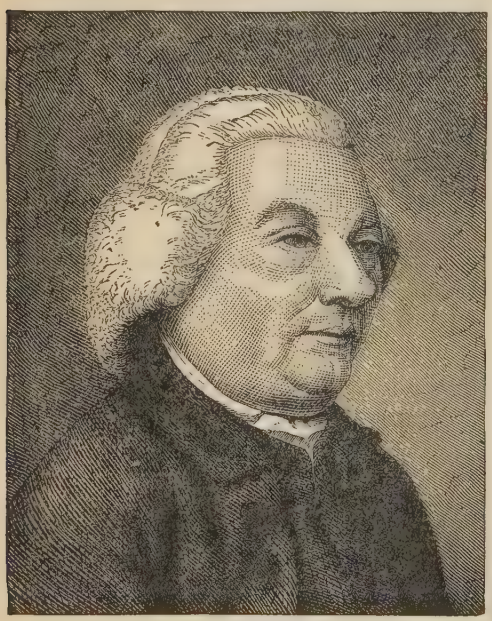
Regular Work Begun.



UPON his return home, Wrangle, a Swedish clergyman, who had visited the Lutherans in Philadelphia, met Wesley in London, and urged the sending of itinerants to America. He even urged two of his own converts to become Methodists, two young men who founded the New Church, behaved in life like David and Jonathan, and in death were not divided in burial under the Union Methodist Church. At his Twenty-sixth Conference, Wesley asked of his heroes, "Who is willing to go?" Richard Boardman and Joseph Pilmoor responded. Their brethren, themselves mostly poor and but scantily kept, gave two hundred and fifty dollars to clear the two from debt and one hundred dollars for their passage. In Leeds, where the first missionary offering of men and money was made, was afterwards formed that Wesleyan Missionary Society, of which we saw the abundant labor and success from Hudson's Bay to the Cape of Good Hope. These good men did not answer Wesley at once. The enterprise was too serious. When, the next day, they consented, it was with minds prepared.

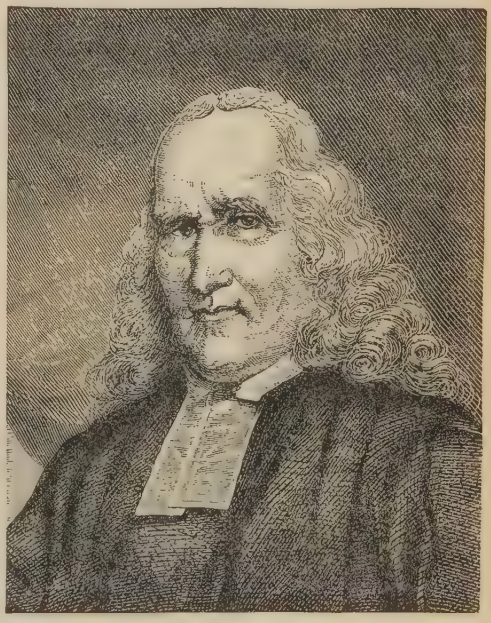
Boardman had seen six years of Spartan discipline under Wesley, and had faced accidents by flood and field. On the coast of Flint, he found the rocks impassable, a snow storm hindered him on the sands and a heavy tide caught him from the

sea. Only the way to heaven seemed opened. At the last moment a boat rescued him. It was at almost his last sermon in England that Mary Redfern was converted, who, as we saw, became the mother of Jabez Bunting, the name of her eminent son being taken from the sermon's well-remembered text. Boardman was thirty-one. His noble wife had just died. Pilmoor was younger. Their voyage was rough and they were nine weeks in reaching Philadelphia. The good Wrangle had written his two converts to welcome them. Pilmoor found Captain Webb and a hundred Methodists in the city, and at his first sermon five thousand hearers on the race-course were "still as night." Whitefield, now on his way to die, at Newburyport, gave these men his blessing, and they entered upon a work which his wonderful labors had done much to prepare. Boardman hastened to New York, preaching at Trenton on the way. He wrote to Wesley: "Our house contains about seven hundred. A third of those attending get in; the rest are glad to hear without. Such a willingness to hear the Word I never saw before." Giving four sermons a week and ample other labor, he received his board, and fifteen dollars a quarter for clothing. John Mann, one of his first converts, afterwards preached at John Street during the war, and then had a long ministry in Nova Scotia. Boardman was four years in New York, exchanging often with Pilmoor and making excursions for preaching. In one of these he reached Boston, where he formed a society in 1772, seventeen years before Lee's sermon on the Common.



RICHARD BOARDMAN.

Pilmoor found in Philadelphia an effectual door, and amid tender and tearful thoughts of England he declares, "Our coming has not been in vain. The Lord is pleased to advance His Kingdom. If two of our brethren would come over it would be a great blessing, and we shall gladly provide for them." He was in his excursions preaching to the French refugees at New Rochelle. A Mrs. Deveau had, in an illness, dreamed of being lost in a tangled wilderness. Faint and despairing, she saw a stranger coming with a light, and he led her out safely. At the Deveau house, Pilmoor found a little company, but a clergyman present forbade his preaching. From her sick-bed, Mrs. Deveau caught a glimpse of Pilmoor's face. It was that of the stranger in her dream! She begged him to preach, and found peace under the sermon. The village was moved, and here was formed the third society in the State, following John Street and Ashgrove. It was one of Asbury's pleasant wayside homes (he had no other), and from it came the Disosways and other worthy Methodists. Pilmoor went south as far as Georgia, tasting perils of travel and violence of mobs, but always cheered with success.

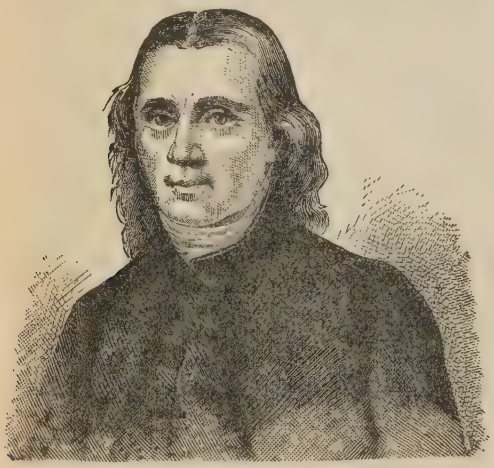


JOSEPH PILMOOR.

In 1771, Wesley again asked for volunteers in the American work. Five offered; two were chosen, Francis Asbury and Richard Wright.

Of Asbury, our Story will long be telling. He was the only child, after the death of a sister, in the house of a comfortable farmer in Staffordshire.

The lad, at seven, was piously inclined, and read with pleasure "the historical parts" of the Bible. Affected by the conversation and prayers of a pious man, the boy at fourteen was prayerful and grace was stirring within him. He heard preaching at the residence of Lord Dartmouth, whose seat was in that neighborhood. Not far away was that Wednesbury, where we saw the Wesleys and the Methodists for a week at the mercy of a mob. Their houses were wrecked and pillaged; themselves, men and women, knocked down and maltreated, and Wesley's life put in peril. Asbury asked his mother, "Who and what are these Methodists?" She sent him to Wednesbury to see for himself. He found them such as his soul longed for—the ideal of Christian people. Their devout kneeling, their saying Amen, their preaching and praying "without a book," their hearty singing, seemed to him so beautiful, and his heart said: "This people shall be my people!" He grieved that his convictions were not deep and violent, but he found peace while praying in his father's barn. He quietly began public labors and was soon a local preacher, and at eighteen was preaching as many as five times a week, besides work at his calling. At twenty-one he began to itinerate, and after five years of hard service was named for America. A classical student might safely call Asbury a modern, a Methodist Hannibal. He was severe and self-denying, never surprised, afraid or discouraged. Physical toil and hardship had no terror for him. He was always on the move; he read men quickly, and easily won and controlled tempers as diverse as those of Hannibal's Iberians and Numidians. That poor, blind phrase, "personal magnetism," if it means anything, could be applied to him. He had the strength, activity and grace of the Carthaginian,



FRANCIS ASBURY, AT THE AGE OF TWENTY-SIX.
(From the portrait recovered by Dr. Roberts.)

and his high, manly beauty, until time and toil had dealt upon him. This was the tireless man who was to be the Wesley of America.

Wright made little mark in this country and his name soon vanishes from all records.

"The brave man is frightened only after the danger," but Asbury felt the weight of his task as few men can feel. His strength lay in the nature of his errand. "I am going to live to God and to bring others to do so." In that temper he landed at Philadelphia and immediately his word was with power.



ELIZABETH ASBURY, MOTHER OF FRANCIS ASBURY.

At his coming there were in the colonies six hundred Methodists and ten preachers. St. George's, where he, on the evening of his landing, heard Pilmoor preach, had been built by a German society, but at Captain Webb's instance had been bought, in 1770, for the Methodists. This "old cathedral," for fifty years the Methodist church in America, stands venerable with sacred associations, among more than three-score and ten that have risen up around it. No branch of the Church in the Quaker City has grown like the Methodists, to whom now belong more than a sixth of its houses of worship.

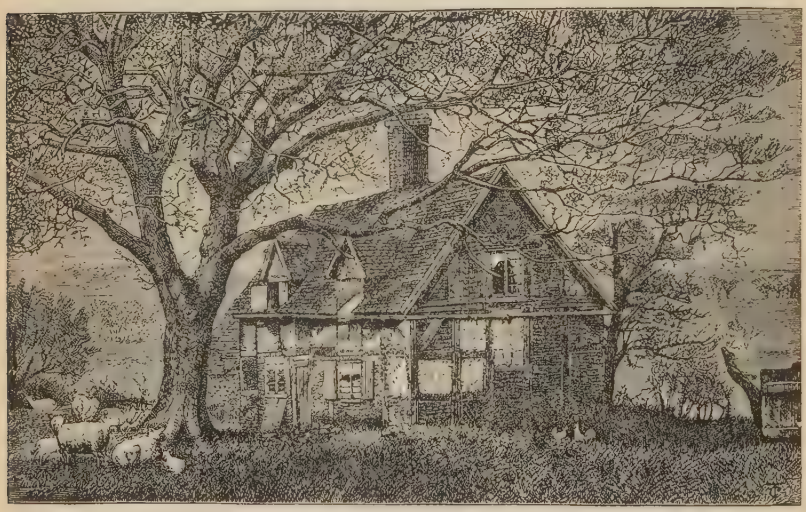


HOME OF ASBURY'S YOUTH.
(From a photograph.)

Wright went to Maryland, and among his warm helpers were

those Bayards, one of whom, in this generation, after succeeding his father in the United States Senate, is now Secretary of State.

Asbury went north, preaching at Burlington and resting a few days with Peter Van Pelt, on Staten Island. His heart grew larger. "I believe God hath sent us to this country." It was no small thing to plant Methodism on the pleasant island, where now, on its little area of some forty square miles, are at least four thriving Churches. Van Pelt, Wright and Disosway, at whose houses Asbury preached, became firm Methodists. Israel Disosway was the first class leader, his barn sheltered the first quarterly



MANWOOD COTTAGE, HANDSWORTH, STAFFORDSHIRE, ENGLAND.
(In which Asbury began his Itinerant Ministry.)

meeting, and from his woods came the timbers of the first church.

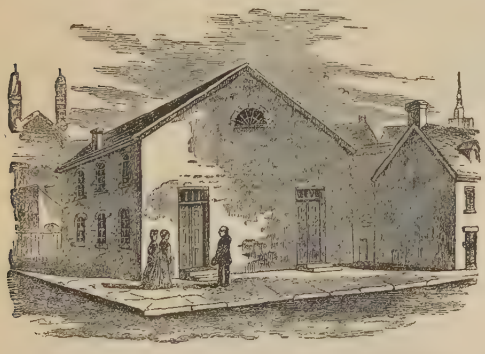
Entering New York, "Now I must watch and fight and pray. Lord, help!" as Tancred had said, on entering as crusader the Holy Land. He found the cities comfortable and "the backwoods" rough. The preachers were inclined to settle in the cities, and averse "to circulate." He was at once "dissatisfied" at having the brethren "shut up in cities for the winter." "I think I shall show them the way out." Like Hannibal, he would have no winter quarters. Soon he had a circuit around the city, about the "Metropolitan Police District" of to-day. In the spring, he went back to push things at Philadelphia. "I hope that seven

preachers of us will spread over seven or eight hundred miles." He soon had the Philadelphia circuit, reaching north to Trenton, and soon, between the James and the Hudson, was a net-work of appointments in which he was preaching three times a day, and the large desires of his heart were satisfied. Pilmoor went as far as Savannah.



THE OLD LIGHT STREET PARSONAGE, BALTIMORE.

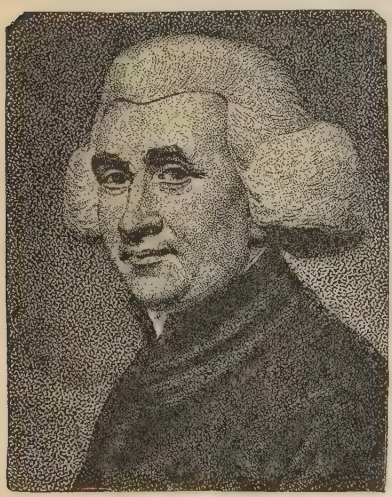
Now, at twenty-seven, Asbury was made, by Wesley, his American superintendent, in charge of all Churches and appointments, subject to Wesley alone. His peculiar career now began. He took for himself a circuit of six counties (to-day) south of Philadelphia, visiting men and places already named, and at "Presburg's," in Christmas week, of 1772, held his first Quarterly —practically Annual—Conference. Its proceedings were brief. The preachers agreed to abide by Wesley's rules. Asbury was averse to giving the people the sacraments, but, of his five ministers, three were influenced by the pleadings of the people. "I was obliged to connive at some things for the sake of peace," writes Asbury, quietly. With the new year he made Baltimore his headquarters—i. e., the place of his departures. Here again a sail-loft served for the third time as the dwelling-place of Methodism. Asbury's next task was discipline. He saw Baltimore was to be a great center and he wished there an exemplary people, fit to be the head of the Methodist column. He relied on conformity to rule as the source of lasting strength and peace. He found his people meeting as they chose, regard-



LOVELY LANE M. E. CHURCH, BALTIMORE.

less of time, numbers, or leadership. He soon made of an earnest crowd an effective army.

Two churches compete for priority in Baltimore. One is on Strawberry Alley, Fells' Point, where a warm Irishman, Captain Patten (Irishman ever at the front!), opened his house for Asbury's first sermon. It afterwards fell to a colored congregation. The other, in Lovely Lane, was later begun, but, apparently, earlier finished. Asbury laid the first stone in Strawberry Alley in November, 1773, and that of its fair-named consort six months later. Captain Webb preached the first sermon. Thus a dwelling place was found for Methodism in the Monumental City three years later than in Philadelphia and five years later than in New York. Its relative growth was much greater, and Baltimore might almost be called the Methodist City. More churches in proportion to its population are there found than in any other American city, and of these about a third are Methodist, being more than twice as many as those of any other order.



THOMAS RANKIN.

Methodism quickly had wide and firm footing in Maryland. Asbury's discipline was like that of a general in the presence of an enemy, but all, from slaves to governors, were glad of his coming, heard him with delight and encouraged his work.

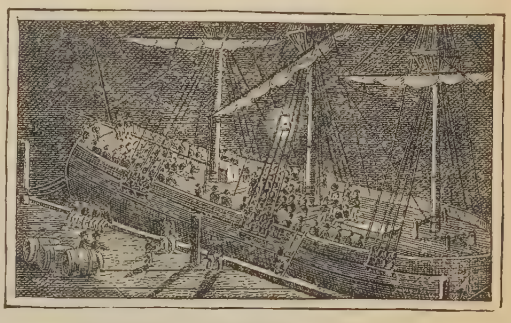
To-day, the first church, with the finest edifice in America, is the lineal descendant of that chapel in Lovely Lane. "First," it may well be called! It gave Baltimore its first Sunday school, its first free school; its first colored church, and its first home for the aged, and it sits in motherly love, with the woman's college by its side, among churches of its own planting.

After a Conference, March, 1773, he went northward. His preachers were good men, but were not on his scale. None of them had his order of conquest, or appreciated his stern but salutary discipline, so needful in an enemy's country. He loved them,

but he was anxious. Only stout Captain Webb seemed to have a heart for the hour. It looked as if political causes might make the work still more trying.

Captain Webb went, in 1772, to England, and Wesley heard him. "He was all life and fire." He told his tale of victory in America and called for recruits to stretch a longer line of battle. He asked for Benson and Hopper, the top of the Conference; he got Rankin and Shadford.

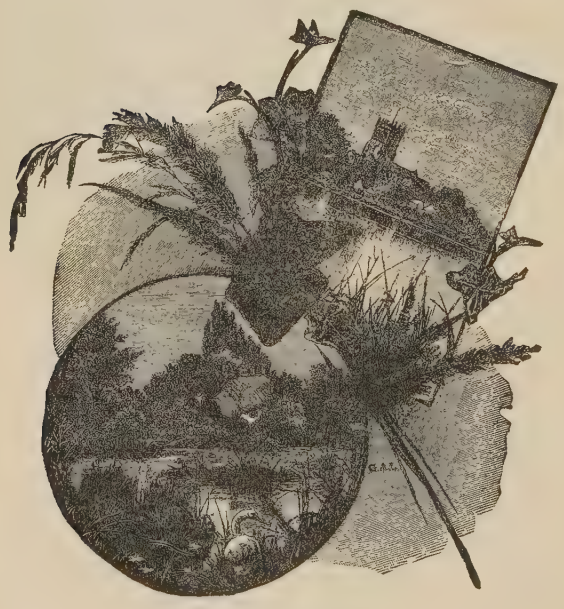
Rankin was a Scotchman, and had seen at Dunbar the Methodists of Haine's old regiment in Flanders. He heard Whitefield in Edinburgh, and was soon passing through those deep spiritual experiences of which our Story has so often told. A lady saw his tears at his conversion and tenderly asked the cause. He told her they were tears of joy! She herself burst into weeping, and his words guided her to his joy. Aided by Haine's dragoons, who came to be stationed near Edinburgh, he was soon thinking: "I could lay down my life, if I might be instrumental in saving one soul from everlasting ruin." He had now ten years of itinerancy, had faced mobs and stones, had been trained by Nelson, had become true and tried.



A BETHEL MEETING AT NIGHT.

Shadford was a man of another style, born flush of spirits and mischief, and weak of conscience. He was held to Church usages, to prayers, catechism and confirmation. At sixteen, on taking his first sacrament, he began to have deep, spiritual exercises, but he had no guide and made no progress. He became the athlete of his town, full of life and fire. Then he went soldiering for a year, and heard and deeply felt his first Methodist sermon. On his return he, in much and various struggling, came to Christian peace, and began an active Christian life. His father was converted, but feared lest his son's words to his customers might ruin the trade of their shop. "Father, let us trust God and do our duty!" In twelve months they had more business than ever, and his

father came into perfect light. Becoming a preacher, he dreamed that he was to preach in a foreign land. Six years later his dream came true, and the words remembered from it, "Fear not, for I am with thee," rang fresh and timely in his ear. It was a goodly company that sailed from Peel, on Good Friday, and came to Philadelphia, June 1, 1773. Besides the two itinerants, of whom Wesley said, "I turn you loose on the great continent of America," there were Captain and Mrs. Webb, a local preacher and other passengers, and the vessel, like so many thus furnished, was a floating Bethel of prayer and praise and blessing. Arriving, Shadford went to New Jersey, Rankin to New York, Webb to Albany. They were warmly greeted and instantly began to gather sheaves from fields white with harvest.



CHAPTER XXIX.

First Things and Rising Heroes.

PHILADELPHIA was the place where the First Conference was held, in the middle of July, 1773. Its ten members were Europeans, William Watters, the first American itinerant, and Philip Gatch, the second, not yet appearing. The members of classes were one thousand and one hundred and sixty; about half of these being in Maryland and Philadelphia and New York, having one hundred and eighty each. Many more had joined the societies, but not the classes, for the Wesleyan pattern was not readily adopted in this country. It even looked as if the itinerancy would have to give way to a settled pastorate, so did the larger societies wish the preachers to be permanent with them. Then there would have been no American Methodism.

Of this lack of Wesleyan discipline, Rankin, at the Conference, sorely complained. Some things went badly. Certain preachers wished to "abide in the cities and live like gentlemen." "Money had been wasted and many of our rules broken."

In truth, Wesley was too far away to understand precisely American needs and tempers. After our Revolution, he saw more clearly that submissiveness like that in England could not be had in this country. Thus the preachers were not allowed to administer the sacraments. This drove the people to the English clergy, who were few, often bad livers, rarely devout. Strawbridge, seeing

this, *would* give his people the sacraments in Maryland and Virginia. He was impatient, but he was moving in the right direction, and was not forbidden.

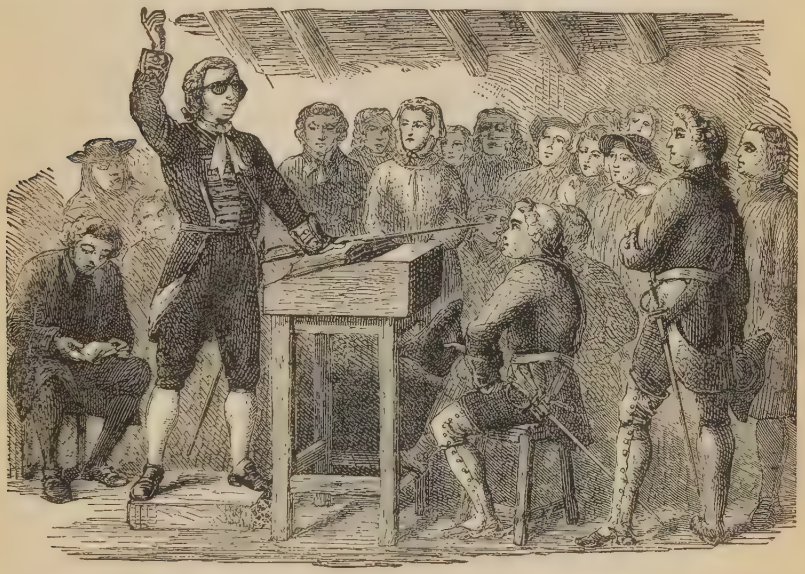
Robert Williams was now the personal "Book Concern," as Coke was the personal Missionary Society. He was reprinting Wesley's works and doing real good. His work was approved and its profits were to be divided among the preachers or used in charity. In this humble way began those now immense Book Concerns of the various Methodist bodies of our land.

Our first native itinerant, Watters was sent to New Jersey circuit. The cloud of war was now rising, and all the preachers but one were born in England. They were presumed to be "royalists." Boardman and Pilmoor quietly retired to England. Twenty years later, Boardman quietly finished his course at Cork. Pilmoor gave up the itinerancy after ten years more service in England. He then became an Episcopal rector in Philadelphia, where he died in 1825. He never lost his Methodist heart or speech. Asbury and others were welcomed to his pulpit, and he lived and labored in perfect charity and reasonable fellowship for the people whom he had helped to plant.

We saw how the strongest, though strictly the foremost, man among our American founders was the noble Captain Webb. British soldier though he was, he staid here until the storm of war was in full rage. He then returned to England and fixed his home at Portland. His old age was such as was comely, after a career so good as his. He labored for twenty years among soldiers and sailors and French prisoners, preaching also to large audiences of citizens, still in uniform and scarred with honorable wounds. He believed that an angel had covered his head in battle and snatched him from all perils in peace, so that it was his special duty to give to Him, who had so sent the angel, the life so rescued and sustained. He gave nearly all his income to benevolence. His last sermon was in Portland Chapel, at Bristol, a beautiful one, which he largely aided to build. At seventy-two, he was as active as most men at fifty, and full of cheer and joyous hope. Dec. 21, 1790, he suddenly changed worlds, with no dwindling or decay. He took supper, spent a cheerful evening, lay down at ten, and before eleven was here no more. "The wheels of life stood still." His epitaph is in marble within the Portland Chapel. "Brave,

active, courageous—faithful, zealous, successful," all these his record in America proves true.

William Watters, the first native itinerant in our country, had come to his place through a series of experiences like those already so often rehearsed. The self-same spiritual exercises produced the self-same preachers. He was born in Maryland, the sunny land of early Methodism, where he was reared in the usages of the English Church. He was always faithful in using his prayer-book, but he had no living guide. The clergy about him were immoral men, too blind to lead the blind. Watters was

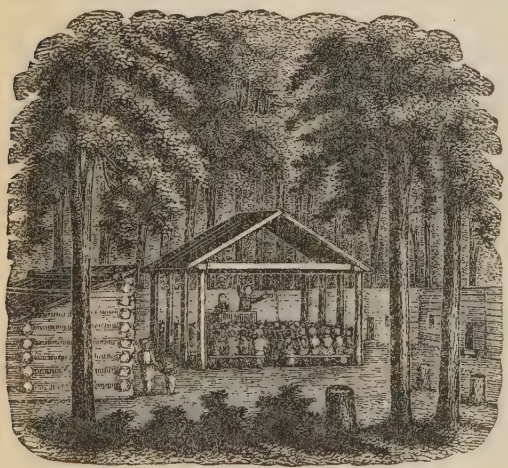


CAPTAIN WEBB CONDUCTING A METHODIST SERVICE.

reckoned "a good Christian," for he was regular at church, with his prayer-book under his arm. He himself did not quite think so. Soon "the preachers" came around. Some of Watters' friends (among them his own brother) whom he thought "as good Christians as any in the world," were converted and declared they had never until now known what "heart religion" was! This surprised and confounded him. Then he went to a prayer-meeting and saw a man whom he knew to be a bad man all in agony and tears. The sight deeply wounded his own spirit; he was soon feeling the most intense conviction, and then coming into light and gladness. His religion, like a rising star, shone out

at once and, after local labors for a year, he went to Norfolk and began the itinerancy. As Methodists and patriots, we may give thanks that this man, who seems to rise from the ground to head the long and goodly procession of our home-born preachers, bore himself so worthily. His mother offered him her entire estate, if he would stay with her; his brothers almost broke his heart with grief at his departing, but he went. In those days men were leaving the plow in the furrow to save the country; the soldiers of Christ were as prompt and fearless as the Putnams and Marions.

He went south with Williams. At Bath, Va., he was welcomed by Jarratt, the rector. This good man, Virginia born and trained, at Princeton, was as broad and noble as Washington. He found the religious condition of the colony "truly deplorable." He writes to Wesley that, of ninety-four parish clergymen there settled, only one "appears to have the power and spirit of vital religion." One parish in the colony was vacant. Grateful for the coming of the "preachers," he begs Wesley to send a "clergyman" for that parish. Jarratt himself had preached and formed societies in a region of forty miles around Bath. When Williams formed the Brunswick circuit, Jarratt had his own parish included in it, that his people might hear the preachers and join the classes and societies.



A CHURCH IN THE VIRGINIA WILDERNESS.
(From Howe's History Colonial Virginia.)

A great revival came to Lower Virginia, and, in 1775, there were in the societies of the circuit two thousand six hundred and sixty-four, eighteen hundred being added in one year.

Watters then, after a severe illness, labored in Kent, on the eastern shore of Maryland, where soon "Kent Meeting-house," now "Hinson's Chapel," was built, and Methodism came, where it has always grown and thriven.

In 1773, the whole state of New Jersey was the field of a

young man, the second native itinerant, Philip Gatch. His conversion dated with that of Watters, and he, like his leader on the roll, had proved the fitness of his heart and mind in labors beyond his native Maryland, having three appointments in Pennsylvania. He entered "the Jerseys" deeply convinced of three things: "my own weakness, the help that God alone could afford, and the saving of the souls of the people," as his errand.

He had not been long in the state before Benjamin Abbott, the Bunyan of American Methodism, appeared. Of all that rose in those years, he was the most wonderful. Abbott had been an apprentice in Philadelphia and was now farming in New Jersey. He had no fear of God; he was the roughest of men in all the harsh, muscular vices of his time. His wife, a Presbyterian, was a praying woman, and he had deep and stirring emotions, and made promises of reform. These went away like the early dew. Until he was forty years old he had never heard of conversion, or of pardon actually felt and known. Yet his soul was restless, he had longings by day and was scared in dreams by night. He went to hear a preacher, and under the sermon he saw all his sins at once, and wondered that he was out of hell. He went again, and the Word "shook every joint in my body," and he cried out for mercy.

"Abbott is mad!" said the people. In a lonely wood at night he was thinking of suicide, and looking for a place convenient, when, in his torment, it came to him: "This is nothing compared to hell." He went home feeling that Satan was in hot chase behind, and that night was to his reeling mind a night of horrors. The next day, in the field, he laid down his scythe and stood weeping for his sins. His strong body was not equal to the rack. "I must have died before the going down of the sun." Then first he prayed aloud. Reaching, that day, a Methodist meeting, he "shook like Belshazzar," and, losing all strength, he cried aloud: "Save, Lord, or I perish!" He could not reach the preacher for the crowd, but that night he had family prayer, to his wife's joy and comfort.

The next day, going ten miles to a meeting, he spoke to the preacher and asked baptism for his soul's relief. "Are you a Quaker?" "Nothing but a poor, wretched, condemned sinner!" "You are the very man Christ died for, or he would not have

awakened you." That night, awaking from bad dreams, he saw by faith the Saviour with outstretching arms, saying: "I died for you!" He rose, weeping for joy, and, "light as a bird," he called up his family to prayer and then went to tell "what a dear Saviour I have found." His words had various effects, and he was reported "raving mad." A clergyman tried to free him from "these delusions of the devil." "He may be right," thought Abbott, and took it to the Lord in prayer. "The Lord said to me, 'Why doubt of Christ? Have you not felt his blood applied?'" Abbott sprang up, crying: "Not all the devils in hell shall make me doubt!" Clouds and darkness now vanished, and he entered upon his Christian career rejoicing like a strong man to run a race.

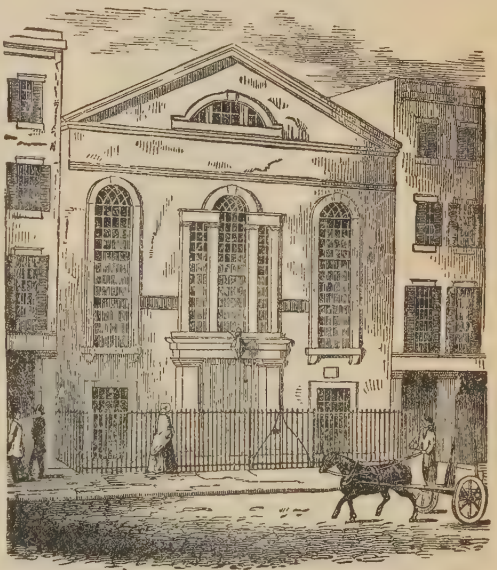
A strange trial soon met him. He dreamed that the preacher who had brought him to Christ had turned to sin, a fallen, ruined man; and so it proved. Abraham Whitworth has the sad place of the first apostate of the American Methodist ministry. He had come from England by the same ship with Rankin and Shadford, had labored well and brought Abbott into the Kingdom, and then himself became a castaway. He entered the British army and nothing more is said of him. His fall was a distress to Abbott. "What, then, will become of me?" This word came: "Cursed is he that putteth his trust in the arm of flesh." He saw that his own salvation did not depend on another man's standing or falling. Whitworth was expelled, but Abbott, the fruit of his labor, took his place. Under Gatch's preaching, Mrs. Abbott and six children were converted within three months.

Abbott's first sermon was at a neighbor's funeral, and it at once appeared what manner of man he was. He was half lamb and half lion. He knew the ways of the worst men. Out of his own consciousness he knew that something tender, longing and spiritual may lie dormant under the rudest surface, and he was skillful in touching that one lead of possibility.

And now Methodism in New Jersey had in Abbott its first native itinerant. No man did more for it in the state, and it is comely that his grave at Salem be visited by its thousands, who think of his character and his labors. "Sleep on, thou Prince of Dreamers!" said one at Bunyan's tomb, and the words may be repeated at the grave, in Salem, near a church edifice of the people of his love.

Another preacher from Maryland now appears. "Honest, simple Daniel Ruff," converted at Havre de Grace in 1771, took for his first circuit the state of Delaware and Chester county. He was the first "native pastor" at John Street. His higher fortune was that his ministry brought conversion and the itinerancy to Freeborn Garrettson.

After the Conference of 1773, Rankin went out to his work like a giant refreshed with new wine. In Maryland, at the Watter's homestead, he says: "I had not seen such a season as this since I left my native land." Boardman and Pilmoor, now about to sail for England, aided him, and he spent four months alternately in New York and Philadelphia, and wide circuits around the cities. Shadford, as was said, alternated in manner corresponding. He was the most self-distrustful of men, "unworthy to preach the Gospel to a polite and sensible people." Christ alone was magnified in the preaching, and in his first year in this country about two hundred were added to the societies.



JOHN STREET CHURCH, NEW YORK CITY.
(As Rebuilt.)

Asbury went to Baltimore. He found the little society; he was sick with fever and ague, so that his twenty-four appointments on the Baltimore circuit, where he sometimes preached four times in a day, were heavy for him. The forming of new societies was often perplexing work, but his spirit was usually free and joyous. Besides his own, there were in the city a Romish, an Episcopal, a Lutheran and a Quaker Church. Of these, the Episcopal, dating from 1744, was the oldest. A new Lutheran Church was now formed, and a devout friend of Asbury, Otterbein, became its pastor. He was a good helper to Asbury, and twenty years later he founded the United Brethren, who are far more Methodistic

than Lutheran. A son of one of Otterbein's preachers was Henry Boehm, long in our day a survivor of those men who toiled in the forest primeval.

Soon we find Asbury's circuit divided into four, such had been the growth of the work under him, his local preachers and exhorters. Five chapels were building, and he left at the end of his year, 1774, thirty societies in Maryland, with ten hundred and sixty-three members, of whom more than half were this year's gainings. Maryland was now the center and seed-bed of Methodism.



REV. W. OTTERBEIN.

Wright had built the first Methodist chapel in Virginia—Yeargon's Chapel—the farthest advance of Methodism southward, and he was planning another—Lane's Chapel—in Sussex county. Williams, laboring with Jarratt's help and sympathy, gathered this year in the region from Petersburgh into North Carolina, two hundred and eighteen members, among whom was the Lee family, which gave us Jesse Lee, the founder of New England Methodism.

This same year was the date of the conversion of Freeborn Garrettson—conspicuous for half a century among the men and events of the Church.

CHAPTER XXX.

Up to the Revolution.



ERY good effects appeared from Rankin's firm and careful discipline, when on May 25, 1774, the Second Conference met in Philadelphia. There had come regularity and harmony of action, which gave a feeling of strength. There had also been an increase of numbers. Yet Rankin had the faults generated in a land of obedience, and he could not adapt himself to the peculiar freedom of Americans. His official dignity and his air of authority were in marked contrast with the easy bearing of Asbury, who learned to rule in fact and spirit, without seeming to the eye to rule at all. Yet all the session was in love and peace. The additions to the societies had been over a thousand in ten months, thus doubling the number at the beginning. In the five Middle States were ten circuits with seventeen preachers. More than half the whole denomination were in Maryland, and thus the center of the nation was firmly occupied.

At this Conference, the itinerancy was even intensified. No preacher was to labor more than half a year on the same circuit, and the preachers at New York and Philadelphia were to interchange quarterly. Each itinerant was to own the horse provided by his circuit, and to receive sixty-four dollars a quarter, besides traveling expenses. There was to be an Easter collection for

debts and deficiencies. Rankin, who "traveled at large," was to be paid by any circuit which he might at any time be helping.

After Conference, Asbury was sick in New York. No trial could be more trying than weakness now. The people were so anxious to hear, and he so little able to preach, that he could but ask, "If I am the Lord's, why am I thus?" In John Street there was discord among the members, and a serious discontent with discipline. "My soul longs to fly to God, but he that believeth shall not make haste." Soon all came right in the society; new helpers came from England and Asbury went to Philadelphia. In the early spring he went, still feeble, to Baltimore. "Here are all my own with increase," he writes with joy, and he is sure that it is the Divine will that he now be with this people. "The Lord will yet raise up for himself a large society in Baltimore."

Asbury now gave good proof of prudence and foresight, in view of the rising war. Rankin was alarmed. He saw everything with straight, English eyes, and to him ruin to the colonies and disaster to Methodism. Asbury had the vision of Adams and Jefferson. He said nothing, but he saw far and hopefully, and he made all haste to put Methodism in a shape to stand the storm and reach safely the quiet water that he saw in the smiling distance. The providence of God worked with him. The preachers, like the Apostles, found that not many wise, or noble, or wealthy were called by their preaching, but some were called.

Henry Dorsey Gough, son-in-law of Governor Ridgeley, was one of the wealthiest men of the colony. His wife had heard preaching with deep concern, but he forbade her hearing a second time. In a gay revel he went with his company to hear Asbury, and under the word came deep conviction. "What nonsense!" said one of the triflers. "No, no! What we have heard is the truth, the truth as it is in Jesus." He assured his wife of his consent to her hearing the Methodists. The world lost all its charm, and he thought of suicide.

One evening, as he rode away alone, he heard praise and thanksgiving from a company of his slaves. He was all the more broken in spirit that they should be so much more blest than he. Returning, sadly, he retired to a chamber and begged for mercy, and so asked that he received. Coming to his family and a company of guests, he told them joyfully, "I have found the Methodists'

blessing; I have found the Methodists' God!" Henceforth, Perry Hall, his residence, twelve miles from Baltimore, became a resting-place and a preaching-place for itinerants. It was one of the finest in the land, and its inmates, servants and all, were near a hundred.

Gough built a chapel, the first in America that had a bell, and to this his household were morning and evening called for worship. On Sunday there was preaching. What was quite as effective was that the mansion had an atmosphere as devout as the seat of Lady Huntingdon or Lord Dartmouth in England. Here came the aristocracy of Baltimore to the elegant hospitality of the Hall; yet, at the sound of the bell, none could be so rude as not to gather with their host at the chapel. If no other could serve as chaplain, Mrs. Gough herself served, reading, giving her colored people a hymn and then leading in prayer. "Take her altogether, few such have been found on earth." Her only sister and her only daughter were devoted Methodists. Gough, about 1800, had a season of darkness, but was restored, and, after great liberality and usefulness, went to his home on high. He was chief of Methodist laymen for many trying and weary years.

Rankin records this year his most wondrous sense of the Divine presence since his coming to this country. It was at Watters' at a quarterly meeting. The preachers could not preach. They could only say: "This is the house of God; this is the gate of heaven!" If one arose to praise or testify, he was overcome and sat down silent. Rankin arose, and, pointing to the negroes who crowded the rear, said: "See how many Africans stretch out their hands to God!" As he spoke, the house seemed to shake with power and glory, and many were overcome, even to faintness. For three hours the breath of the Spirit was on the people—a pure, silent, overpowering influence. So the Holy Ghost prepared the souls of men by deep experiences for the times of sifting soon to come under the shock of war.

New laborers were rising, but the service was severe. The preacher had to be strong of limb and hardy of frame, as well as warm of heart and clear of brain, The feeble fell out by the wayside; only those marched on who were uncommonly strong and resolute. They had to remain single; the circuits were unable to support families, and marriage, unless the preacher had private means, made location necessary.

Gatch, in Delaware, saw trying times, such as our Story has told in England. He had to take the place of the fallen Whitworth, and to gain the confidence of the public which the apostate had betrayed. This sore task was made the sorer by violent persecution. There was one Kain, a clergyman, who, when Gatch came to preach within his parish, proposed to crush him; and of this Gatch had warning. In prayer, Gatch was reminded of David and Goliath. When the hour of service came, Kain was on hand.

"By what authority do you preach?" "By the authority that God gave me." "But why in St. Luke's parish?" "Hear, and then judge for yourself." Kain stood at Gatch's right-hand. The preacher was familiar with the prayer-book, took his text from it and "took it with me through the sermon." This confused the "Parson." Kain spoke against extempore prayer. Gatch showed how Peter, sinking, did not go ashore for a prayer-book, but cried out instantly. Such discussion proved unpleasant to the parson and he quietly fell to the rear.

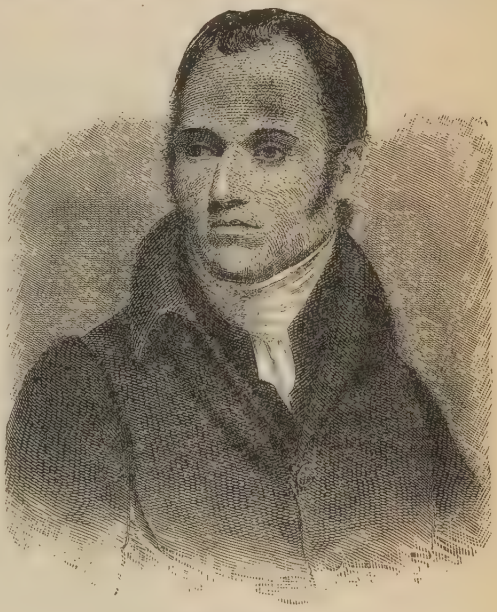
By toil, hardship, and no little peril, Gatch redeemed the circuit. At the end of the half-year he went to Frederick, where he had experience of cudgeling in the dark, and other ill usage; but the Word prevailed, and a hundred and sixty were added to the societies.

Then a preacher, Ebert, in New Jersey, followed Whitworth to the bad, and Gatch went to repair the damage done by the second apostacy. Here, too, the wound was healed and fifty souls gathered. In such a disaster he had the gifts needed for relief, he was so persistent, wise and fearless.

Abbott was in full movement. At Deerfield, a mob was proposing to tar and feather the first coming itinerant. Abbott was warned. "I thought it would be a disagreeable thing to have my clothes spoiled and my hair all matted with tar!" But "I resolved to go and preach, if I had to die for it." In the prayer the power of God came down; some fell, many wept, and the leader of the mob "had never heard such preaching since Williams went away, and so I came off clear." His own experience grew deep and wide. At Salem, a Presbyterian elder asked him to preach "at my house." The elder and his wife were awakened, and people cried, and one fell. "Do you know what you have done?" asked he of the elder. "What have I done?" "You have opened your

house to the Methodists, and, if a work of religion break out, your people will turn you out of the synagogue." "I will die for the truth."

Hell Neck was such a place as its name might suggest. Abbott invaded it. "I have heard Abbott swear, and I have seen him fight. Now I will go and hear him preach," said a sinner there. He was converted, and had Abbott preach at his house. Abbott went preaching on the Neck and won many souls. He was earnest and artless. His tender, simple appeals touched all hearts, and he well knew how bad and violent men can be touched. He was mobbed. At Mannington, one twice thrust his bayonet by the preacher's ear, but he retreated, not the preacher.



REV. JOHN DEMPSTER, D. D.

Removing his family to Salem, he notes a powerful work of grace breaking out. Many of the conversions were attended with remarkable circumstances, such as needed wise and tender treatment. He counted that these circumstances were no proof of conversion. Distress is no standard. If sin and guilt are removed and love enters the soul, that is enough. He always expected immediate results of conviction and, usually, of conversion in his preaching. Of "demonstrations" he made no account, though no preaching was ever attended by so many, and notable, as his.

Watters also speaks of his work in New Jersey at this time. "O how sweet to labor where the Lord gives his blessing and sets open a door, which no man can shut!" In Virginia, the numbers on the Norfolk circuit were nearly doubled in number, and on the Brunswick rose from two hundred and twenty to a thousand.

Wesley, this year, sent as recruits two regulars, James Dempster and Martin Rodda. Dempster, a Scotchman, trained at the University of Edinburgh, had traveled ten years in England. His health soon failed. He married, and without giving up the Wesleyan doctrines, became a Presbyterian pastor at Florida, N. Y. His son, the Rev. John Dempster, D. D., served for half a century the people from whom his father thus withdrew, and organized the Theological Schools of Boston and Evanston. Rodda could not let alone politics of the day, in which he took the Royalist side. He was obliged to flee the country (and his escape was narrow) for distributing, as was believed, the King's proclamation.

Glendenning, who had come with these men, as a volunteer, soon left the Methodists. In a little while, Asbury alone was left of the Englishmen. The rest had gone back to England, or out of the denomination. Yet Asbury, himself was worth a thousand men. The times were dark in the land, but there arose, in both Church and State, a class of men equal to the demand of the time. Washington and the men, the list of whose names he leads, proved adequate in war and legislation to all the demands of the Revolution.

Asbury, when men-of-war fired upon Boston, said: "I must go on and mind my own business and leave these things to the providence of God." His course proved to be the wise one. Able men rose up at his side and still abler helpers came to him from abroad.



CHAPTER XXXI.



In the Revolution.

ALTHOUGH here is not the place to say much of the American Revolution, it was, in some things, however, like Wesley's religious movement, an effort not to form a new organization, but to restore life to one in decay. Wesley wished to revive the great Church by the warmth and force of a little one within it. The Americans wished to give effect in the colonies to a principle of the British Constitution—that taxpayers must be represented in the government, which the existing government utterly disregarded. Wesley, at first, failed to see the whole nature of the case. He afterwards gained larger and truer views, and foretold the success of the Revolution. "They asked for nothing more than their legal rights, and that in the most inoffensive manner. They are strong; they are valiant; they are terribly united." To his preachers he writes: "You were never in your lives in so critical a situation as you are at this time. It

is your part to be peace-makers; to be loving and tender to all, but to addict yourselves to no party." His advice was well followed and his people grew right on in strength and numbers, while to other religious bodies the war was a disaster. When this nation was forming, Methodism, being also in infancy, was also plastic and molded itself happily to the new ideas and institutions. We shall see how it struggled in the days of struggle, and how, when the deluge of war subsided, it settled down, at once and solidly, as the first ecclesiastical structure in the new nation—"The Methodist Episcopal Church in the United States of North America." During the war it had increased fourfold.

Asbury's sympathy was with the colonies, but he knew his own calling, and that politics, however important to laymen, were foreign to him, whose message was to both patriots and loyalists. From the Third Annual Conference he went to Norfolk. He found the society sadly undisciplined, and worshiping in a shabby old play-house. Discipline was his first care. "It must be enforced, let who will be displeased." He hoped to get a new chapel, but the next winter the loyalists burned the town, and it is not until 1803 that he found there a new chapel, "the best in the State." He learned the intention of Rankin and others to return to England. "It would be eternal dishonor to leave three thousand souls, neither is it the part of a good shepherd to leave his flock in time of danger. I am determined not to leave them. My business is to be more intensely devoted to God." He had now the sad duty of preaching the funeral sermon of Williams, the first Methodist preacher to find a grave in our soil.

Asbury loved Virginia. There his people struggled along in the war and were not disheartened, and he loved them for their zeal and fidelity, as also for their generous hospitality. He spent more time there than elsewhere, and there he finished his long ministry.

Shadford was now on Brunswick circuit, and souls were finding peace almost within hearing of hostile cannon. In some places, for long lack of Gospel service, the people were sorely heathenized. Planters and their families knew nothing of Christianity. Coming to such a place, when high water had hindered his travel, Shadford was kindly received, and offered to preach. The planter sent out for his neighbors. "They were as wild

boars." The next day, the man went some miles to show the preacher his best road, and again heard preaching. The result was that he and his wife, "who knew neither God nor themselves," were converted, and at their house were soon an appointment, a society of seventy and a Church. That year eighteen hundred were added to the Brunswick circuit. Sinners were often seized with shaking and fell as if dead, some paralyzed, others praying; and Christians, in the unfolding of the divine love and power, were sometimes unable to stand on their feet.

The good Jarratt gave a full account of the work, yet left "the greater part untold." The work, seeing that it went on in the turmoil of war, was wonderful, "great, deep, swift and glorious." Jarratt afterwards writes: "I have not heard of one apostate yet." "We insist on salvation from the root of sin," and he thinks the attainment of that by many preserved the work.

Asbury came, and saw, and joined in the work. "My soul catches the holy fire." He held meetings with Jarratt, who promised to share, if possible, in the coming Conference. Thence he returned to Baltimore and Philadelphia, having, in ten months, ridden about three thousand miles. In all the great centers war was now rife. At Baltimore, a ship of war was said to be coming to destroy the town. Troops and intrenchments were preparing in New York. Asbury was unmoved. He had fixed his own policy and he steered right on, doing his utmost to save the souls of men. Soon he went out again to comfort and confirm the young Churches. At Perry Hall he rested, and Gough went with him to Virginia. He preached constantly. "But the zealous conversation and prayers of Mr. Gough seem to move and melt the hearts of the people more than my preaching does," and of this none could be gladder than Asbury.

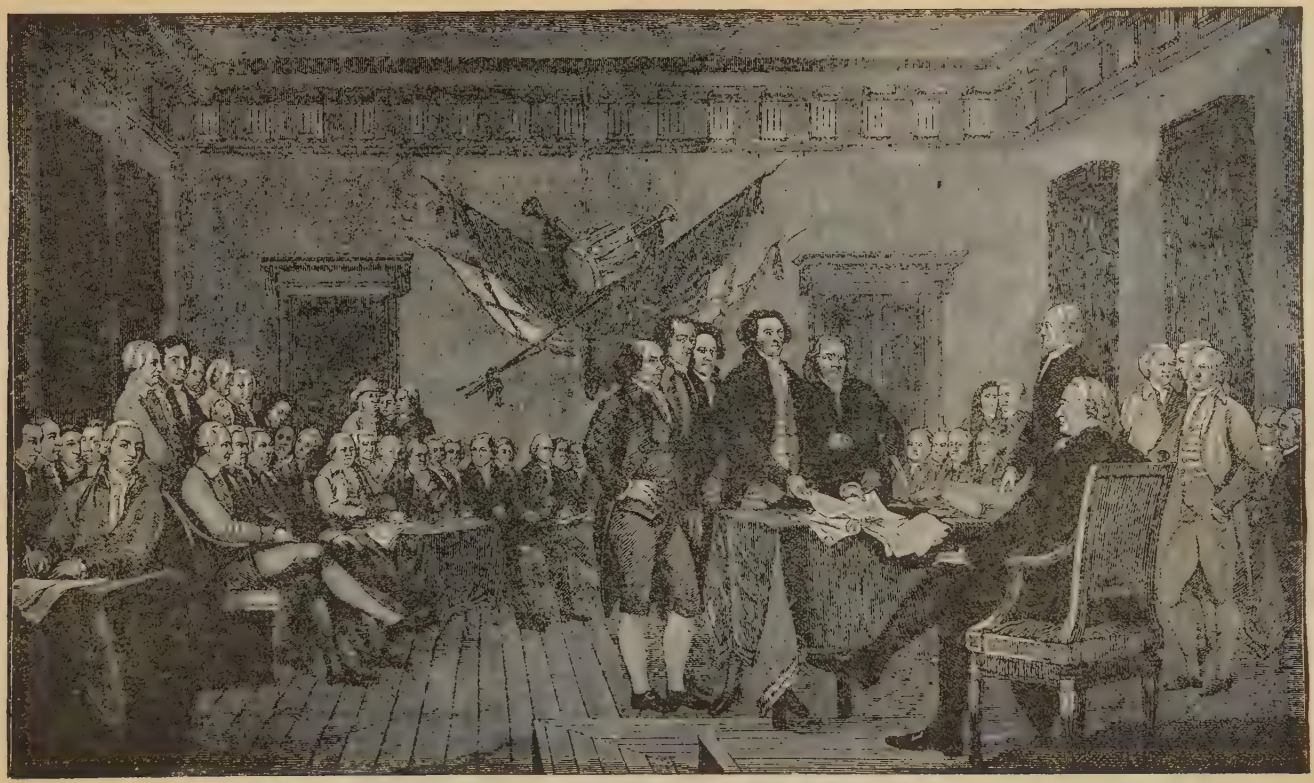
His health was now poor, and he rested at the Warm Sulphur Springs in a truly Wesleyan fashion. He read daily a hundred pages, prayed in public five times, lectured in prayer meeting every night and preached in the open air every other day. The Springs, the Saratoga of the day, were not luxurious of entertainment. His Grand Central Hotel was sixteen by twenty, "with seven beds and sixteen persons therein, and some noisy children." But the woods were glorious. He hears of the British fleet off the coast. "What can they do without three hundred

thousand men?" Asbury's journals show him now fully entered upon a career equal to that of any of the great Methodist heroes. For half a century, he seems either preaching or in the saddle for an appointment. We see in his record almost nothing of the glow that enlivened the labor of Wesley or Whitefield, but we find the calm, stern resolve to make the most of life. He attained much in the sacred languages, in theology and history, but he appears chiefly as a practical man, directing other men, studying policies and administration, and acting in the living present, leaving the morrow to bring its own issues.

Soon, Shadford, the last English Methodist preacher, leaves him, and he is sad. "I am three thousand miles from home; my friends have left me; I am counted by some an enemy of the country; I am every day liable to be seized by violence. Lord, stand by me!" The magistrates knew Wesley's first views, but not his second, and Asbury would not take a test oath of allegiance. He resolved to be strictly neutral. We shall see that it cost him trouble.

For the next two years the temper of men grew fiercer, but Asbury went on preaching. At last, in 1778, he could not safely travel. Thomas White, a judge of Kent County, Delaware, gave him an asylum. At his house he met the preachers, or corresponded with them, and, though closely watched, he preached at large in the State, its laws and the temper of its magistrates being milder than elsewhere. Asbury gained the confidence of men in high position, and once the Governor secured from the Governor of Maryland the freedom of preachers there in custody. Meanwhile his views of America grew wider and warmer. In 1777, he believes "the Americans will become a free nation." Soon he sees "that independence will give the Gospel a free course through the land."

His confinement at Judge White's was for five weeks close, and for eleven careful. After that the little State was his prison. For a year he preached among his neighbors, and, in 1779, held the Conference in his asylum. In the second year, Delaware was his circuit, Judge White's house being his usual shelter at night. Mrs. White, his hostess, was the true duplicate of Mrs. Gough, at Perry Hall. Her husband was arrested for being a Methodist; but she clung to him, resisted the patrol who brandished their



THE FRAMERS OF THE U. S. CONSTITUTION.

swords, followed to his place of confinement and, after five weeks, procured his release. She prayed with a company of soldiers just leaving their weeping families, she led the class, she did everything but preach; and, even for that, she was ready and gifted. In everything she was worthy of her devout and generous husband.

In his retreat, Asbury won the regard of Richard Bassett, afterwards one of the framers of the United States Constitution, United States Senator and Governor of Delaware. Calling on Judge White, Bassett saw Asbury and some preachers "in sable garments, keeping themselves aside." Mrs. White said: "They are Methodist preachers, some of the best men in the world." "Then I cannot stay here to-night." "You must stay; they cannot hurt you."

Charmed at supper with Asbury, Bassett had him as a guest at Dover. Soon, Bassett, with Mrs. Bassett, was a Methodist, a life-long liberal supporter of the Church and even a local preacher. He was chief founder of Wesley Chapel, in Dover, and his three residences, at Dover, Wilmington and Bohemia Manor, were homes for preachers. This last, his country-seat, became another Perry Hall. His only daughter became ancestress of Thomas F. Bayard, now Secretary of State.

Another of Asbury's friends in this close time was Judge Philip Barratt. He now built Barratt's Chapel, and, in 1780, the Quarterly Conference was held in it. This was long the finest of our country chapels, and here Coke first met Asbury and began to frame the Methodist Episcopal Church. The very seat on which they sat is kept.

Such were Asbury's friends and guardians in his confinement, if he is confined who has a State for his prison. One sees what the man must have been that he drew and held such friends. To him it was due that Methodism in those regions took such hold of the ruling classes, and that, even to this day, it is of such social position on the "Shores."

For two years and a month, Asbury was in Delaware, which, we see, was not to him as Meschek and the tents of Kedar. He had shown himself in a character that none could longer doubt, a true preacher, faithful to his adopted land and serving its sacred interests. The native preachers now made him assistant or

superintendent in Rankin's place, and he is to be for a long time the hero of our Story. He now fully entered that course of ministerial service by which he was to spread Methodism over the nation, and along the wide frontier keep it in even march with the nation's growth.

His first journey was southward, where trouble had arisen about the sacraments. He writes, as he makes his way among rocks, rivers and pathless woods: "I was tempted and tried in Delaware to prepare me for, and drive me to, this work." In ten months, during which he returned to New Jersey, and, for the first



BARRATT'S CHAPEL, DELAWARE.

time, saw Abbott, he traveled four thousand miles, over rudest roads, and averaged a sermon a day.

In May of the next year, 1781, he started for the southern wilderness. "Greatly pleased I am to get into the woods, where, though alone, I have blessed company." Here and there among the Alleghanies, beyond the south branch of the Potomac, he found settlements where two or three hundred would gather to hear, and the mountains rang "with strains unknown before." At some German settlements he longed to have preachers of their own tongue, but in one place he tried his English before them, if perhaps they might get some crumbs of meaning. At Leesburgh

he held a Quarterly Conference and then set out to return. Thus, for three years, to 1784, he was in constant motion.

At length, on the first year of peace, Wesley sent Dr. Coke to America. He was conducting service at Barratt's Chapel, when Asbury came, and, going into the pulpit, embraced him, kissed him and sat down by his side. No warrior ever gave warmer welcome to a reinforcement in the toil of battle. We have told of Coke. He had come as the first Protestant Bishop of the New World. As a grand and graduated English clergyman, he could not come until the war was over. He had now come to organize perpetual warfare and conquer the Union for Christ. Asbury greeted him as a very angel, bringing aid and comfort.

Rankin put on record his later experiences in this country, and some of them are interesting. When, in 1775, Congress appointed a day of fasting, he preached in Maryland to a large gathering. "I tried to open up the cause of all our misery." He was the first to set forth "the dreadful sin of buying and selling the souls and bodies of the poor Africans." He was glad to find hundreds of negroes among the converts in the great revival. He was in a strain of anxiety over the war.

One day in August, 1777, at his quarterly meeting, he was told that a squad of militia were coming to arrest him. They came. He went on with his meeting, and, on rising from the first prayer, he noticed men and officers weeping. Under the preaching they trembled, and at last they departed, saying: "God forbid that we should hurt one hair of the head of such a minister!" That day Rankin had a strong impression that there had been a battle Two days later an express came, telling of the battle of Long Island. He was alarmed and hastened to leave the country.

In London, he served, after his return, for over thirty years, and was at the death-bed of Wesley. He had proved himself in this country to be a man needed in matter of discipline; he had found things going loosely and had brought them to order. Beyond that he was not a manager for America. He was so unable to understand Asbury's wiser views that his presentation of them to Wesley caused the latter to write to Asbury, recalling him to England. The letter never reached Asbury, and for the failure Wesley was afterward most thankful.

In the absence of our English brethren, native preachers

were growing in power. In Maryland and Virginia, Watters was, in 1775, blest with conversions every week, though his circuit was on the frontier, and his hardships many. On his Virginia circuit a hundred souls were added in six months. The next year he was on new ground in Berkeley and Frederick counties. In 1777, he went to Brunswick circuit, the region of Jarratt's revival. Here he notes his first hearing of a Gospel sermon from a clergyman of the Church of England, M. Roberts, who afterwards became a Presbyterian pastor. So Watters labored and endured hardness until the end of the war. He then, for the sake of his family and his health, was obliged to locate. Not quite "locating" was it when he was still filling regular appointments thirty and forty miles from home!

The most important man who came to us during the war was Freeborn Garrettson. He was of an old and foremost Maryland family, and was strictly trained in the ways of the Church. He was early yearning over questions of conscience and religion, on which none could give him light, and the message of the itinerants was to him a mystery. Its first effect was to induce him to lead a prayerful, devout life, "serving God privately!" He thought himself a Christian. He fasted, prayed, attended church and rebuked his neighbors. The second effect of the preaching, to which he could not choose but listen, was to shatter this self-confidence and show him that Christ must be his Saviour. Riding home from a sermon by Daniel Ruff, he was deeply impressed that "*now* is the accepted time." "I threw the reins of the bridle on the horse's neck, and, putting my hands together, said, 'Lord, I submit!'" "My soul was exceeding happy." Reaching home he called his household together for prayer and praise.



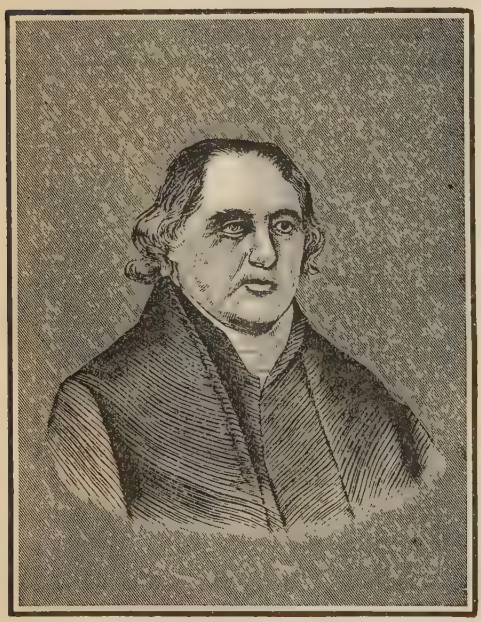
METHODIST CHURCH AND ACADEMY, RHINEBECK, N. Y.

(Built in 1822, largely by the efforts and contributions of Freeborn Garrettson.)

Soon followed a scene the like of which had not been seen in America. Standing in the midst of his household, bond and free, at family prayer, he pronounced his servants free, and knelt with them to pray to the Father of all. As did the deed, "a divine

sweetness ran through my whole frame." It was a great, brave thing for a young planter to do, and the Holy Ghost in his heart endorsed the deed. He now began to tell of Jesus, to exhort and form classes. He started upon a circuit, but returned to work in his own neighborhood. Here he was mobbed, and, on one occasion, he was beaten almost to death with a stick, by one of the magistrates of Queen Anne County, for no other offense than that of being a Methodist preacher.

He was summoned to military drill, but, sitting on his horse, he told his experience and exhorted a thousand people. He did not drill, but was fined twelve and a half dollars a year, which he was never asked to pay.



FREEBORN GARRETTSON.

Soon, Daniel Ruff took him upon a circuit, and his life-work then began. He went upon new ground to form a new circuit.

As he went along, prayerfully, musing how and where to begin, he came to a gate. "Turn in, this is the place to begin," was his inward impression. The house was an officer's, who, that day, held muster. He marched his troops to the front of the house for the sermon, and his own son of thirteen, Ezekiel Cooper, afterwards a prominent preacher, was converted. He went from circuit to circuit, and always had strength and victory. In North Carolina, he told his views of slavery and preached comfort to the slaves, pitying their sad case. He was threatened and interrupted. A man was shot for entertaining him, but he had attained the love that casts out all fear. The next year he was in Maryland, when the masses were thinking that Methodists must be Tories. Hartley, his colleague, was put in

Talbot jail, where he preached through the windows. After a while it was thought that he might as well preach outside of it, and he was released. The magistrate who had committed him, being sick, sent for Hartley. "When I sent you to jail, I was fighting against God; pray for me!" He urged his family to become Methodists, gave them into Hartley's charge, and requested him to preach "at his funeral."

June 24, 1778, he visited Asbury in his retreat at Judge White's, and "had a sweet opportunity of preaching." The next day, as he rode away from his congregation, a ruffian struck him on the head with a club, and a second blow brought him senseless to the ground. He was taken to a house and bled. It seemed as if he could live but a few minutes, and he was as if blest with the very vision of Stephen. "I was so happy that I could scarcely contain myself." His assailant sat by his bedside and offered him the use of his own carriage! Garrettson was summoned before a justice, who charged him with violation of law. "Be assured that this matter will be brought to light in an awful eternity!" The pen dropped from the Dogberry's hand, and the preacher retired. He preached from his bed that evening, and, thirty years after, a kinsman of the ruffian invited Garrettson to preach at Church Hill, where he was vestryman, as if to atone for the outrage.

The next day, the scarred and bruised face of the preacher was in front of two congregations, and he soon came back to the scene of the outrage, and preached to a large and deeply-affected concourse. He was victorious. He was in Dover near the end of 1778. A mob gathered, crying: "He is a Tory; he is one of Clowe's men; hang him!" "I was in a fair way to be torn to pieces." A gentleman led him by the hand to the steps of the academy and bade him preach. "I will stand by you." The sermon rang through the town, and a person in a window a quarter of a mile away was convinced, as were twenty others, and even the leader of the mob. A society was now formed in Dover. In Sussex County, a man came with a pistol to shoot Garrettson, but was hindered, and at Salisbury the sheriff came to arrest him, but left him free. At Quantico, a couple who had heard Whitefield, but had not, for now twenty years, heard a sermon, felt their flickering piety kindled to a flame, and at their house was formed the first society of Somerset County.

There was a region of Delaware called the Cypress Swamp, where the people were simply heathen. Garrettson took this into his circuit. Asking a man, "Do you know the Lord Jesus Christ?" he had for answer, "I know not where the gentleman lives." A second answer was, "I know not the man." The people simply had no religion, and their condition was every way deplorable. Light now came in upon them. Garrettson's congregations went as high as fifteen hundred. A church was built. Exhorters and preachers were raised up. The people began to till the land and build houses. The wilderness became a garden of Methodism and began to bud and blossom as the rose. Mobs and afflictions were still awaiting the young preacher. At one place, a man presented a musket to his breast; others interfered, and the wretch soon joined the Methodists, a broken penitent. At Salisbury, a mob tried to seize him, and, not finding him, nearly killed his entertainer. He was urged to leave at once, but he was not afraid. While he was preaching, one sent by the mob to signal to them their best time to come on was so affected by the sermon that he went to tell them that, if they laid hands on the preacher, he would put the law on them.

Now we find him going to Lewiston; and the people, who had heard of his coming, gaze from their doors and say: "Oh, he is like any other man!" He is greeted with drums, guns, bells, and once, preaching at a court house, on a hot day, a huge fire was made to sweat him out. He always held the ground, was always more than conqueror, and, from this rude region, he in fifteen months gathered thirteen hundred members.

In 1780, he was preaching ten or twelve sermons a week in New Jersey. Soon he is in Dorchester County, Maryland, at the house of a Mr. Airey, whom Judge White and the Bassetts had interested in religion, and who now introduced preaching into his county. Though Airey, a magistrate and eminent citizen, was with him, mobs and annoyances were still his portion. One Sunday he was seized, while preaching, by a mob of twenty, led by an old man with a pistol, and was kept a fortnight in Cambridge jail; a fortnight of gracious experiences and of sweet fellowship of friends, out of which he came in new vigor. He preached to three thousand near the jail, and he conquered the county. It gave him the severest struggle and the completest victory. So he

fared for three following years. In 1781, he rode five thousand miles and preached five hundred sermons. He then came to his old field and rejoiced over the permanence of the work.

Meanwhile, Gatch had fared still harder. In 1776, he had gone to his work, after suffering from the small-pox, but, in pain and weakness, he pressed onward. Near Bladensburgh, on his Frederick circuit, a man, enraged at the conversion of his wife, vowed vengeance on the next preacher. He caused Gatch to be waylaid and tarred, while forgetting himself he prayed for his enemies. The leader, who put on the tar, and several of his crew, were afterwards converted. A plot was formed to murder Gatch as he should cross a bridge. His friends, learning it, sent him by another road, and one of them was arrested on the bridge in his place. These fierce men had flogged a young exhorter nearly to death. Yet the preachers were unterrified. Gatch was soon preaching where he had been tarred, and none molested him.

He next went to Hanover circuit on the James. Here some faithful Baptist evangelist had borne the brunt of violence, and he found easier times, large gatherings and ardent worshipers.

But now his health began to fail. He was riding to an appointment when two men came up, and each taking an arm twisted it behind his back, giving him racking pain and injuring his lungs. In 1778, he withdrew for his poor health's sake and went upon a farm in Virginia. He was, by marriage, owner of nine slaves. After the doctrine of Jefferson and the example of Garrettson, he gave these their freedom. "I do believe that all men are by nature equally free, and, from a conviction of the injustice of depriving my fellow creatures of their natural rights, do hereby emncipate and set free the following persons."

Though now a farmer, he was, like other retired itinerants, constantly preaching. The relation of *supernumerary*—i. e., of a member of the Conference, left for good reason without appointment, was not yet created. The name of Gatch, therefore, disappears from the scanty minutes of the war time, as these give only the names of Asbury as superintendent, and of the preachers actually appointed, or who for any cause "desist from traveling."

During these years when New Jersey was by its position constantly under the tread of armies, Abbott was doing active service in the Gospel. He took no pay. His farm was worked by his

own family and hired men. Even these he brought to his preaching, when near home, and paid them as they listened the same as when they labored. His children were as full of zeal as himself, and one son became an itinerant. Abbott appeared like a Quaker of that noble sort, even yet seen in his region. He was large of stature, kind of look and bearing, with hat and coat after Quaker fashion. "Thee appears so much like us we will welcome thee," was the feeling of the Friends. And, like them he was opposed to fighting, though devoted to the cause of freedom. To his preaching he added wise and tender conversation, and this was even as useful as his sermons. His own experiences with soldiers and men of all classes, with families and congregations, make of themselves a volume. These were often impressive, but so were those of the other preachers, and, as they do not often specially illustrate our Story, we omit them. His first and perhaps his only money received for preaching was on Morris river. He was over two hundred miles from home, with fifteen pence in his pocket. As he was leaving, an old lady put two dollars into his hand. "He that was mindful of the young ravens was mindful of me."

A noble layman, peer with the Whites, Goughs and Bassetts, now arose to Abbott's help.

James Sterling was a patriot officer, a citizen of large means and abilities. At Burlington, his ample home was free to the preachers and to all Christian ministers.

It appears that he was converted under Abbott's preaching, and he at once made Zaccheus his example. His time and fortune were held for the Saviour, and for half a century he did more for religion in New Jersey than any other layman on its soil, while he was believed to have given more for the support of preachers than any other man in the nation. He often went out with Abbott and exhorted after the preaching.

In 1780, Abbott invaded Pennsylvania. Mobs and menaces greeted him, but his fearless, kindly bearing and the force of his right words steadily prevailed. Perhaps his air (and fact) of great physical strength was respected. At Lancaster, Martin Boehm, a founder and Bishop of the United Brethren, warmly greeted him. This man, the warm friend of Asbury, made his house a preacher's home and gave his son Henry to the itinerancy.

He died, in 1812, at ninety, and Asbury preached at his funeral. Henry, sixty years after his father's death, was the oldest living itinerant. Abbott's ministry was still attended with those strange physical phenomena. They had no moral or religious meaning, for as many convictions and conversions took place without as with them. Abbott, himself, neither sought nor shunned them. He took as little notice of them as possible. Had he been a feeble man, they might never have happened. His mighty presence had at least something to do with them. When scores were trembling, falling and senseless, he went right on, counting nothing worth regard but a changed heart and a reformed life. Hence there was no reaction.

At upper Octoraro, many, as usual, fell under his word as men fall in battle. A Presbyterian declared the scene "diabolical." "Wait and see!" said Abbott. One after another they "came to," praising God and giving testimony for Jesus. "Hark, brother, do you hear them? This is the language not of hell but of Canaan." Soon, at a prayer-meeting, the people gathered, and the Presbyterian came also. "I gave out a hymn: Brother Sterling prayed, and, after him, myself." After a few words, Sterling fell and then every one in the house but two men, the opponent and Abbott. After a little down went the two men. The opponent lifted up his voice. "It is all delusion and the work of Satan!" At an appointment next day the Presbyterian again put in an appearance. Soon he fell as one dead. At the next preaching, nine miles away, there was his, now, familiar face. After the sermon he rose to say: "I am not of this sect; I have been with this preacher now four days; I never saw the power of God this way before, but it *is* the power of God." He went on exhorting for three-quarters of an hour. In thirty days of this crusade, Abbott held about fifty meetings and the result was ample.

Going to Delaware to help his son David, whose young labors were on a circuit there, he came where a clergyman was conducting a funeral and many were present. After the services he was asked to speak. A storm arose and, two clouds meeting over the place, the lightning flashed fearfully and the thunder shook the building. Abbott rose above the tempest and set forth the second coming of Christ, and, while "horrors all hearts

appall," he urged them to flee to Him now for refuge. In the sublime and affecting hour the people wept and cried and fell.

Nor was Abbott himself exempt from emotions beyond control. Once when Ruff was conducting family devotions at Abbott's house, the latter was stretched upon the floor, overcome by sudden, perfect, overmastering love.

One more of these early men needs tracing. Jesse Lee had, in 1779, preached in North Carolina his first sermon. In 1780, he was drafted and taken into camp. He resolved, in prayer and good conscience, that to bear arms was not his duty and he would not do it. On his first parade the sergeant offered him a gun, but he refused it; the lieutenant did the same, with the same result. The latter reported the case to the colonel, and returning, leaned a gun against him; he still refused and was put under guard.

"We must pray before we sleep," said he to the guard, and a Baptist, also under guard, led in prayer. "At daylight I began to sing; hundreds soon joined with me and we made the plantation ring with the songs of Zion." An innkeeper, still in bed, heard the song and prayer, and came with tears begging him to preach. Lee stood on a bench near the colonel's tent and preached repentance. Officers, soldiers and people were in tears. The colonel talked with him about bearing arms. Lee was willing to drive the regimental baggage wagon and the colonel was satisfied. Four months the young preacher bore the life of the camp and the army, fared hard by marches, hunger and toil. To this was added for Lee the fierce profanity and rude manners of the soldiery. He was more chaplain than teamster, preaching and praying, attending them in sickness and suffering, and holding their burial services.

At length he came home honorably discharged. In 1782, he was at the Annual Conference. Asbury asked him if he would take a circuit, but he shrank from it. "I am going to enlist Brother Lee," said Asbury to another. "What bounty do you give?" "Grace here and glory hereafter, if he is faithful." He hesitated, but was soon planting the good seed on a new—Camden—circuit, in North Carolina, where more than usual power attended his word.

He was rich in the qualities that, serve in public address, and which nothing brings out and uses like the Gospel, On leaving



RETREAT FROM LONG ISLAND, AUGUST 29, 1776.

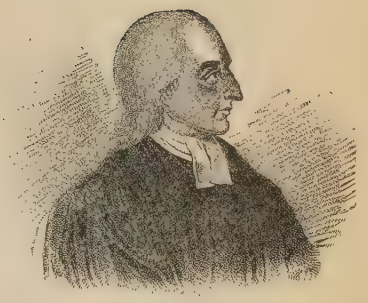
his first circuit, he was obliged to stop speaking and mingle his tears with those of his people brought in under his ministry, who wept aloud at his departure.

Thus, during the eight years of war, great men came out to labor and great revivals took place. The chief prosperity was in the regions of which our story has been telling. War is no "friend to grace," and not only law, but even the Gospel has small hearing in "the clash of arms." Church buildings fared hard. Few were built and some were put to military uses. St. George's, in Philadelphia, became a riding school for British cavalry, and the chapel in Trenton was occupied by troops. For seven years, from the battle of Long Island, 1776, to evacuation, 1783, no preacher was sent to John Street. Still service was held there, and John Mann not only preached Sunday nights (the morning being given to the Hessians), but by filling in his own person all its offices, saved the society, and at the close of the war reported sixty survivors of the two hundred at its beginning. Only one itinerant, Spraggs, of unpoetic name, crossed the Hudson during the war, and he, a royalist, fled there for refuge. Meanwhile Boardman's little society in Boston became extinct and none were left in New England.





C. WESLEY.



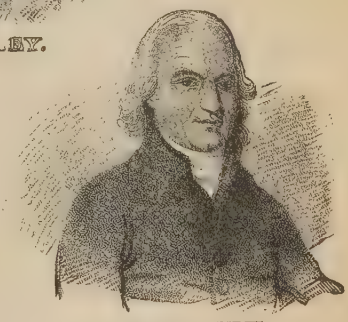
J. W. FLETCHER.



REV.D J. WESLEY.



D.R COKE.



F. ASBURY.

CHAPTER XXXII.

Forming a Church.



URING the remainder of this Story we must take less note of personal histories. The early heroes have now been presented and we must mark only the general movements. The question of the sacraments, which was serious in England, became more serious in America. The Methodists depended for these upon clergymen of the Church of England, and these, in the war, nearly forsook the country. Our people had no doubt of their right to have these administered by the preachers; the only doubt was of its expediency. After several postponements, it had a hearing at Fluvanna in 1779. It was time, for "the Episcopal establishment is now dissolved in this country, and therefore in almost all our circuits our members are without the ordinances." Four men were appointed a "Presbytery," to administer the ordinances themselves, and by laying on of hands to authorize to do the same "to those who are under our care and discipline." The proper persons to receive the ordinances were designated and the modes of procedure were determined. The "Presbytery" then solemnly ordained one another and such of the preachers as desired it. A preparatory Conference at Kent (Judge White's) had been held, at which seventeen had been present, which had voted against separation from the Church, and, of course, against anything leading to it, as this action about the sacraments straightly led. At Fluvanna,

the Seventh American Conference, regularly appointed, twenty-seven were on the list and eighteen voted for the above measure. Those voting nay are not recorded. Asbury had not yet entered upon his office, for though the preparatory Conference had named him as superintendent, yet it was needed that the regular Conference confirm the nomination. The action at Fluvanna was, therefore, legal.

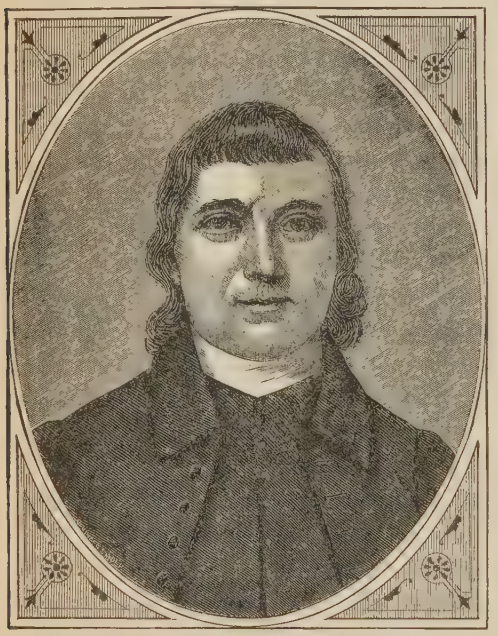
The brethren thus ordained administered the sacraments, it would seem, in few and extreme cases. They afterwards agreed, with those who dissented from such action, to refer the matter to Mr. Wesley, who replied that matters should remain as they were until further notice. Soon, all was made good by Coke's arrival. There was, for a while, some fear that a division might follow, and when love and reason prevailed the feeling of relief was great indeed.

In 1780, we have glimpses of a high morality. The wives of itinerants were to have an allowance from the quarterage equal to that of their husbands. It was determined to "disapprove the practice of distilling grain into liquor and disown all who would not renounce it." Preachers holding slaves were to promise to set them free, and, seeing "that slavery is contrary to the laws of God, man and nature, we pass our disapprobation on all our friends who hold slaves, and advise their freedom." This was eight years after Mansfield's decision in England, and even before Wilberforce wrote his school-boy essay against slavery. It was the first public anti-slavery utterance.

The time was now drawing near for the Methodist Church to come into existence. In 1784, a preliminary Conference, as was several times done, was held in April, in Virginia, the chief session being opened May 25th, in Baltimore. The preachers were now eighty-four and the members were fourteen thousand nine hundred and eighty-eight, of whom about nine-tenths were south of Mason and Dixon's line. Among new circuits appears the Long Island, though Woolman Hicks brought Methodism into Brooklyn in 1787, by preaching on a table in front of the present Sands Street church, and forming a class in a cooper shop. The first obituary question, "Who have died this year?" is now put, and "Dead, on the field of honor," is answered for two, William Wright and Henry Metcalf. Asbury's salary was fixed at sixty dollars and

traveling expenses. His personal property was "one coat and waistcoat, half a dozen shirts, two horses and a few books."

In 1768, John Jones, from Maryland, had followed on Braddock's path, and built his cabin on Redstone creek, which flows westward from the Alleghanies into the Monongahela. Robert Wooster, a local preacher, had followed in that region. This year, a Redstone circuit was formed and soon the oldest society west of the Alleghanies was formed at Uniontown. Just east of the mountains was formed a circuit on the Blue Juniata. In many such regions, local preachers migrating introduced Methodism. Under their labors, little classes were first formed, and then the itinerant created his circuit with its societies.



REV. RICHARD WHATCOAT,
Third Bishop of the Methodist Episcopal Church.

In this year, Wesley sent Thomas Coke with Thomas Vasey and Richard Whatcoat to take charge of the work in this country. Of Coke as an Englishman, and of his first meeting with Asbury, we have already spoken. He came as superintendent or Bishop, and the others were elders. The usage of the English Church was that at least two elders, or presbyters, join with the Bishop in the ordination service. Vasey had given up ease, wealth and family to enter, in 1775, Wesley's itinerancy. He had been this year ordained by Wesley, but he was now re-ordained by Bishop White, of Philadelphia, of which Wesley seems to have taken no notice. On his return, after two years, to England, he served in the Church as a curate. This was agreeable to Wesley's policy of having in the parishes able Methodists, who, by serving the Methodists in the sacraments, might prevent them from desiring a separate

Church. Vasey soon came back to the itinerancy and served it, in one form or another, till his death, in 1826.

Whatcoat was a true member of the brotherhood of saints. His uniform behavior was "as if he saw Christ," and he was as if sent to the Church to show what a life of peace and holiness Christians may attain on earth." He was born in 1736, and piously trained by a godly mother. In 1758, he was converted and in 1761, he was enabled to love God with all his heart. For some years he was leader in Wednesbury, where we saw those terrible mobs.

In 1769, when Boardman and Pilmoor came to America, he joined the Conference at Leeds. After great success and much suffering, he came, with prayer and fasting, to America to aid in organizing the Church. The material for the work had, as we have seen, been strangely gathered. If we except that brief effort at Fluvanna, we may say that here were thousands of converts without baptism or the Lord's Supper, yet sincere, zealous and spiritual.

The English Church in America was now in ruins. Before the war, it had been absolute in Virginia; at the close, only a third of its strength remained and, from being the controlling Church, it was now able to obtain from the Legislature no favor beyond other churches. During the war, in spite of it, the circuits had grown and the life and power of the revival, called Methodism, had affected wider and wider regions, as if it were to coincide with the extent of the new nation and be the National Church.

Wesley saw that something must be done. Such a body of Christians must have the sacraments and become a Church in form as it was already in fact. Unable to procure Bishops ordained by Anglican Bishops, the Bishop of London refusing, Wesley resolved to do as the ancient Alexandrian Church had done, to provide Bishops ordained by presbyters alone. He himself, and others, as Coke, were regular presbyters of the Church of England. On September 1, 1784, he, with Coke and Creighton, ordained Whatcoat and Vasey as deacons and, the next day, as presbyters, then ordaining Coke as Bishop (or superintendent) of the Methodist societies in America. Coke was the first Protestant Bishop in America and his was the first Protestant Episcopal Church.

Wesley prepared for this Church the Articles of Faith (omitting that on Predestination) and the Liturgy (abridged) so that the Methodist Episcopal is not wrongly called the eldest-born and lineal successor of the Church of England in America. That is not very important, but it is worth the knowing.

Wesley preferred Church government by Bishops, but he did not consider it so prescribed and ordered in Scripture, or that another form might not be as good, if one chose it. He believed that Bishops and elders are in the New Testament the same, and that the unbroken succession of Bishops from the apostles is a fable.

The little band, freighted with such duty and authority, had a stormy passage of six weeks, sailing four thousand miles and landing at New York on the third of November. Stephen Sands first entertained them in generous style and John Dickins, preacher at John Street, gave them a hearty welcome. He was the more delighted, learning their errand, to bring the sacraments to the societies. That evening, Coke preached, at John Street, his first American sermon. In Philadelphia, Jacob Baker opened his house for them.

On Sunday, Coke preached in the morning for Mr. Gaw at St. Paul's and in the evening at St. George's. Dr. White, afterwards Bishop of Pennsylvania, called on him the next day and invited him to his pulpit for the following Sunday. He was also presented to the Governor of the state, who knew Wesley and admired Fletcher.

Coke was favorably impressed by men and things in America. He stopped at Bassett's in Dover, and was soon at Barratt's chapel, "from the name of our friend who built it and who went to heaven a few days ago." In this chapel in the midst of a forest he had a noble congregation. "After the sermon a plain, robust man came up to me in the pulpit and kissed me." He saw this was Asbury. After the preaching came sacrament to five or six hundred and love-feast. "It was the best season I ever knew, except one at Charlemont in Ireland."

This was on November 14th. Young Garrettson was sent off "like an arrow," to gather all the preachers at Baltimore on Christmas eve. For this interval, Asbury turned over to Coke, Black Harry, his servant, got him an "excellent horse," and planned a trip of a thousand miles. "He and I have agreed

to use our joint endeavors to establish a school or college." As prompt in education as in preaching! Dickins, who met Coke at John Street, had already projected a college.

This Black Harry was called by Dr. Rush "the greatest orator in America." No matter for whom he was groom or driver, Asbury, Coke, Whatcoat or Garrettson, before the people he excelled them all. He was slight, utterly black, keen of eyes, quick of speech. If the eminent men above named were sick, the congregations were glad, if only Harry were there, and Asbury owns that they preferred Harry to himself. His popularity was a severe strain, and once he fell by wine, but, recovering, he was faithful to the end. Once, some who came to hear Asbury, but



BLACK HARRY.

were forced by the crowd to listen outside, were delighted to hear such eloquence. "That is not the Bishop, but the Bishop's servant." They politely said: "If such be the servant, what must the master be!" Coke said, "I believe he is one of the best preachers in the world."

Coke was now preaching to crowds on the Peninsula, and baptizing thousands, and giving the sacrament, of which there was, as we saw, great need. "I am charmed with the spirit of my American brethren." He saw in them courage and devotion. He admired American institutions and wished their prosperity, and in turn, his ease and purity of speech, his air of culture and his simple humility were fully appreciated. On December 17th, all

the new-comers met at Perry Hall, "the most elegant house in the state." They all gave thanks to God for the noble hospitality, the affluence and the true piety that ruled in all the mansion. Four days they now gave to the preparations needed for the important work just at hand.

On the day before Christmas, of 1784, at ten a. m., was opened the first General Conference, in Lovely Lane Chapel. It was called the Christmas Conference, because it continued through Christmas week. In six weeks, Garrettson had sped "like an arrow" twelve hundred miles (and, as he went, preaching) and gathered sixty preachers.

At first a letter was read from Wesley. It set forth his unwillingness to violate the order of the National Church, to which he belonged, and his conviction that in America no such order prevailed. He here invaded no Bishop's legal right by appointing and sending laborers. The brethren here were free from all entanglements of state and from the English Establishment. They could simply and freely follow the Scripture and the primitive Church.

"It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders and deacons," says Asbury. Whatcoat adds: "in which the Liturgy should be read and the sacraments be administered by a superintendent, elders and deacons, who shall be ordained by a presbytery, using the Episcopal form." Persons to be ordained were to be nominated by the superintendent elected by the Conference, and ordained by the imposition of the hands of the superintendent and elders; the superintendent had a negative voice.

Asbury was elected, ordained deacon, then elder, and then consecrated as superintendent. In this last rite the good Otterbein assisted. Twelve were ordained deacons and then elders, and several were ordained deacons only. Time was given to discussing Rules of Discipline and a plan of Abingdon College. "Our Conference continued ten days. I admire the American preachers." He found them "Holy, zealous and godly," such as could "carry the Gospel from sea to sea, and from one end of the continent to the other." The sixty were young—few would be called old men. The oldest, Dromgoole, had traveled ten years, and only fourteen had been in the work five years or over. Yet hard

toil and hard fare had put a mark upon them. These fourteen, with the four from England, formed "the Senate" of the Conference, representing its years and experience and fixed character.

The work of these men was simple, clear and permanent. To compare their task with that of the men who then framed the Constitution of the United States might be unreasonable, for the undertaking of the latter was far more complex, but the Discipline, for wisdom and for effectual working, without need of amendment, may challenge the Constitution. The moral temper of the Conference was the key to their success, for truth and unselfish love of the general welfare illuminated all their thoughts and showed the way to their conclusions.

Two were ordained elders to labor in Nova Scotia, and one for Antigua. For the United States there were ten elders and three deacons, leaving about forty preachers unordained.

The doings of this Conference were published in 1785, and bound up with a Sunday Service and with Psalms and Hymns of Wesley's preparing. This Service contained a form of Public Prayer, the Ritual of Ordination and the Articles of Religion. This use of the Liturgy for form of public prayer has never been repealed. It was kept for a few years in some societies, but it was found to be in the way of class-meetings, love-feasts and the like, and so it fell away. It might be legally revived in any society, but there is small chance of that. When those who had been reared in the English Church came to be outnumbered by others, the Prayer Book, and with it the gowns and bands worn by elders, quietly fell into disuse. Wesley reduced to twenty-four the "Thirty-nine Articles" of the English Church. To these were added one "Concerning Christian Rulers." Methodists have now twenty-five presentations of Scripture doctrine, such as not every member would have leisure to gather for himself, "as guides through the voyage of Christian inquiry."

The Conference declared its purpose of allegiance to Wesley, during his life, as his sons in the Gospel, obeying him in all matters of Church government. It also pledged itself, as far as the interests of religion and the welfare of the United States would allow, to keep union with the Methodists of the Old World.

Measures were taken for the extirpation of slavery, and the ugly subject was plainly handled. Every member was to emancipate

his slaves within twelve months, where the state law allowed, and was not to be admitted to the Lord's Supper until he had so done. Unless he did this in the said time he was excluded from the Church. Buying, selling, or giving away slaves was to be followed by expulsion. These rules were far in advance of the time, and it took eighty years to bring all Methodism to riddance of slavery. Yet, though hotly opposed, and suspended in six months, they caused some emancipations and fixed the true and lasting temper of the Church.

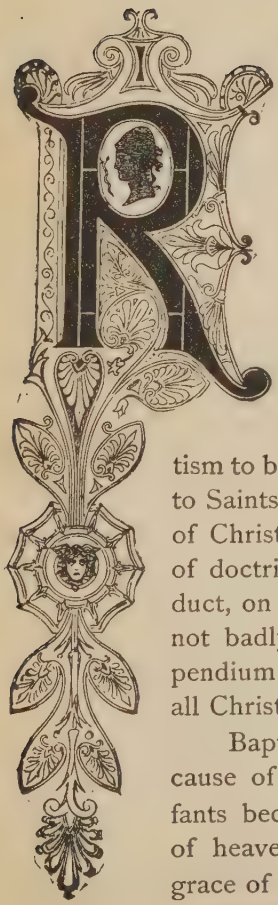
The duties of preachers were fixed about as they now are. To each preacher was allowed sixty-four dollars yearly, and the same to his wife, with sixteen dollars to each child under six, and twenty-two to each under eleven. This allowance for children was in two years repealed, but, in 1800, provision for them was again made. The Conference refused themselves all fees, presents and perquisites at weddings, baptisms and burials. Afterwards they accepted these and charged them in the "allowance." Each preacher paid two dollars yearly to a "Relief Fund" for extreme and necessitous cases, and widows and orphans. Never did any body of men more sternly renounce worldly good and take vows of poverty and toil more truly than these preachers. Their unworldliness and their devotion to life's great, unseen realities was not paraded before men, but no man was so blind as not to see it, and it was a source of their power. Preachers now, after a hundred years, are faring better, yet many a struggling itinerant, in fields still severe, comforts himself with the example of these early men, who through faith and patience gained their victories.

A General Fund, chiefly for the expenses of men in fields new or remote, was to be raised by yearly or quarterly collections.

The attitude in taking the Lord's Supper and the mode of baptism were left to the choice of the candidate. Neglect of class meeting and "marrying unawakened persons" were grounds of exclusion. This latter act was afterwards to be only "discouraged."

CHAPTER XXXIII.

Doctrines and Institutes.



ULES adopted by the Christmas Conference were, by their nature, open to change or repeal. In telling now of the doctrines and institutes of American Methodism, we come to things permanent. In all branchings of the original Church these have remained the same. The accepted doctrines agree with those of the great bodies of Christians from the beginning. We reject Predestination and a Limited Atonement; we hold the mode of baptism to be optional; we reject Purgatory and Prayer to Saints, the Apostolic Succession and the Descent of Christ into Hell. Beyond these, there is a body of doctrine, ample for guidance of faith and conduct, on which all modern Churches agree. It is not badly given in the Apostles' Creed, that compendium now sixteen hundred years old, in which all Christian Churches agree.

Baptism is with Methodists a sign, not a cause of justification, and is administered to infants because, as such, they are of the kingdom of heaven. Sin, after this, may yet admit of the grace of repentance and find pardon.

It is notable that two doctrines most earnestly preached by

Wesley and still prominent among all Methodists do not appear in the Articles. These are the Witness of the Spirit and Christian Perfection. The reason is that these are matters less of doctrinal statement than of *experience*. It is not possible to solidify experience into doctrine, as has been shown by many a weary discussion especially of this matter of Perfection. The satisfactory nature of the utmost divine working in a human soul is a glorious fact, attested by many a full experience, but nothing of the kind is made a condition of membership, and of the ministry is required only a confident, earnest desire. Nor do the Methodist Articles state that all men may be saved. With the preachers, that went without formal saying. They saw it daily proven. Formulated doctrine is not quite "the skin of truth dried, stuffed and hung up," but vital experience preserves even unstatable doctrine and a degree of religious truth unstated as doctrine. A Methodist may hold his creed and yet be a meager Christian, as a man may keep inside of statute law, and yet be a meager citizen.

Methodist Arminianism was long misunderstood by the Calvinist of New England. These thought that it denied the sovereignty of God and the need of His gracious aid in repentance and all good works. It only teaches that enough grace is given to all men to make them responsible and guilty, more or less, if they are not saved. Professor Stuart, of Andover, himself a Calvinist, nobly showed his people their error of judgment in the matter and the question of Calvinism has now, for years, slept in this country the sleep from which few would wake it.

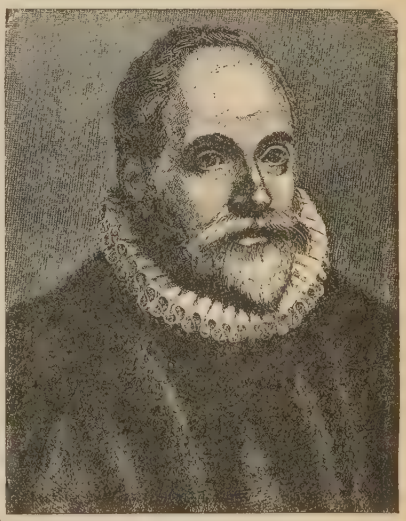
"The Spirit itself beareth witness with our spirits that we are the children of God." On that rests the unwritten Methodist doctrine of Assurance. This inward feeling of harmony with God, which Assurance means, so that one knows the comfort of His peace, has been held from the beginning of Christianity. "We know" did not begin to be said by Wesley. The soul is conscious of its own state, and, if light from above enters it, the glow is unmistakable, more than even any outward vision.

"Perfection is a word awkward to use amid human infirmities, as it seems to imply no farther progress possible. It is not so in other connections. A *perfect* shrub is not one incapable of farther growth; it is the one best fitted to grow and unfold into a tree,

and such is Christian Perfection as it is produced by the cleansing, disinfecting work of the Holy Ghost in hearts surrendered, and desirous, that it is often called Sanctification.

In nothing has the influence of Methodism upon other Christian bodies been more salutary than in heartening them to strive for "the region fair" of perfect love and holiness.

It has already been noted that the unwritten creed of Methodism constitutes in all the world the bulk of its preaching, and chiefly inspires its zeal, effort and experience. For admission to Methodist societies only one thing is required; "not name or sign or ritual creed," but simply a desire to flee from the wrath to come, and to be saved from sin. "'Is a man a believer in Jesus Christ, and is his life suitable to his profession?' is my sole inquiry." "I have no more right to object to a man for holding a different opinion from me than I have to differ with a man because he wears a wig and I wear my own hair." The Methodist church in America is just as liberal. It does not ask what a man thinks. "But, if he takes off his wig and begins to shake the powder about my eyes, I shall consider it my duty to get rid of him as soon as possible." Who would not? No member can be expelled for opinion. There must be, as in civil law, "an overt act," misdoing "sufficient to exclude one from the kingdom of grace and glory."



ARMINIUS.

There were now recognized three Conferences, the General, the Annual and the Quarterly. In the General Conference all the Annual Conferences were at first assembled. Such was this Christmas Conference. Three such were afterwards held, in 1792, 1796 and 1808. In 1812 it became a Conference of Delegates, the number of preachers having become too large for meeting in mass. The Annual was, up to 1812, the chief Church convention, and it has not lost its interest and importance. It is now mainly

what it was at the beginning. It is an impressive and usually a joyous occasion, the ministerial feast of the year. The presiding Bishop conducts business by a series of fixed questions, but the routine is enlivened by exuberant spirits, venting themselves in a thousand ways within the limits of decorum. It is the one vacation week of hospitality, brotherhood and prayer. Every preacher has his tale to tell his brethren; laymen renew acquaintance with old pastors and plan for future ones; the wives of the preachers have some days of relief and revival, and the sun looks down on no occasion more entertaining. At first, the Bishop alone considered the men and the field and made out the appointments. No preacher knew his destiny until the Bishop read the list at the close of the Conference. The reading was usually taken as the speaking of Divine Providence, and soon after the parting benediction the preachers, with strong heart and hope, were on their way to their new posts of service.

Many now living will remember when the meeting of the Quarterly Conference was a great occasion. It has always been known as the Quarterly meeting. This Conference was made up of all who held office in the circuit and had charge of all local interests, as chapels, finances of local preachers and exhorters, of trial of appeals and presentation of candidates for the itinerancy. This business was soon done and then came love-feasts, sacraments, prayer meetings and sermons. From miles away, Methodist families were in attendance and there was amplest hospitality. Prayer and praise, revival and rejoicing filled two days or more, and people came to know and love each other. The unity of the Church, already begun by the wide acquaintance of the preachers, was promoted by the old-time Quarterly meetings. In later days, they have, by increase of population and the system of stations, lost much of their early character; but other gatherings, as camp-meetings, institutes and the like, do, in place of these, a somewhat similar work.

At the formation of our Church there were, in all, one hundred and four preachers, of whom twenty-four were ordained. These are soon called elders and deacons, and the words "assistant" and "helpers" disappear. The Bishop was commander, almost dictator. His sway was such as could be safely trusted only to a wise and good man, for it was tempered only by

expulsion. To this he was more liable than any of his brethren, for he alone could be expelled for "improper conduct," without crime. He was paid no higher than his brethren, and in the intervals of Conference must "travel at large," which Asbury and his successors have done, indeed, at very large.

The "assistant" was soon called the "preacher in charge." His duties and those, in fact, of his helper, were about the same as we noted in the Wesleyan system in England. They were to enforce the rules. In those for dram drinking, etc., Wesley's rule about tobacco has never appeared; perhaps because Asbury and many preachers used it, as do some of their successors unto this day. The rule of Wesley about preaching at five in the morning never worked in this country. It was soon qualified by "where he can get hearers!" Then it vanished altogether. The regimen of Wesley was hard, but it was almost in its entirety adopted in America. There it stands, facing the preacher and, if later virtue has not been able to attain unto it, still its influence has been monitory and beneficial.

The new Church was now upon its career. Its footing was sure. It was crowding no other aside. There was room enough in the spaces of our continent for all existing Churches, and part of its errand was to revive these and cheer them to their own work. It had also its own task and we proceed to tell how it has been doing that.

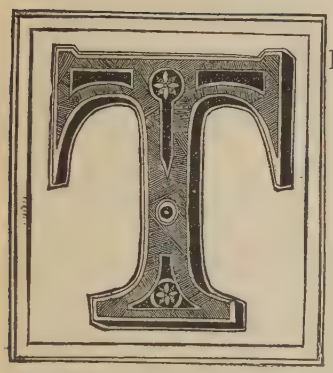




CHARLESTON, S. C., IN 1780.

CHAPTER XXXIV.

To the End of the Century.



HE Methodist Episcopal church began with eighteen thousand members, one hundred and four itinerants and some hundreds of local preachers and exhorters. The attendants on its services, besides its members, were about two hundred thousand, and these were the more from there being in Delaware, Maryland and Virginia almost no other ministry. There were sixty chapels in regular use, "none of them frescoed, yet the mystic shekinah, the glory, was manifested in them." There were no Methodists in New England, but, from New York to Georgia and to a point near Pittsburgh, the preachers were calling the people to the Saviour. Over all these regions no voice protested against the new organization. Its servants had enough to do, for hundreds, on a single occasion, would come for baptism and the sacrament was crowded. Some Churchmen were no longer seen at the meetings and the good Jarratt, though he did not break with Asbury, had no liking for the new arrangement. Still all the preachers felt the life of the epoch and entered with ardor upon its conquests.

Coke's first "order" was for gathering material to build a school at Abingdon, Md. He then went north, begging for his mission in Nova Scotia. He returned to Baltimore, where the

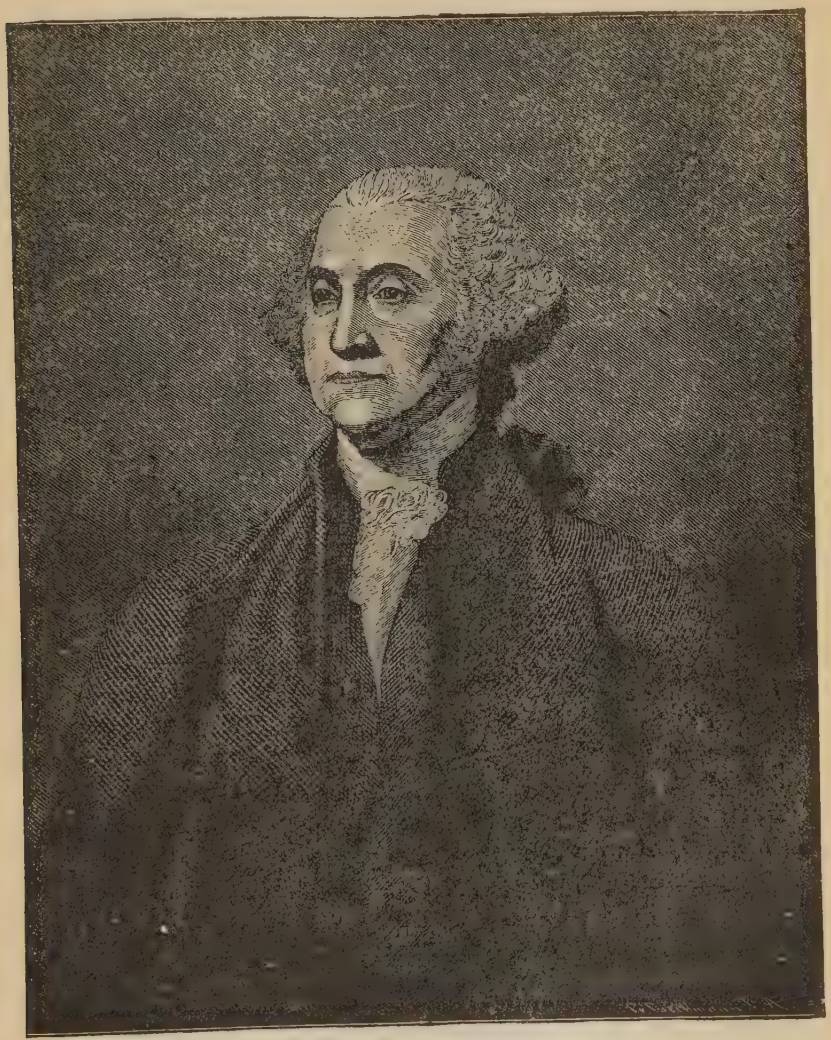
chapel of the Christmas Conference was now sold and Light Street church begun. Going southward, he had a taste of the perils of the wilderness, for he came near drowning in a swollen stream, across which he had to swim his horse. Wet and shivering, he reached a house whose master and mistress were absent. "The principal negro lent me an old ragged shirt, coat, vest, breeches, etc., and the negroes made a large fire and hung my clothes up to dry all night."

At Roanoke, he found Jarratt, who condemned the Rule on Slavery. "The secret is, he has twenty-four slaves of his own." Soon, Coke had a taste of persecution. He fearlessly denounced slave-holding. As he did this many of the "unawakened" left the barn where he was preaching and got ready to flog him as he came out. A lady offered them fifty pounds if they would "give that little doctor a hundred lashes." On the "doctor's" coming out, "Brother Martin," a magistrate, seized one of them. Colonel Taylor, " a fine, strong man, only half awakened," assumed a fighting attitude and the crowd fell away. Brother Martin set free fifteen slaves; Norton eight slaves, and Ragland one. Brother Kennon set free twenty-two, worth two hundred dollars apiece. Coming into North Carolina, Coke was silent on slavery, for the laws forbade emancipation.

The first North Carolina Conference was now held, and a petition for the right of emancipation, to which Asbury had gained the Governor, was addressed to the General Assembly. Returning to Virginia, Coke resumed his urging of the Slavery Rule and arranged for every preacher to circulate a petition to the General Assembly of Virginia, praying for immediate or gradual emancipation. The subject had already been under debate, and Coke was sure that the freeholders signing would not be few. Going westward, he dined by appointment with a "plain country gentleman," George Washington, who now had his first contact with Methodism. " He received us very politely." After dinner, Coke presented the emancipation petition, entreating his signature if in his high place he felt free to sign any petition.

Washington assured Coke that he held Coke's views and had stated them to leading statesmen. He declined to sign the petition, but promised to write to the Assembly, if the matter came to a hearing. It is affecting to think how different might have

been the reading of our national history had these views of Washington, Coke and the Conference so prevailed as to change the course of the nation on slavery in the day of small things, when



GEORGE WASHINGTON.

"An ox might drink the infant Hudson dry." After a few weeks, the Rule on Slavery was suspended at Baltimore, and never again enforced. From that Baltimore Conference, which adjourned January 3, 1785, Coke sailed to Europe.

Asbury, of course, had not been idle; he had for four months averaged thirty miles a day, with daily services of every sort. Lee and Willis went with him to Charleston, and at this southernmost point they staid two weeks. They preached every day; their host was converted and a society formed, which Willis staid to serve.

On Sunday, June 5, 1785, he laid at Abingdon, twenty-five miles from Baltimore, the corner-stone of Cokesbury College, the first of Methodist institutions in this country, the leader of a long train of nearly a hundred and fifty now, the Methodist Episcopal Church having built, since that day, more than one a year. Five thousand dollars had been raised for the work. From its commanding site, one looks up the valley of the Susquehanna, and down over the Bay to the ocean. Asbury felt the nature of the occasion. "The sayings which we have heard and known and which our fathers have told us, we will not hide them from our children," was his text, and he spoke as if he foresaw the noble schools of every branch of learning, the glory and strength of his people, of which this school was the pioneer, as he was himself the pioneer of a goodly fellowship of Bishops in the hereafter. The building four years later was not quite complete, but thirty students were there, and a preparatory school of fifteen had been three years in progress, in whose examination Asbury took the deepest interest. Already a collegiate town was building around it. Here met, in 1786, the Baltimore Conference. Its professors were also preachers, and at times great religious interest prevailed among the students.

In 1792, it had over seventy students, pursuing with English branches, the chief languages, ancient and modern, as well as giving attention to "agriculture and architecture." A high moral character and purpose was required for admission, and morals and religion received careful attention. The sons of traveling preachers were boarded, clothed and taught gratis, as were orphans. The regimen was interesting. None were to study after seven in the evening, or to be out of bed after nine, or to be in bed after five of the morning, and there was to be no feather-bed. There were to be seven hours of study, with abundance of recreation in and out-of-doors. For ten years it did well its work, and then, at midnight, December 7, 1795, it burned down. It had

cost fifty thousand dollars. Asbury shed no tears that his name and Coke's—Cokesbury—thus went to ashes. "If any man should give me fifty thousand dollars per year to do and suffer again what I have done for that house, I would not do it." He regretted the loss of the library, but he thought that neither Whitefield nor the Methodists were called to build "colleges." He wanted a simple school. The Cokesbury disaster did not complete the Methodist collegiate enterprises.

Coke left England for Nova Scotia, September 24, 1786. He did not reach the haven whither he would be, but he fared strangly better. In mid-ocean the ship sprung a leak; then came a hurricane, and all the terrors which they see who do business in the great waters. "They cry unto the Lord and He delivered them out of their distresses." Candles and food were failing when the full beauty of a tropic island, with its birds and palms and sunshine, opened before them on the Christmas morning, and instead of Nova Scotia they were at Antigua. Our readers will recall the work of Gilbert and the missionaries in the island that furnished the first African Methodist.

Coke's coming was of course a comfort and a blessing. Reaching Charleston, he was amazed to find that a society of forty members had built a church worth five thousand dollars. He and Asbury dedicated it, and he held in it the first South Carolina Conference, for it held fifteen hundred hearers. Coke loved the southern people. "Great has been the work of God in this state and Georgia."

The two bishops set out to ride through the continent and in a week they had made three hundred miles, preaching every day. Thick forests, frightful swamps, bad roads! "The preachers here ride a hundred miles a week through morasses tremendous." He fairly delights in it! Preaching in the midst of great forests, with hundreds of horses tied to the trees, he finds truly romantic, and he is surprised at the progress of Methodism. On Pedee circuit two years before, there were but twenty in the society; now there were eight hundred and twenty-three members. In this year, two and twenty preaching houses had been built on this circuit. In Mecklenburgh county he found the largest congregation he had seen in America, four thousand, and at a Conference in the mighty forest was a great, joyous gathering. Here came word from

Kentucky, near the mouth of the Ohio, of an awakening under an elder, who had been sent there, Haw, the first to enter that wild. He wanted help, and a young man, Williamson, volunteered for the wilderness.

A Conference had been set for Abingdon, July 24th. Coke had changed it to Baltimore, May 1st, and the change seemed arbitrary and unpleasant, but harmony prevailed. Six thousand and six hundred had been added to the societies within a year. Coke then went back to England.

Asbury resumed his immense travels and was soon in Charleston, where he was mobbed while preaching in the new church; and "I had more liberty to preach here than I have ever had before." At his first Conference in Georgia, at the Forks of Broad River, he noted that many who had no religion in Virginia found it on migrating to Georgia and South Carolina. And now he crosses the mountain barrier to the northwest and enters Tennessee. His journey to the edge of the Mississippi valley was "awful." The first conference in Tennessee, at Keyswoods, was amid many discomforts, but it was like taking formal possession of a rich and boundless land. Some from Kentucky were there, and Methodism was inaugurated into the heart of the continent. Asbury made his way back, preaching in the settlements, and went to Pennsylvania. His journals tell a story of hardship among the Alleghanies. "O how glad should I be of a plain, clean plank; the beds are in a bad state and the floors are worse! The gnats are as troublesome here as the mosquitoes in the lowlands of the sea-board. Many of the people are of the boldest cast of adventurers, and the decencies of life are scarcely regarded. Savage warfare teaches them to be cruel, and Antinomian preaching (faith without works) poisons their morality." The region, now part of West Virginia, is not yet in the front of civilization. At Uniontown occurred the first ordination west of the Alleghanies, that of Michael Leard. Asbury officiated in clerical gown and band, as did Whatcoat, who assisted him.

In February, 1788, Coke returned and found Asbury in Georgia, and shared with him the trials of Episcopal fare. In the back parts of Georgia they often ate nothing from seven in the morning to six in the evening, and then "bacon, eggs and Indian

corn." "The great revival, the great rapidity of the work and the consolations of God's Spirit" more than balanced all. The noble forests, the wild deer, and the charms of broad, free nature, delighted Coke. They found in Georgia two thousand and eleven members. "Our principal friends" were ready to give two thousand acres of land for a college and "we agreed to build one." "Coke wants colleges," quoth Asbury. A like offer soon came from Kentucky. "If they will give five thousand acres of good land we will complete a college in ten years." So education is kept in remembrance.

The first Conference in New Jersey was held at Trenton, 1788. There had been a decrease, almost the first one in this country. Coke did not grieve, for he thought it at least a proof of sound discipline. Soon there was a Conference at New York, where Garrettson, who had a talent for opening new places, reports the work carried to Lake Champlain, to most of the New England states and to "the little state of Vermont." "The numbers in the state of New York were six thousand one hundred and eleven, and in the United States forty-three thousand two hundred and sixty-five, being thirty-five thousand and twenty-one whites, eight thousand two hundred and forty-one blacks and three Indians. Who these three were does not appear.

The "printing business" had now been settled"—i. e., the Book Concern was founded, which we saw begun in the person of one man. Its profits were in part to help the Cokesbury College and in part to plant Indian Missions.

The itinerant life on the frontier may be illustrated by the use of split bushes. The preacher, at cross paths in the forests, split two or three bushes along the path leading to the appointment, and this was a guide to his successor. Mischievous fellows, learning the secret sometimes used it to mislead him.

Coke, returning from England, met Asbury in Charleston the day that Wesley died, March 2, 1791. The departure of "the most influential mind of the century" was duly mourned. Asbury was no unworthy follower of Wesley. "I have served the church over twenty-five years. I have gained two old horses, my companions seven thousand miles a year. My clothing is the same as at the first, neither have I silver, gold or any other

property." Yet he was charged with ambition to become an Archbishop or a Pope!

Lee now invaded New England. Preaching at South Carolina, he met at Cheraw a New England merchant, conversation with whom impressed Lee's mind with the duty of entering the East. This he could not at once do, and, meanwhile Methodism had entered "the little state of Vermont," and a class of two or three had been formed at Stratford.

Now, Lee strikes out for Boston, and July, 1790, is the epoch of Methodism in New England. It was just thirty years after its arrival in the Western Hemisphere with Mr. Gilbert at Antigua.

Lee, in the late afternoon, stood on a table under the Elm, long venerated, now gone, and began services alone. His singing drew four hearers, and when he had ended prayer people in evening leisure were gathering around. He soon had three thousand hearers and his word was with power. The sons of the Pilgrims, used to dry discourse, were taken by surprise. Many wept; some thought of Whitefield, some went to hear him again, and "could follow him to the ends of the earth." Methodism had now reached Nova Scotia and Canada, Georgia and the mouth of the Ohio, and, five years after, Lee's impression was just entering New England. If there was any region where it was *not* wanted it was this. Yet here it was wanted. The old order was declining in both doctrine and experience. The Churches were becoming fewer. Infidelity was ripe, and the Unitarian movement was about to carry away a large proportion of the parishes. There was need of Methodism, and though the Methodist Church, after nearly a century of struggling growth, has only now come to full prosperity, it has all the time proved its mission of diffusing newness of life through other Churches. It has saved religion in New England, when rank heresies were well-nigh crowding it from the soil.

For the first year Lee was alone. Before coming to Boston, he had begun his work in Norwalk under an apple tree by the road-side, after all houses had been refused him. He had twenty hearers. He was the first appointed preacher and this was his first sermon. He was glad of the tree. "Who knows but I shall yet have a place in this town were I may lay my head!"

He went to Fairfield, and, in the town house, his soul flaming with plans and ambitions, he had the schoolmaster and three or four women, and at last thirty. "My soul was happy" in this day of small things. At New Haven, the president of Yale came to hear him. This man, good Dr. Stiles, predicted that in this country, after a hundred years, the religious population would be mainly Congregational and Episcopal, some Baptist and "perhaps a few Wesleyans!" Had he lived he might have seen the "Wesleyans" more than both his first-named and have worshiped with them in their noble and thronged New Haven houses.

Soon after, he again preached in this "Athens," in a Congregational chapel. Two clergymen, Austin and Edwards, came to hear, but no man asked the preacher home. He at the tavern, found comfort in prayer when "David Beacher came" and was Lee's host thereafter. At Greenfield and Stratfield, Lee was shunned, and at Milford preached three times without being asked to dinner, or making any acquaintance. The Christians of the region were frigid enough. Then he went to Rhode Island, where he liked the open-communion Baptists, and opened the way for preachers who should follow him. Coming back he formed a circuit—the first in New England—with Stratford as center, where also was held the first New England class meeting, of three women, though a few Methodists had come to Stamford and Sharon. These three women at Stratfield were the first Methodist Church in New England. They remind us of Barbara Heck, of Lydia, the first European Christian, and they were the fruit of Lee's three months' labor, not a showy result, but Lee was more than ever sure that Methodism was needed in New England.



THE TOWN-HOUSE AT FAIRFIELD WHERE LEE PREACHED.

After seven months he had five members—one man only, Aaron Sanford, in whose line came to this day many preachers and laymen. Lee was annoyed in a thousand ways by the

"Standing Order." Counting him "unlearned," they tried him with Greek; he would answer in Dutch, which they reverenced, taking it for Hebrew!

Nathan Bangs, the greatest of itinerants after Asbury, was now a lad of twelve in these parts. His father, a sturdy blacksmith, forbade his hearing Lee, but his young heart was hot and restless from what he learned. Clearly, Lee was affecting widely the staid old atmosphere. Soon three preachers came to his help and, in 1790 four preachers and eight members were the New England Methodist Church. A volume might be written of their exploits. May 10th, Lee "invaded" Middletown to preach the first Methodist sermon where has long been the first and best of our colleges, the Wesleyan University. Going towards Boston, he, with surprise and delight, met, ten miles east of Providence, Garrettson and Black Harry, returning from Boston after their mission to Nova Scotia. He had, unknown to Lee, made an excursion from New York through Hartford, where his meetings were broken up by a mob, "even those who are called the gentry."



THE FIRST M. E. CHURCH AT NEWFIELD NOW BRIDGEPORT, CONN., ERECTED IN 1800.
South views of the Churches at Bridgeport, Conn., about 1800. (The Methodist church is the one in the distance, on the right, without a spire.)

Lee could find in Boston no place but the one used the year before under the Elm, but he had three thousand hearers. At Newburyport, "Rev. Mr. Murray" refused Lee his pulpit on the ground of his "unpardonable sin of preaching four times in one day!" but Lee got in a sermon at the court-house at six in the morning. His next congregation under the Elm was five thousand.

After facing hinderances and hardships heroically for sixteen months, Lee reported at the New York Conference two hundred members and two chapels, one, "Lee's Chapel," in Stratfield, the first in New England. Asbury heard with delight Lee's story. One district of five circuits and seven preachers was put on the scheme for New England and Lee was sent to Boston. On his

return thither he was ignored in a chilly manner. He could only say, "Lord, help me!" The Elm could hardly do in the end of November and no other place could be had, even after four weeks' effort. He had been invited to Lynn. There he was warmly welcomed by Benjamin Johnson, had a good hearing and spoke with a glad heart. Once more he tried Boston and, amid neglect, insults and destitution, he touched some hearts, and Boston began to be saved. At Lynn, February 20, 1791, he formed of eight persons his first Massachusetts society and, June 26th, dedicated there the first chapel. At the Conference then held at New York, four hundred and eighty-one members were reported in New England. The Church was now fairly planted, to struggle, to abide, to flourish. It had three chapels. Lee was made presiding elder of New England and Canada! "Forward with fresh strength and courage!" said the hero. He was traveling five hundred miles and preaching forty times a month.

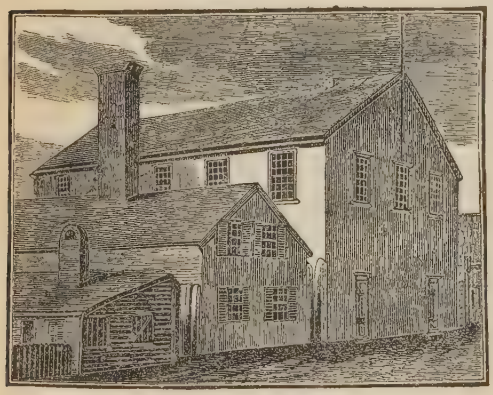
Asbury now enters the region to second with his own vast energies his loved lieutenant. At New Haven, Dr. Stiles and others came to hear him preach — in other respects he was "a stranger" — never inviting him near the college. "I will requite their behavior by treating them as friends, brethren and gentlemen." At Middletown, he preached in the Congregational church, but had to go a mile out of town to lodge. He thought that, as of old, the poor were the most blest in the preaching. At the poor-house in that city there was fifty years later, a good woman, converted by this preaching of Asbury's and still owning a Testament bearing his autograph.

He went to Boston and preached at "Murray's Church" to twenty people. "I have done with Boston for the present. At 'wicked Charleston,' S. C., I was kindly invited by many; here, by none." "The Methodists have no house, but their time may come." It *has* come, and he can look from on high upon fifteen churches, one the largest in the city, and upon the University and all the belongings of his Church in Boston, he will know it has come!

At Lynn he was delighted. "Here we will make a firm stand and the light shall radiate through the state." He staid there ten days, equal to ten years of some men. Here in August, 1792, was held the first Conference in New England, of Asbury

and eight preachers, foremost of these the heroic Lee. In July of this year, a small class of poor people was formed in Boston. They could easily get a place for meeting, and it was not until 1795 that the first Boston chapel was founded.

Meanwhile, events were elsewhere in progress. In 1786, the title "Bishop" first appears as a form of address. In 1789, John Dickins lent the church six hundred dollars, and on this capital he began the Book Concern in Philadelphia. His first publication was Wesley's Thomas a Kempis' "Imitation of Christ;" then came the Discipline, the Hymn Book, a reprint of the *Arminian Magazine*. So began the immense "Concern" that to-day employs the best brain of the church. In 1789, Asbury and the other Bishops presented to George Washington, just inaugurated as President, an address assuring to him and to the Constitution the loyalty of the M. E. Church. He received it and replied with great courtesy, assuring them of his favor as a patron of vital religion, of his prayers for them and his desire for their prayers in his own behalf. Other Churches were a little vexed that the Methodists should be the first in an exercise so fitting and patriotic.



FIRST METHODIST PREACHING HOUSE IN BOSTON, MASS.

In 1790 was formed the first Sunday-school in America. This was nine years after, as our Story tells, Sophia Cooke had suggested one to Mr. Raikes. The Conference now first gave order on the matter, though really the first Sunday-school in this country was started by Asbury in Virginia four years earlier. Thus this is historically a Methodist idea in both worlds, the old and the new, and it is one so satisfying a felt want that now hardly a Church organization in the land is without it. We may fairly name it as part of the good which Methodism developed for mankind. In the Church that originated it, the growth of the Sunday-school has kept pace with the general growth and is to-day gigantic.

When the General Conference met, in 1792, Methodism had been well planted. By Lee's invasion of Maine it now held the coast from Nova Scotia to Florida, and had gone to the western frontier. This had been done by men, of whom Coke alone was learned, who, in toil, poverty and hardship, but in the spirit and power of the apostles, had given their lives to the work. They reported now sixty-six thousand members and two hundred and sixty-six preachers. But how much this success had cost! One-third of the preachers died before they were thirty years old and two-thirds died before they had traveled twelve years. Hard work and fare! Our story will hereafter be less personal. Great men, as well as great events, will come before us, but our Story is not to be a history.



CHAPTER XXXV.

SCHISMS — EMINENT CHARACTERS.

COKE now came over to hold a General Conference in Baltimore. He worked while at sea on a Poole's Commentary, which he adapted and later got Samuel Drew to print. He was cheered in this work by six canaries that sang in his cabin. After his years of toil and expenditure, he writes: "I am forty-five. I have done nothing." Preachers from all circuits in the nation were there, but Lee sees that this cannot always be. The Conference must be formed of delegates, and so, after sixteen years, it was. Many details of rule were perfected in this Conference, but its chief concern was a motion introduced by O'Kelly, one of its oldest members, providing that a preacher discontented with his appointment might appeal from the Bishop to the Conference, and, if the Conference sustain him, the Bishop should give him another appointment. It was equal to a declaration of distrust of Asbury, and it called forth an eloquent and affecting debate, and developed a high order of deliberative talent. The question after a while took this form: 1. "Shall the Bishop appoint the preachers?" 1. "Shall the preacher

be allowed an appeal?" On the first there was no vote in the negative. The second was, after a long debate, decided negatively. Ware, an able and prominent preacher, thought it might have been carried, but for the bad temper of its advocates. One must see that at a Conference one man's successful appeal and change might, by displacing another, call out a new appeal, and so on, and the Conference might sit all the year. The morning after the vote O'Kelly and his friends, against much entreaty, withdrew from the Conference.



WM. McKENDREE.
The Fourth Bishop of the Methodist Episcopal Church.

This was the first secession. O'Kelly was said to deny the doctrine of the Trinity, but that never appeared in the debate. The question was: "Should the itinerancy retain its military character, the preachers being free to enter or leave it?" This question was now effectually settled. O'Kelly was an able, fearless Irishman, who had toiled and suffered equally with the best, and in Virginia and Carolina his influence was great. He now went to that region to frame a new church, and many, even McKendree, afterwards Bishop, were in sympathy with him. He went on forming societies, to which he gave the taking name of "Republican Methodists," getting the term from the political party opposed to a strong central government. Trouble came on. Preachers and members were drawn off and embittered, and all the evil fruits appeared that are wont to appear when politics overwhelm piety. At a Conference of the disaffected, in 1793, O'Kelly renounced all Church government, except as each man might find it for himself in the New Testament,

ordained his own preachers, and took the modest name of "The Christian Church." His organism soon went to pieces and his followers were few, but he clamored stoutly against "despotism" until his death, at ninety-two. So intense was the spirit and so stern the rule in the Methodist body that it is simply wonderful that our human nature worked in it so well and quietly. The victories that rewarded the toil and discipline, as in armies, were a constant solace and encouragement. A smaller schism, apparently from only personal ambition, was made by one Hammett in Charleston. He was eloquent and popular, and his followers built him in the city a very fine church. He denounced Asbury and Coke as tyrants, but he made out no case and his Church died with him.



THOMAS WARE.

Asbury went now twelve miles from Savannah to see the ruins of Whitefield's Orphan House. He thought of the money and labor here spent, "now all swallowed up," and was sad. He then thought how this enterprise had caused its founder to come seven times to America and what blessings those visits had brought and how he was entered into Whitefield's labors in the world that the great preacher had quickened, and gratitude filled his heart.

After a wearying trip through the southwest, we find him resting for two days at the home of Mrs. General Russell, in eastern Kentucky, whose husband, an officer in the Revolution, had been a faithful Methodist. Mrs. Russell was a sister of Patrick Henry, and eloquent in meetings as he in the forum or

Senate. Her grandson, Wm. C. Preston, was U. S. Senator from South Carolina. He rides a thousand miles in three months. Near the Catawba, he writes: "Swamps, cold, rains and starvation. After a ride of twenty-seven miles, without eating, how good were the potatoes and fried graham! If a man-of-war is a floating hell, those rice plantations are standing ones—wicked masters, overseers and negroes; cursing, drinking, no Sabbaths, no sermons!" Three weeks of the three months he had spent in Conferences. Fording dangerous streams, out at night in storms and darkness, facing every peril in Georgia, he says: "I am



THE WYOMING VALLEY FROM PROSPECT ROCK ABOUT 1830.

mightily wrought upon for Maine and Lower Canada! Oh, for more of God!" What breadth of love, toil and sacrifice! This was in March. In June, he was in Baltimore, and, by October, had visited Boston and the North and was at rest for a day, grieving over the loss of the noble Judge White. Bassett, of Bohemia Manor, had also entered into rest. Asbury could not stay to mourn. He went South and spent some days at Charleston, where he was cheered with prosperity, but he heard of the burning of Cokesbury College. In June, he was again in Baltimore, having preached along twenty-three hundred miles of wintry road in six months, besides a month in Charleston.

In 1796, Abbott, whom we have found a wonderful man, even in wonderful times, was called out of this world. His death was fitting to his life. Power attended his word to the last, and his final utterances were: "I see heaven opened! Glory!" His place was filled by mighty men of old, men of renown, who did exploit and bore shame and toil, but were more than conquerors. Such were Henry Smith, Francis McCormick, John Easter; and of all these, time fails our Story to tell.

William McKendree had served in the Revolution and been present at Cornwallis' surrender. At the age of thirty he was converted, and his standing and talents brought him at once to the front. He became, with much shrinking, a preacher. At one of his early appointments he could not lift his eyes to his audience, and after sermon, when the people were gone, there he sat, on the pulpit stair, his face in his hands. A gentleman came to invite him. "I am not fit to go home with anybody." An old preacher afterward said, "The Lord has a great work for you to do," and so it proved.

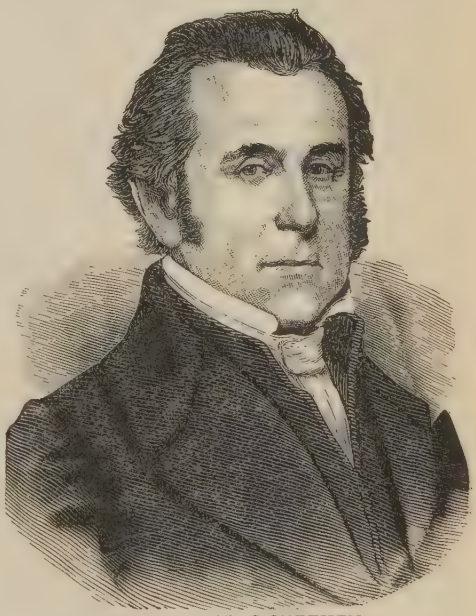
Soon he was in charge of the whole work in the Mississippi valley. He was of magnificent presence and a look at him gave assurance of a man. We shall see him a leader to the last, following Coke, Asbury and Whatcoat, as fourth Bishop. The South, especially Virginia, the mother of Presidents, was the mother of a high order of Methodist preachers. It was a good place for Methodism, for south of Delaware were, in 1796, about forty thousand members, two-thirds of the whole Church.

Going northward, Asbury found a patron and brother in General Van Courtland, a man of high position, in whose home, near the mouth of the Croton, the greatest statesmen had been visitors, and from whose porticoes Whitefield had preached. He was a true Methodist and his social and political standing aided the cause. Garrettson had married Catharine Livingston, and his ample home at Rhinebeck was another resting place to the wayworn, often weary and depressed, Bishop.

George Pickering was received on probation in 1790. In 1840, he was still active, though he says, in his semi-centennial sermon, that he "shall not labor much longer!" He was the only itinerant who had served fifty years; the patriarch of the hour. This true Nestor was tall, trim and vigorous of person, scrupulous

in dress and to all who now remember him, most venerable of aspect. His smallest ways and habits were perfectly systematic. Of his fifty years of itinerancy, he had spent just a fifth with his non-itinerating family. Nothing at home, not even the loss of his daughter at sea and the grief of the family, brought him back an hour ahead of his programme. When his time for return after her death came, he gave up hours to silent, solitary grief. He was brief of speech, simple and direct in his ideas, and in every place a gentleman. When, seven years after his fifty, he laid down his active service, all said, "Servant of God, well done!"

His chief labor was in New England. There was Ezekiel Cooper, who brought the Book Concern to perfect order and success, raising its capital in six years from nothing to forty-five thousand dollars, and whose ministry, effective and superannuated, reached sixty-two years. He is the first preacher who is on record as a "furious" sportsman, his dear recreation being "the gentle art" of angling.



REV. NICHOLAS SNETHEN.

Some of the preachers had, with a full experience of the familiar hardships, now made their way up the Hudson. Thomas Ware became Presiding Elder of the vast region. He dined with one of his preachers. For the Elder, the man and wife, and seven children, there was only a blackberry pie with rye crust, with no ingredient of lard or butter. Ware had a few dollars and gave them to his brother, while they all wept together. There were many settlements now, large towns with flourishing Churches, that were utterly without the Gospel until these faithful, suffering evangelists came. Northeastern Pennsylvania was as hard a field as any. Ware made his way to Wyoming through every difficulty. "That

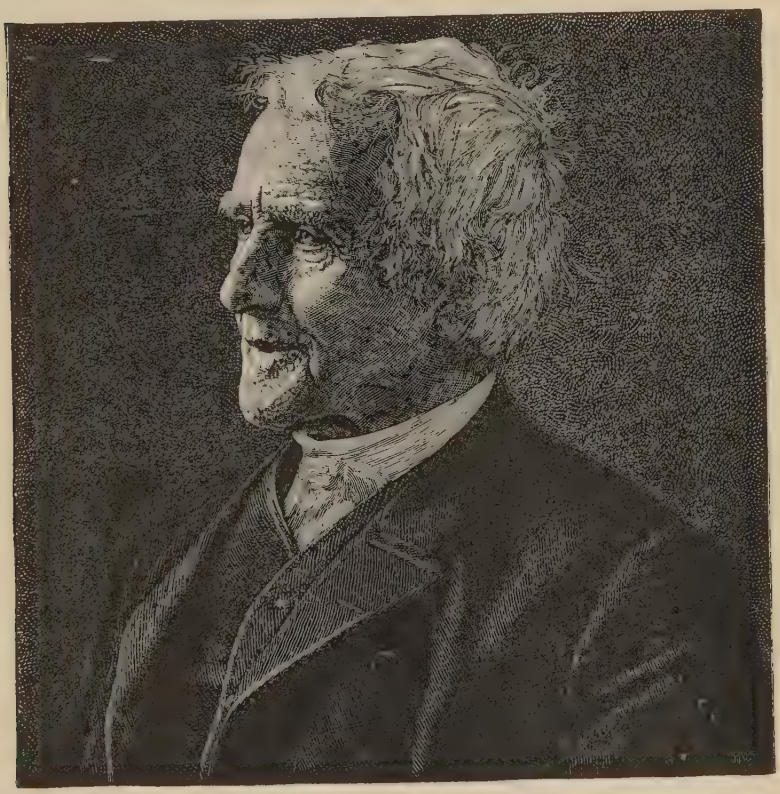
is what I glory in!" He found settlements with no form of religious service, but his errand was not in vain. From one of the points he reached came Henry Bascom, the greatest Church orator of his day, and Bishop of the southern branch, Thomas Bowman, now senior Bishop, and the Peck family of seven preachers, one an eminent editor and another a Bishop, in one generation and many preachers in the one following.

In 1796, there were, on the northwestern border of settlements, three circuits, each a Conference to-day, the Tioga, Wyoming and Seneca. As far at least as Seneca lake, New York was occupied. On its northeast, Richard Jacobs, disinherited from a wealthy house for his Methodism, was drowned in going to preach to the settlements in Essex and Clinton. Which was the better his father's wealth or this, that all his family were converted, three sons and two sons-in-law becoming preachers?

On Long Island was an event as notable as any. Mrs. Moore, coming from New York to Southold and finding no Church privileges, joined two other ladies in prayer that a preacher might be sent them. Late in the evening she felt an answer: "I have heard their cry and am come down to deliver them." That very night, Wilson Lee, who at New London was awaiting a wind to take him to New York, felt a strange and sudden impression to go to Long Island. The next morning he took ship for Southold, and, being a stranger, was directed to Mrs. Moore's. She instantly knew him as the preacher, and his errand was proved by the power of his word.

In February, 1793, Lee was again in Boston, not so "chilly" as he once had found it, for he met a class "at Mr. Burrill's." Lynn was his New England home, and there Asbury came, in July, to Conference. The Bishop had been ill four months, yet had ridden three thousand miles, of which the last two hundred were the hardest. The Conference, too, had elements of pain. Some preachers withdrew, through O'Kelly's influence, among them a "Boanerges," John Allen, who retired to Maine. "Camp-meeting John Allen," who had labored in three hundred and seventy-six camp-meetings, converted in his first, and at ninety dying in his last, bore the name of the mighty preacher. At Waltham, the life-long home of Pickering's family, Asbury staid with Benjamin Bemis, father-in-law of Pickering. The first native itinerant of

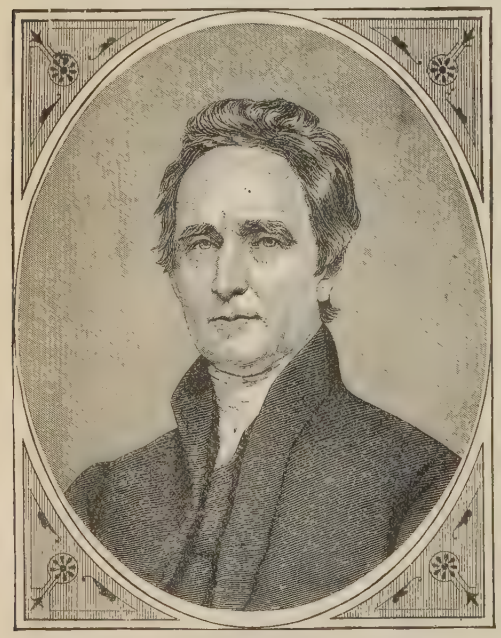
New England now appears — Enoch Mudge was of devout parents who found liberty under Lee's preaching in Lynn, as did Enoch afterwards under that of John Lee. In 1793, being eighteen, he began preaching, and his long and useful life was marked by ministerial, legislative and literary labors, until his death, in 1850.



John Allen

In Maine, Mudge found young Joshua Soule, long a Bishop of the Church and then of the Church South. Men now living well remember others who now came into the ministry. Hunt whose grandson is now Secretary of the American Bible Society, Ostrander, and who can say how many unforgotten worthies?

It was the Roman usage to employ soldiers as far as possible from their native provinces, and something of the sort is seen in the appointments of the Methodist preachers. The men of the South, glowing of temper and utterance, were launched upon New England. They had much to bear from the settled clergy, who were strongly entrenched, for the law taxed all the property in the parish for their support, were fond of argument and afraid of zeal. Baptists and Methodists in Massachusetts and Connecticut were sent to jail for refusing to pay taxes to support a ministry which they did not want. The "Standing Order" were intelligent, wealthy and aristocratic and yielded but slowly, but they yielded. Odious laws were repealed. At first, those who gave no notice of their support of other Churches were held to pay the Congregational tax. At last, all laws were erased and all support of the Gospel was free. The struggle was usually called Calvinistic, but it was like that of Wesley with parish priests of the Church of England and any other name would have served as well. All that is now far gone behind us and the New England Churches of all names are in fair harmony. It was a severe trial, though, to be annoyed by intolerance, jealousy and petty controversy, and it would not be strange if the preachers were often witty, often harsh and often impatient in reply.

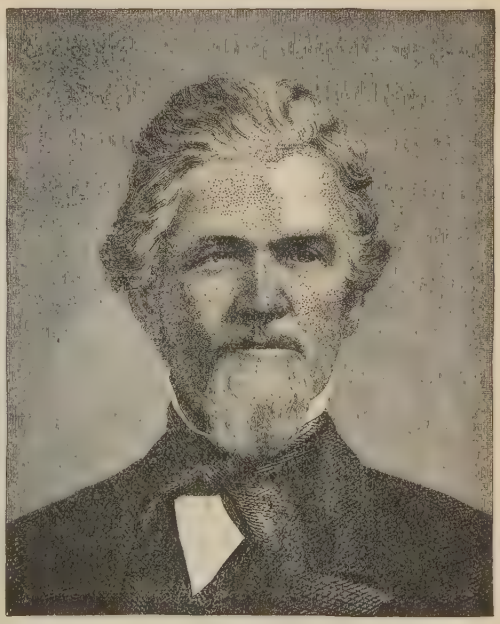


JOSHUA SOULE.
Seventh Bishop of the Methodist Episcopal Church.
First Bishop of the Methodist Episcopal Church South.

In 1794, Conference was held at Wilbraham, Mass, and more than half of its recruits were from Maryland and Virginia. The little village afterwards became a seat of learning. In 1826,

Colonel Binney, of Boston, and others founded there Wesleyan Academy, which others, as Isaac Rich, the founder of Boston University, have since made a noble and useful school. It has trained more Bishops, preachers and men of affairs than any other Methodist academy. The session of the Conference here was remarkable and seemed to leave an influence on the very soil.

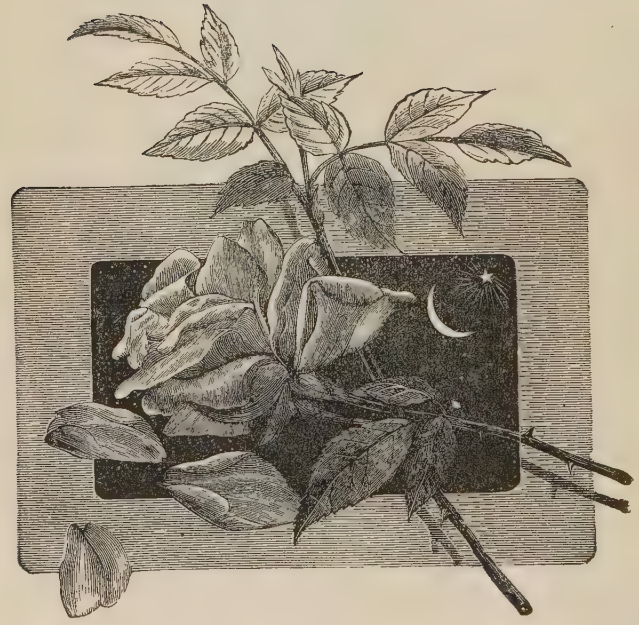
Now appears a man to be noted. Nicholas Snethen, born on Long Island, 1769, joined Conference at Wilbraham. He, later, traveled with Lee and Asbury, was an able preacher, and made a vigorous defense of the Church against O'Kelly. In 1820, he began to write against the spirit and usages of the Church he had so labored to build and defend, and, in 1828, he presided in Baltimore at a convention of seceders which formed the Protestant Methodist Church. He was dissatisfied with the place of the laity in the "Old Church," and for twelve years he gave his energies to the work of the New. His last work was founding Snethen Seminary, Iowa City. His Church has now about twenty-five hundred preachers, traveling and local, and one hundred and thirty thousand members. The privileges which he claimed for laymen have since been granted. From this same Conference went the first itinerant to Maine, where the first class was formed at Monmouth, and the first member was Daniel Smith.



ISAAC RICH.

In 1795, the first chapel in the state was dedicated by Lee at Readfield. The cause went forward with great energy in New England during this year of schism and decrease in the

South, and there were reported two thousand five hundred and seventy-five members, of whom three hundred and eighteen were in Maine. The first chapel was erected in Rhode Island, and New Hampshire called for more preachers. And now, five years from that sermon under the Elm, Lee laid the corner-stone of the first Boston chapel. It was in a bad place, Hanover street, but it was a home, and from it Methodism went out over the city.



CHAPTER XXXVI.

The Wild West and Canada.



KENTUCKY and Ohio at the close of the last century were the wild frontier of the nation. "Westward the star of Empire takes its way," and Methodism keeps even pace with Empire. To take it there was a task of even greater peril than any other, for the Indians were fiercely hostile.

Seven years after, a preacher came to Redstone, where he first brought Methodism to a stream feeding the Ohio. Marietta, the first Ohio town was founded, and it was yet thirteen years before Ohio became a state. On the military path of the Cherokees the preachers were ten years behind Daniel Boone. The entrance of white men into these fair regions was naturally resisted by the Indians at every point. Asbury and his preachers were in constant peril. They fed on game and corn, they spoke to armed men and were even interrupted by the war-whoop. All rough men, all bankrupts in character or fortune, pushed to the frontier to get its shelter and freedom. They became filthy, drunken, quarrelsome and barbarous. If the preachers had not followed

quickly and boldly, the frontier would have been dreadful in its demoralization. One might say that Methodism justly claims the great West as its own field.

Barnabas McHenry was the first preacher to rise west of the mountains. He entered the work at twenty and served forty-six years. William Burke appears next. It is strange that, in the midst of that fierce Indian war which General Wayne brought to a close, while the itinerants were in the region of burning and massacre, not one was hurt. Burke's journeys were sometimes a hundred miles through the woods without a cabin to stop at, camping where night found him, wearing out, in one season, "two good horses" and all his clothes. In 1811, after twenty-six years



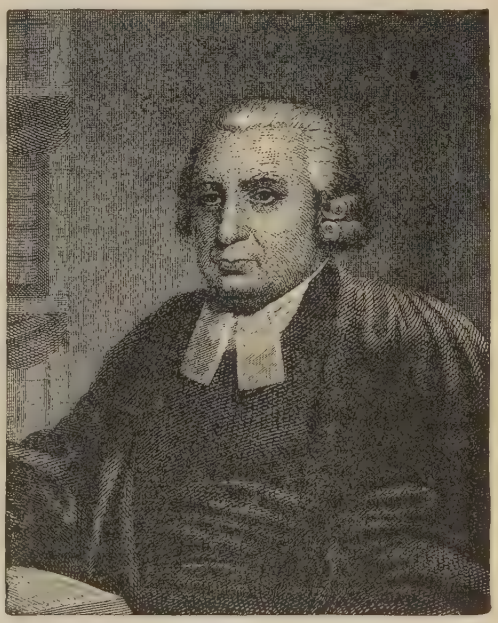
CINCINNATI, OHIO IN 1811.

of the hardest service, he formed and took charge of the first "station" in Ohio, at Cincinnati, where he died in 1855.

Thomas Scott had done good service in Kentucky, but, marrying, he could itinerate no longer, as, indeed, hardly any could. He became a lawyer and led a useful life in Chillicothe. Under his preaching was brought into the Church, Edward Tiffin, a medical man of Charlestown, Virginia. He became a local preacher. His position in Ohio was like that of the noble men of the East, Gough, White and Bassett. He was the first Governor of Ohio after it became a state, and he did honorable service in the United States Senate. His wife, Mary, sister of Governor Worthington, was dear to Asbury and all preachers for her hospitality,

piety and tender sympathy with their trials. The Bishop wept at her tomb. "How deeply I feel her loss!" No early citizen did for Ohio in so many ways as much good work as Tiffin. Scott became Chief-justice of the state, and no two men ever could have done more for religion within it than these, its highest dignitaries.

Francis McCormick is counted the founder of the Church in the Northwestern Territory. This was the vast, vague region north and west of the Ohio. His father had offered him the homestead in Virginia, if he would renounce Methodism, and was fiercely angry at his son's persistence. The poor man, a distiller, afterwards sent for his son to come and pray by his death-bed. The son was married, but he became a local preacher, and emigrated to Bourbon County, Kentucky, to preach the word. Though born a slave-holder, he then came across the river and founded McCormick's Settlement, near Cincinnati, to live on free soil.



REV. THOMAS SCOTT.

Stopping for a while at Milford, he formed the first class in the northwest, and got John Rabler to come from Kentucky, who was their first itinerant in the vast realm of now a dozen states. McCormick's house was the seat of ample hospitality. Of Henry Smith, Valentine Cook, and of many brave and good men, we cannot speak particularly.

In 1795, Asbury came through the region, and again in 1796. His health was poor, but his long rough rides, his daily services, "sleeping four hours, and riding forty miles without food or fire," were cheerfully done. "Oh, if I were young again?"

We must leave the West for a while, but we shall come back



THE FIRST CAMP MEETING IN KENTUCKY, 1797, AT NIGHT.

to find it furnishing Bishops, McKendree and Roberts, champions like Finley and Cartwright. In 1796, the Methodists of Ohio were too few to count, but on the frontiers of the states below were six thousand five hundred members, twice as many as in New England.

There was the same tale of toil and progress in the north beyond our border. The widow of Philip Embury married John Lawrence and, on the outbreak of the Revolution, went with the Hecks to Augusta, Canada. There Embury's son became leader of the first class in Canada, and Paul and Barbara Heck, with three sons, were of its members. Still pioneers! The first preacher came six years later. William Losee was the first appointed to Canada, and with him Darius Dunham. This latter was a mighty man, quick of wit and strong of voice nor was Losee far behind.



FIRST CHURCH IN KENTUCKY.

September 15, 1792, the Church in Canada was organized. A circuit had been made of purely new territory, and that day the first business meeting, the first Quarterly meeting, was held at Bay of Quinte. The next day came the love-feast and the Lord's Supper, and the march of Methodism began. The next year, Dr. Mountain, in England, was made Bishop of Quebec, and sent over, endowed with a seventh of the lands of Canada, to form the Protestant Episcopal Church. The Methodist Episcopal, as in the states, was ahead of him. Here, too, it was the call and glory of the latter to go to the borders, to find the settler in his cabin and bring him to Christ by bringing the Gospel to him. Losee found Embury's class and Barbara Heck waiting for the coming messengers of peace. Paul died this year. The two men reported a hundred and eighty-four members, this year, as the first fruit of Canada, gained where Christ had not been named before.

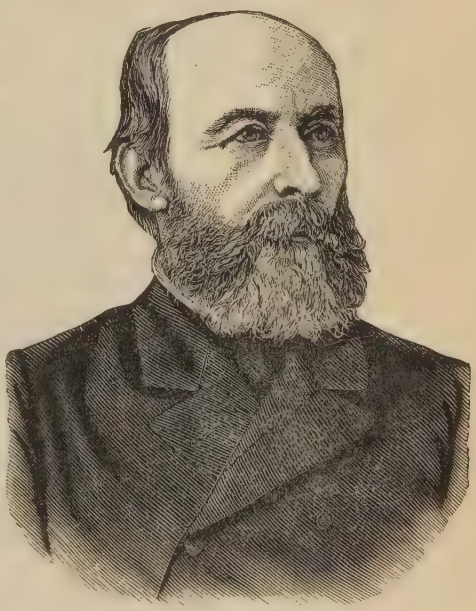
The Rev. Dr. Albert Carman is *"primus"* of Canadian

Methodism. He came of the hearty and vigorous line of loyalists who came to Canada at the close of the American War of Independence. His ancestors ranked high among the Protestant founders of Canada. His place of birth was Iroquois, not far from the old Blue church, in the yard of which lie the ashes of Barbara Heck. Methodism was even then prevailing in the rural regions and Carman's father, being of the M. E. Church in Canada, sturdily opposed its union, in 1833, with the Brittish Wesleyans. Fifty years later he saw all Canadian Methodisms united—and was glad.

Dr. Carman has from the beginning been ardent in scholarship and his work has been that of a teacher until he became Bishop. In 1854 he graduated at Victoria College, Coburg. He conducted the Grammar School in Iroquois, then became Professor of Mathematics at Belleville, where he, in 1858, became Principal. In 1874, he left the Seminary, grown to a strong, thriving University. He became at this date Bishop of the M. E. Church. He held firmly and fondly to the Wesleyan ideal of Christian experience and his influence in promoting personal holiness. The cast of his mind by which he successfully guided the educational work seems precisely that which has best served him as Bishop. At the union of Canadian Methodisms, in 1883, he was elected one of the General Superintendents of the Methodist Church. By the General Conference of 1886, under the new constitution of the Church he was re-elected for eight years. Thus being now in the thirty-first year of his ministry, he is in the fourteenth of his episcopacy. He has with his colleague a wide range, from Newfoundland to the Pacific, and over the whole his influence has been beneficent. The Alma College, St. Thomas, is a monument of his educational zeal and executive ability. His writings have been sermons and magazine articles, largely relating to Christian experience. The lives of few men have been marked by success so uniform, and his influence, like the spread of a healthy tree, has grown steadily with his years. His residence is Belleville, Ontario.

Losee had a romantic fate. He fell in love with a young lady of unusual charms, but another gained her before him, and his heart and mind gave way. His name disappeared from the list.

He led an honest, faithful, but broken, eccentric life and died at Hempstead, Long Island. His successors were Coleman and Woolsey. Going to his circuit by a canoe up the Mohawk, Coleman, fifteen nights, was obliged to go ashore and build a fire, as a defense against wild beasts. They shoved against the current, day after day, until they reached the Oneida Lake and went down the Oswego. Only once in the nineteen days, fifteen in rain and snow, between Albany and Oswego, did they sleep in a cabin, and that a poor, sick settler's. The family were delighted with singing, conversation and prayer, and begged all Methodists would stop with them. From Oswego, they paddled out upon the lake, but they met storms, and winds detained them on Grenadier Island, until their last food was gone. Eating their last biscuit at noon, they started and, at midnight, they reached a friend's, Captain Parrot's, on the shore. They were ravenous with hunger, but, after three weeks of bivouac, they got no sleep on feather beds. They now hurried to their work and found crowds hungry for the Gospel and glad of their coming.



REV. ALBERT CARMAN, D. D.
A General Superintendent of the M. E. Church in Canada.

The people had no money, but gave such as they had. One offered fifty acres of land; another followed the boat into knee-deep of water, saying, "As long as I have two mouthfuls of bread, you shall have one." In a year these men gathered four hundred and thirty-three members. Next year they came to Conference in thirteen days. They called at "the poor, sick settlers" and found a glad welcome in a home fairly comfortable, with "corn, potatoes and two or three cows." They told at

Conference a hopeful tale and were sent back. Their return voyage was better, though they were nearly wrecked in a storm on Oneida Lake.

This year, the first helper in that region appeared, Sylvanus Keeler, who, in a long and active life, preached from the St. Lawrence to beyond the Rideau and the Mississippi. Woolsey's health failed and he came to the milder climate of the states.

"The handsomest pair in Canada," Samuel and Mrs. Coate, now appear as laborers. Their personal beauty was not a hindrance. Both were laborers, faithful and very successful, while Wooster was mighty in faith and eloquence as he worked with them. In Canada, as elsewhere, the work began with the poor and gained but few of the higher families, but it worked upward. This year, each preacher—four—gained over eighty members.



A Pioneer Missionary, found frozen to death in the attitude of prayer.

And now, in 1796, Methodism had thus been founded in all the land. Virginia had the most members, fourteen thousand, and New Hampshire the fewest, sixty-eight. Schism had reduced the aggregate to fifty-six thousand six hundred and sixty-four, or nine thousand three hundred and sixteen less than four years earlier, but that was no discouragement and, thenceforth, there was no decrease. Washington saw the benefit of the work to the country and wrote, when the "Whisky Insurrection" was ripe, to the preachers in its region, thanking them for their brave and true loyalty as "good and meritorious citizens." Coke was glad to hear of prosperity. "The last year is the greatest Methodism has ever known," and he urges attention to the conversion of the negroes, which he believes will in some way be followed by their freedom. So it proved.

CHAPTER XXXVII.

Persons and Incidents.



LITTLE of special interest was done at the General Conference of 1796. Coke had come and found in Baltimore a hundred and twenty preachers. The work was now framed into six Annual Conferences. The holding of Church property was given to trustees, the pulpit being guaranteed to the preachers. A Methodist magazine was to be published. Rules were made for the discipline of schools by which there was to be no *play*, exercise by manual labor or walking, and *all* students, at all seasons, were to rise at five! Remonstrance was made against giving or retailing spirituous liquors. The sale of slaves was cause for expulsion, and emancipation at certain ages was enjoined. Soon after this, Asbury, in South Carolina, saw a slave fishing. The Bishop asked: "Do you ever pray?" "No, sir." Asbury taught and exhorted him; the negro wept, and Asbury sang a hymn, and, kneeling by his side, prayed and left him.

Twenty years later, the negro came sixty miles to thank Asbury. He had been converted. Forty-eight years after this, an itinerant heard of a flock in the wilderness and went

to find it. There were two or three hundred on a plantation unknown to any Church. "Is there a preacher?" "Yes, massa; de old Bushup lib hyar." "Is he a good preacher?" "Oh, yes; he word burn we heart!" The "Bushup" was Punch, now palsied and white-headed. With beaming face, he said: "The Lord has sent you, my child. Now lettest Thou thy servant depart in peace." The humble apostle had here gathered throngs of hearers, until the overseer had forbidden it. One evening, a few were praying in Punch's cabin when he was alarmed at the overseer's calling him. He went out. "Punch, will you pray for me?" The man, with grateful tears, owned the blessing of the negro's prayer and became a preacher. And "Punch was that slave by the river."

But Asbury had trials. Just a year after the burning of Cokesbury, an academy, started in Baltimore to replace it, with Light Street Church and parsonage were burned—a loss of one hundred thousand dollars. For ninety years the Maryland Methodists undertook no other school.

The overwork that made havoc of the preachers told on the Bishop, and what he said of his favorite horse might be said of the rider. "No wonder he is stiff after being ridden five thousand miles a year for five successive years!" The loss of helpers made him sad. Wells, who first welcomed him to Charleston, an able and liberal pillar of the Church, died, and though McFarland, his partner in business, took his place, yet it was but one for two. Coke was deeply interested in the meetings of the negroes, of whom five hundred were members. Their mythological names, Jupiter, Mars, Diana, seemed to him comical. He now left for England, but the next year, in Virginia, he suddenly met Asbury, and Lee, "riding a borrowed horse with a large white boy on the same behind him." It was Asbury's turn to see something comical! Coke had come to get release from office in America. Asbury, by the advice of the Conference, granted it, but he showed how from the place of one Conference in Charleston to that of the farthest in Maine was thirteen hundred miles, and there was "only one worn-out superintendent"—that is, Asbury himself.

Lee was the man dear to Asbury as colleague and successor. He was now forty, and his record of fifteen years' preaching was wonderful. A southern tour was now ordered for him, and in

December he had twenty-five appointments and five hundred miles of travel. In Charleston, thirteen years after he had preached there the first Methodist sermon, he found two chapels, and five hundred members, black and white. Returning to Virginia, he persuaded his father to emancipate by will the slaves of the homestead, and then hastened to and fro as Asbury's substitute. The next year, 1800, both were in the vast field, preaching in new places, where people even grown and having families had never heard a sermon. Lee roughed it as well as the Bishop, sleeping in log cabins of one room for all the people, and "thirty or forty hogs under it." For four years, to 1804, he preached in Virginia, and the whole State felt his word. He was flush of vigor, full of wit and glowing eloquence. At one Quarterly meeting every person present was converted, the service lasting all day.

Camp meetings were introduced. The first was held in Kentucky, where, in 1799, a meeting held by a Presbyterian and a Methodist had suddenly outgrown the house and been adjourned to the woods. In the early days the attendance was immense, and the good of them very great. They were to the scattered people in the leisure after harvest, like the various summer assemblies and Chautauquas of to-day, only that they were for devotion only. Lee used them to good purpose in Virginia. In 1800, wonderful revivals took place in the South and West. Baltimore was deeply moved and a hundred and fifty were converted during the week of General Conference.

In east Virginia, a clergyman of bitterly hostile temper, announced that he would now preach "the funeral sermon of Methodism." There was a vast assembly, and prominent was a Captain Burton, a Churchman, and a very Saul in opposing Methodists. The discourse was so able that it was suggested that Coke be brought from England to answer it. Captain Burton came away strangely impressed that the Methodists might, after all, be right! He grew distressed, sent for a preacher who explained Methodism, prayed, and left the captain and family in tears. The next afternoon there was preaching to a crowd at the captain's house, and before morning victory came. The meeting held thirteen days. Burton, his wife and children, and all his negroes and neighbors, ninety-five in all, formed a society, and "Burton's Chapel" was long a grateful memorial of the work.

Preachers pressed into the rudest regions of Georgia and the Carolinas, through forests, swamps and canebrakes, reaching people who had never heard a prayer or sermon, and where general barbarism ruled. In every place some were converted, and these did much to reform their neighbors.

Of persecution there was little, but of hardship enough. The first mob raised on the slavery question fell upon Geo. Dougharty, in Charleston, 1801. He was dragged from the church to a pump and would have been killed by the water, only that a brave woman at last stopped the stream with her shawl, and a courageous man with a drawn sword scattered the mob. Mrs. Kugley, the lady, and the preacher both died of this treatment that winter night. Watters, the first American itinerant, now resumes service in and about Washington, and then vanishes. He died in 1833, but a church stands on his farm in Harford County, Maryland, and a Watters, a Methodist, is said still to occupy the estate.

William Capers, afterwards Bishop, now began to itinerate in South Carolina, following Gassaway, a mighty preacher, assisting him by service and exhortation, as a squire did a knight of old. In like manner, McKendree was called from his Richmond district to go with Asbury and Whatcoat to the widening west. "My business was to take care of their horses and wait on them, for they were both infirm old men." Asbury was now obliged to go in a sulky when the roads would allow. Thus the two young preachers were in training for the Episcopal office.

In 1802, the South produced the most eloquent preacher of the first quarter of our century. James Ryland, an Irishman, was the peer of the greatest Irish orators. He was six times chaplain of Congress, and Jackson, Pinckney and other statesmen were his ardent admirers. Jackson, just before his first inauguration, visited Ryland, who was sick, and, kneeling at the bedside, was the subject of an ardent prayer. He made the faithful man chaplain in the navy, for the support and employment of his old age. Ryland died in 1844, his good fame being thus the property of the united church. Ryland Chapel, in Washington, bears his name.

Another, James Smith, of Saxon temperament, joined the Conference with Ryland, and, though hardly twenty, was at once a rising star. He sat in three General Conferences, and dying in 1826, had thus early made a mark for Methodism in the highest

society of the great cities. The South was thus, up to 1804, still in the lead of the Church. It had still about half the membership, and gifted men arose to push the work of the Church and to adorn its annals.

But prosperity attended the preachers elsewhere and everywhere. In Dover, Senator Bassett was as eminent a preacher in his way as Lord Radstock is to-day. He held a week of meetings in Dover, in 1802, partly at his own house, where in one meeting, twenty or thirty were subject to grace. Thomas Ware was on the Philadelphia district (which reached to Seneca Lake), and found a warm friend and helper in the eminent Dr. Rush, whose professional service and cheering words were extended freely to itinerants. He sent out one of his best students, Dr. Chandler, as a medical itinerant, and the recruit did good service, not only in the Gospel, but in urging upon all members total abstinence and the like, so that he was a true St. Luke in his service.

There was still some call for the old heroism in facing mobs and opponents. At Dover, on the Flanders circuit, some fierce Romanist foreigners mobbed an aged preacher, Owen. They meant to kill him, drumming him out of town, court-martialing him and proposing to hang him, disfiguring his horse, drawing his likeness on a board and selling it, and seven times preventing Thomas Smith from preaching, while other citizens were cowed with fear. At length there were better times—an appointment and then a chapel.

This Thomas Smith was the most daring of men. At Pemberton, a young man was trembling with conviction. Three men tried to get him away. "We do not believe in the Christian religion." He challenged them to be prayed for thirty minutes. To this they agreed. If, under prayer, their own minds changed, they would confess it; if not, Smith was to renounce Christianity in the presence of the whole congregation! "I will most solemnly do so. It is a bargain. Amen." Many trembled and turned pale at this awful contract. The men came up to the pulpit. "Infidelity and Christianity are fairly at issue, and may God answer by fire!" Praying people, crowding to the help of the Lord, were told to pray for conviction only, not conversion. Time was called and the minutes noted, while the very foundations of the house seemed to tremble. "Fifteen minutes gone!" One man fell to

the floor. "Twenty minutes!" Another fell, like Jericho's wall. At twenty-five the third sank to his seat. At the end of the time Smith called on them to stand to their bargain. Those who could speak, solemnly owned their change and confessed that Jesus Christ was the Son of God. Victory was with the daring itinerant; but who would take such risk?"

At one place, a band of young men blocked the door, with clubs to maul him. After meeting, he came brushing through them, and every hand hung helpless. Four bound themselves soon after "to spill his blood that day." "I will put my trust in God!" and rode through and past them, while they cursed each other as cowards.

In 1802, this same Smith found a place, then rare, where Methodism had flourished and then died almost out. He spent a Sunday in the ruin. A love-feast was held at which some from abroad were present. Before its close three hundred persons, some in tears and prayers, had come about the house. The doors were opened and in they came, and Divine Power came in also. They fell like men in battle, and for hours there was no preaching. Meetings were held until Thursday. On Monday, eighty-five became members. On Monday night, after coming out of the house, the people could not leave. Smith preached again from a grave in the yard, and none went home until ten of Tuesday morning. The society was amply restored "unto this day." Thomas Smith was of great bodily vigor, never preached over twenty minutes, and his power is shown by these incidents.

Henry Boehm was converted in 1793, but concealed the fact five years. "Lost years," he writes bitterly. Of his father, Martin Boehm, we were telling. He built his own chapel, which became a great center of Methodism, and he sometimes entertained a hundred guests. From it went Wm. Hunter, writer of "Joyfully, onward I move," and other beautiful ballads, David Best, still represented in the ministry, and a dozen other itinerants. Henry began his life-work in 1800 after General Conference. His home speech was German, and he spoke English so poorly that he came near giving up preaching, when Mrs. Ennals, in Maryland, where Garrettson had been put in jail, gave him a timely word of both warning and encouragement. Sixty years later he was still gratefully remembering her truth and kindness.

On one of his circuits was Snow Hill, a place for the sale of negroes for the South. Boehm boldly denounced the trade, persuaded his converts to liberate their slaves and completely broke up the traffic. Herr Gruber, on a circuit in Dauphin County, preached to Germans in twenty out of their thirty appointments, and, even in Reading, Boehm put the sermons of the Elder into German, for many had never heard an English sermon. Introducing Methodism into Harrisburgh, he found opposition and annoyance, but these were strangely quelled. A young man was mimicking the Methodists. He clapped his hands and fell down, to the great amusement of his comrades. But there he lay. They were alarmed, and, shaking him, found him breathless, dead! Ridicule ceased, and the people believed that God was for the Methodists. Seventy years after this time, Boehm, the oldest living preacher, was young of heart and lively in rehearsing the early heroes and heroisms.



REV. HENRY BOEHM.

This Jacob Gruber, his fellow German, had been driven from his home in Bucks County by a father angry at the son's becoming a Methodist. For over half a century he was never absent from his work four consecutive weeks, and he did more work with less loss of energy than any other man of his time.

At this time the Albrights appear. They are offshooting Methodists. Jacob Albright was a local preacher, who, in 1796, felt that his call was to Germans alone. Asbury loved him, though forsaken by him.

In 1800, Albright began his organization. Boehm had, at his own expense, procured a German version of the Discipline, and this the Albrights used. After the death of their founder,

they took his name. So has Methodism, besides its own distinct organization, not only thrown life into old ones, but also thrown off new ones. The Albrights, now called The Evangelical Association, have one hundred and twenty-five thousand members. They differ from the Methodist Episcopal Church in almost nothing, but some items, as electing Bishops for four years only. The United Brethren, Otterbein's people, are about the same, and both Churches are earnest, spiritual and prosperous.

Looking now eastward, we find rising a man most devoted, useful and entertaining. Billy Hibbard, named from a Governor of a State, was put on the Conference roll as "William." He would not answer. "Is not that your name?" asked Asbury. "It is Billy Hibbard." "But Billy is a little boy's name." "I was a little boy when my father gave it to me."



JACOB ALBRIGHT.

The Conference was convulsed with laughter. In passing his character he was charged with practicing medicine. "Are you a physician?" asked the Bishop. "I am not. I simply give advice in critical cases." "What do you mean by that?" "In critical cases I always advise them to send for a physician." His wit was always ready, and it could be rude, for he would not "hew blocks with a razor." In a crowd, a noisy infidel challenged him by saying a man's soul goes with his body. "Suppose the body was yours and should by accident be eaten by a pig?" "Then I am soul and body in the pig." "And if the pig be made into soap?" "Then I am in the soap." "Well, we'll leave you there in the soap!" while the throng roared at the man's "position."

Billy Hibbard gave the ministry a son, Freeborn Garrettson Hibbard, for fifty years the most effective preacher in western New York, and widely known as an author. His eldest son and namesake, long a prominent citizen of New York, was obliged to give up "Billy." Not one in ten would so address him, and he had to be "William." At twelve, Hibbard went through an intense religious experience, from which he fell away, but at length came out into settled peace and a life-long purpose. His wife, a woman of clear head and even temper, was converted, and he began to suspect his calling. Conversions followed his earliest efforts, but he felt weak and unworthy. At Pittsfield, he heard a weak, "a very weak" brother, who weakened as he went on. "He is weaker than I am, or, if I am as weak as he, I will never try to preach again." The next morning he learned that five were converted under that sermon of "the very weak brother." "I hid my face in my hands and said, 'O Lord, marvelous are Thy works!'" He saw that the power was of God, and he never again spoke of weakness. He went to preaching, spent his own property and got almost nothing, but his noble wife encouraged him, reared her boys, who came to honor, and the venerable man, far on in life, had nothing to regret.

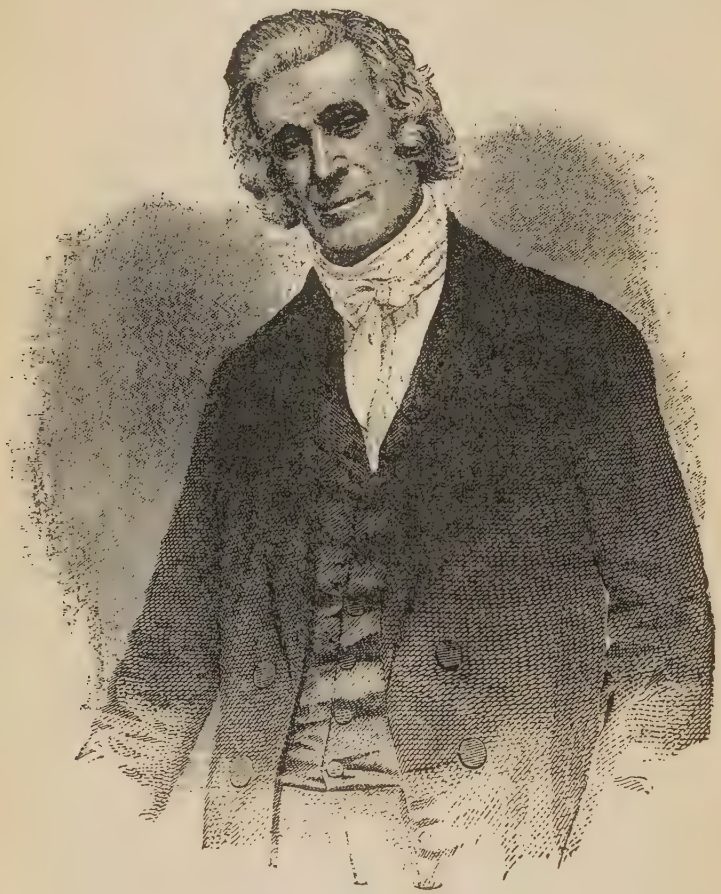
On Thurman's Patent, near the Hudson, he found young martyrs. Two young women were whipped by their father for "experiencing religion," until the blood ran from their backs down to their feet, and were then turned out-of-doors. Their two young brothers suffered the same. Of ten children, eight were treated in this manner for their religion. They agreed to go back together and pray for their father. Entering, they tenderly told their concern for his soul. He threw himself on a bed and howled while they prayed. He lost all strength, was helpless eight years, and could never raise a whip again. After about fifty years of various labor he departed, as he said, to his son, with mind as calm as a summer eve. He was a wonderful man.

In New York State, Methodism was working its way westward. The first meeting house west of Albany was built in 1800, at Sauquoit, near Utica, when that fine city was a cedar swamp, and Kirkland Griffin, Esq., prayed at the laying of its corner-stone. Whatcoat preached the first sermon there.

Soon, Colbert, Elder of the Albany district, was heard

perhaps as far west as Canandaigua, and Lorenzo Dow made here a startling campaign.

Canada, beyond Niagara, seems to have been reached before western New York, and, in 1801, the first church there was built by Sawyer, and bore his name. Canada now gave to Methodism a name familiar in every department of Church work for more



NATHAN BANGS, D. D.

than sixty years. No man labored longer or better to manage and secure its varied interests, and he is the most truly representative Methodist of our century.

He was born in Connecticut, but was now surveyor in Canada beyond Niagara. He knew the Methodists only to despise them, but under a sermon of Sawyer's he was converted. As he was

then teaching, he opened school with prayer, for which he was stormily dismissed. He began to preach. Those who have seen majestic men in the full dress of the day can see how Bangs, who was of manly beauty, must have changed in a preacher's garb. He sold everything in 1801 and went out to preach. No result seemed to follow and he was downcast. Then he dreamed of picking at a rock and making no impression. He would pick no more, when a stranger appeared, and said: "*Your* duty is to pick." At another blow the rock flew into a thousand pieces! Bangs was never again tempted to give up. He soon had an experience about "impressions." He went to a settlement on a winter's day to call for prayer and conversation at every house. He came to one back in the field with no path to it through the snow. He went on, but was impressed that he ought to visit it, until the impression became intolerable. He turned back, waded through the snow and found not a soul there. He never again trusted impressions.

Going to an appointment he was annoyed on the road by three half-drunken men, who also came to his preaching. In his sermon he spoke of the sin of drunkenness, which brought from one of them threats and curses. Bangs prayed to Daniel's God for deliverance, and they hurried out of the house. That night they murderously assaulted a traveler, supposing it to be the preacher, but he put them to flight while Bangs was safe in bed.

Three hundred were gathered on his first circuit, and many there still remember him. The next year a typhus fever affected Bangs' voice, giving it a peculiar double and unpleasant quality. for life, such as his hearers remember.

We must now take leave of Canada Methodism, unless for incidental notice. Its separation from the Church in the States will be noted. We may say that it is now "The Methodist Church" after the Wesleyan style; that it has noble schools, church edifices and all material prosperity, and reports one thousand six hundred and twenty-eight itinerants, with one hundred and sixty-eight thousand eight hundred and three members.

And Barbara Heck once more. In 1804, at seventy, she sat dead in her chair. Her German Bible was open on her lap; it had taught her how to live and how to die. Her grave is shown in the old church-yard, with the rude forefathers of the hamlet

and pious great-grandchildren, and descendants beyond call her blessed. So does the Church, which she founded in New York, thirty-nine years before her death, and which now, eighty-two years after it, has covered one continent and reached to many.



CHAPTER XXXVIII.

Some Men.—The West.—Two General Conferences.



UST four years since Wager's entering Maine, there had been gained a thousand members. In 1799, three years after his entrance of New Hampshire, that state had one hundred and thirty-one. Of all New England, this was the hardest at first, but such it has not continued. In these years Lorenzo Dow was admitted to Conference and did immense labor in western Massachusetts. Daniel Webb, who now became a preacher, was at his death, in 1867, the oldest effective preacher in the world, serving sixty-nine years.

Elijah Hedding, a future Bishop, the eighth, began service in 1799. He was born in Dutchess County, New York, but was reared in Vermont. He had all due initiation, for in northwestern Vermont he had to meet the fierce frontier barbarism. Even when he had formed societies, he was often troubled with what is at once the strength and weakness of New England—the people would "go West." Their emigration to this day drains Churches of their most active members, and for that reason the growth of

Methodism in New England is the more remarkable. Hedding grew in power. At Hebron, Connecticut, in an audience of three thousand, five hundred fell within five minutes under his preaching, and lay as if dead.

Maine, as well as Vermont, now developed a coming Bishop. He was born in Bristol and began work in 1798, rude of mind and manner, but unable to find a school. His education was gained by close study while he traveled. Like Vermont to Hedding, so Maine was to Soule no gentle nurse, but their training made them strong men. Soule was majestic in person, and he might have been mistaken for Andrew Jackson. He afterwards became book agent in New York, and in 1824, he was made the seventh Bishop. He served the Church twenty years. At the great division he went with the Church South, and did faithful service as its Senior Bishop for twenty-three years, dying at Nashville in 1867.



REV. ELIJAH HEDDING, D. D.
The Eighth Bishop of the Methodist Episcopal Church.

In some parts of New England, rough times were had that tested the mettle of the preachers. In Boston, where the little church on Hanover (or Methodist) Alley was slowly building, they had sore annoyance from rude fellows of the baser sort, and the city authorities gave no protection. Hibbard, preaching twelve sermons a week at Granville, was attacked with stones and dogs. In Vermont, a preacher, Crawford, was ducked in the river, and others suffered constant annoyance. In these quiet regions, where the Churches have so long had rest, it seems incredible that preachers, in the very land of the Pilgrims, should suffer as if among the heathen. The dominant Church

seemed bent on their extirpation. They were denounced from pulpits, snubbed in courts, interrupted in sermons and mobbed on the streets. To this day, the sons of the Pilgrims, grim with moldy pride, often speak with distant contempt, or with the grace of patronage, about "the Methodists," whose growth and power gives them unwelcome surprise. For, despite all hindrance, Methodism had, in 1804, over ten thousand members and eighty itinerants.

In the West the ground was more free. Scotch Presbyterians had, however, settled in western Pennsylvania, and they were a vigorous race of good citizens, warm in temper and fixed in religious ideas. They were fond of controversy, and, "e'en though vanquished, they could argue still."

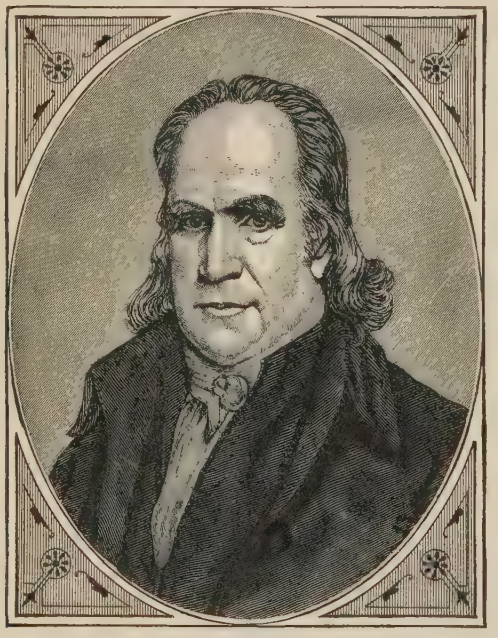
Roberts, a bold young hunter of the region, tells of a public debate to which a Scotch clergyman had challenged Valentine Cook, the Presiding Elder. It was held in the woods, where ample seats were had and a throng had been two days gathering. All things had been arranged in the interest of a victory for "Calvinism." Cook was sitting quietly when a stout, Scotch clergyman came a little late, but early enough to "gie the youngster a dose from which he will not recover." The dominie was rude to Cook, and, without prayer or preliminary, rushed into the rough pulpit and began a furious attack on Wesley and his whole system. He yelled, stamped and fairly foamed. Whan he came to defend "Calvinism" he had no reserve of voice. Hoarse, and hardly audible, he growled for an hour and took his seat, utterly spent.

Cook began with prayer, and with clear, sweet voice, quickly gained the completest attention. His defense of Wesley and his reply to his opponent were almost wholly in careful quotations of the ringing words of Scripture. His Scotchman sprang up and howled "Wolf! wolf in sheep's clothing!" but Cook spoke right on. He then called his friends to go with him from the place and "leave the babbler to himself." Only two or three from thousands, went with him. As Cook was concluding, the vast throng rose to their feet and stood, many in tears, under the spell of his word, and, at the end, silently left the spot under the deepest impressions. This debate made Methodism respected and opened an effectual door for it in the state west of the mountains.

In 1800, Asa Shinn began service in the Pittsburg district.

He became the founder of the Methodist Protestant Church. This body, formed in 1830, and now having fifteen hundred itinerants, with one hundred and thirty thousand members, differs from the parent Church mainly in having no Bishops and in making the laity equals of the clergy in Church management.

Near the Ohio line, forty miles south of Lake Erie, is Old Salem, the home of Robert R. Roberts, a Bishop at thirty-seven; only E. S. James having become Bishop so young. He was early a student of Methodist authors and, in 1800, became a preacher.



REV. ROBERT RICHFORD ROBERTS,
The Sixth Bishop of the Methodist Episcopal Church.

His earthly passion was for hunting and, even after his making into a Bishop, keeping his home in the Salem cabin, he would go upon his old sport. His skill was wonderful—only, in later years, he would get lost in thought, and, leaning on his rifle, let the game escape. He was kingly to look at, born to command, and his love of frontier life fitted him to serve as Bishop, to use the papal phrase, *in partibus infidelium*, among the frontiersmen. His memory is still dear at Salem and along the Chenango.

In West Virginia, Cook, the debater, was doing the work of an evangelist, but he was soon broken in health. He then took charge of the first school of Methodist founding in the West, Bethel Seminary, in Kentucky, and continued as educator until his death, in 1820.

In 1800, William McKendree, afterward fourth Bishop, took charge of the western work. The first western Conference was at Bethel, Kentucky, where ten preachers besides Asbury, Whatcoat and McKendree were present.

We noted the development of camp-meetings. They came rapidly into use in all the West, and McKendree availed himself of them to the utmost. People came to them from even three hundred miles away, and deeply impressed, and even converted, opened for the itinerants access to their own neighborhoods. All this gave vigorous growth, and in two years the western Conference doubled its preachers and gained five thousand members.

Jacob Young, who more than fifty years later wrote his own biography, a brave and active youth, now spiritual and zealous by sound conversion, came into the work from Kentucky in 1802. He began on Salt River circuit with Colonel James Gwin, Jackson's chaplain at New Orleans, who could not let alone the rifle. Young's book is full of lively and thrilling experiences. On Fishing creek, Kentucky, he found a society of which every member had been brought in by the labors of a slave, Jacob, who could not read a word. On Saturday night, Jacob's kind master read to him the Bible, and Jacob would choose a text and think it over with prayer, and the next day preach from it. His congregation was large and the society prosperous.

Young loved all and feared none, and the roughest "Hunters of Kentucky, half horse, half alligator," listened to him and many were converted. He felt himself to be one with them in the full spirit of a pioneer. He took in three hundred members on the Salt River circuit.

In 1800, Tobias Gibson went to "Mississippi Territory," and gathered eighty-seven members at Natchez. He had reached the place by canoe down the Cumberland, the Ohio and the Mississippi with a courage quite equal to that of Pere Marquette, the Romish missionary of Wisconsin. Four times he came back through the lorn wild of six hundred miles for helpers. He went to his heavenly home in 1804, but men had come to carry on his work. Blackman, who followed Gibson, left four hundred and fifteen members. The planters were emigrants, even refugees, from older regions, and their hostility made the service in the low countries very painful.

Cincinnati, a dense forest in 1798, was entered by John Collins in 1804. "Is there any Methodist here?" asked he of a grocer with whom he was dealing. "I am one." Collins wept as he embraced the brother. "There are several." The grocer

opened his house for preaching. The first Methodist congregation in Cincinnati was twelve persons, in the chamber of John Carter's house, and John Collins was the preacher, in 1804, and a class of eight was formed, four being the Carter family. "A handful of corn in the top of the mountains." The next sermon was by Robert Sale to forty in a house on Main street between First and Second. The Stone chapel was begun in 1805. What conquest has Methodism made in the city in eighty years!

The first Methodist in Indiana was Nathan Robertson, who came to Charleston in 1799, and the first class was at Gassaway near Charleston, where also the first chapel was built in 1802 and is still shown.

Indiana is now the Methodist state, half of its Christian population being in the Church and its congregations being more than half its population, though Iowa follows hard after.

In 1804, Benjamin Young went as a missionary to Illinois. He had a hard time. Few people were there, but "stealing, fighting, lying!" He found five societies of thirteen each. He was sickly; he lost his horse, stolen by Kickapoos; he had to sell his books at Kaskaskia for his board before the people began to help him, but he knew he was "in the work of God" and was not cast down.

The first Methodist sermon in Detroit or Michigan, was by one Freeman in 1803. Bangs preached there in 1804, welcomed by one convert of Freeman's sermon, and the first society in the city and state was formed in 1805. Detroit was a Romanist city of French and Indians, and no Protestant church was built there until 1818.

Asbury threaded the West about once a year. He was always sick and infirm, but his soul was a driving-engine. The details of his experience we have no room for. In our Story, hardship, suffering and victory are amply familiar, but we may take a little more from Asbury's faithful Journal. At Claiborne, Tennessee, he writes, "What a road have we passed, the worst on the continent, yet there were four or five hundred crossing the hills while we were. As many thousands come yearly from East to West, and we must send preachers after them. Should a well-mounted man complain when he sees men, women and children, almost naked, paddling barefoot and barelegged along, or laboring up the rocky

hills, while the best-off have two or three on the same horse? The people are the kindest, but what can kindness do with a log-cabin, twelve by ten, cold and rain without, and six adults and as many children (one always in motion, to say nothing of dogs) within? I have taken the itch—strange I have not taken it twenty times; there is no security in these filthy beds, but sleeping in a sulphur shirt. But we must bear it for the elect's sake. The air is pure and the house of God is near." Reaching North Carolina, "once more have I escaped from filth, fleas, rattlesnakes, hills, mountains, rocks and rivers; farewell, western world for a while!" He took the cup of which his humblest brethren were drinking. But they all had success. The Gospel was heard from Detroit to Natchez, and in the wild, thinly-peopled frontier were more than fifteen thousand Methodists in the van of the nation.

Coke now came to the General Conference at Baltimore in 1800. The number of preachers present is nowhere given, but the leading men were there.

On Sunday, May 18, a high day, Richard Whatcoat was ordained Bishop, having been on the third ballot elected by four votes over Jesse Lee. This latter was not dejected by defeat, and Whatcoat writes it as the chief glory of the Conference that two hundred were converted during the session. Ezekiel Cooper was made book agent. The allowance of preachers was raised to eighty dollars, for the price of all supplies had nearly doubled. A motion was made to have Presiding Elders elected by the Conferences, and, though defeated, it came before many following Conferences. A motion to create the General Conference of delegates was for the present defeated.

In 1799, Richard Allen, a colored man, had been ordained by Asbury—the first case of the kind. He became, in 1816, the first Bishop of the African Methodist Episcopal Church. A rule was now made to allow such ordinations where the African brethren had a house of their own. Propositions against slavery were offered chiefly by southern men.

The General Conference of 1804 met at the same place, May 7th, with Coke presiding. One hundred and twelve were present; of these, more than two-thirds were from the nearest Conferences, the Baltimore and the Philadelphia. This showed the need of a system of delegation. The discipline was now carefully revised.

The Bishops were to fix the time, but not the place, of each Conference and to allow it to sit at least a week. They were to appoint no man to the same place for more than two successive years. The Book Concern was removed to New York, and preachers becoming authors were to show their manuscripts to the book committee. The United States were formally acknowledged, as now, a sovereign and independent nation. The slavery question did not fail to be discussed, and an edition of the "Discipline," with the chapter on slavery omitted, was ordered for circulation among the slaves. Coke now took his last leave of America. He was the first Protestant Bishop in America, excepting some visitors sent by the Moravians. His labors were, as we have seen, not confined to the United States, and, though he had designed to make America his home, such were the needs of the English societies after the death of John Wesley that the General Conference in America permitted him to reside in England. George Marsden, an English Wesleyan minister, who had been one of the general secretaries of the Wesleyan Missionary Society, and twice president of the Conference, now visiting America, thought he saw here Methodism in its grandest form, on a scale equal to the grandeur of the country. In England it was a river; here it was a torrent. He thought that without it the new settlements would have become heathen. He was right.

Tobias Gibson, a man of great wealth, who had forsaken it all to proclaim the Gospel in 1799, volunteered for the Mississippi valley, though already broken in health by excessive labors. He reached Natchez eighteen years before the Mississippi territory was admitted into the Union. From this, then a vast wilderness, he went six hundred miles to obtain more laborers from the Western Conference. Four times he made this journey, and a few laborers were given to him from time to time. His successors at Natchez had entered the edges of Louisiana and Florida, so that Methodism was now in every state and territory of the Union. While thus keeping up with the territorial spread of the nation, it has outrun its fullness of population. It has not failed to make an annual increase of twenty per cent. ahead of the increase of population. To this we come in another chapter.

CHAPTER XXXIX.

Men and Doings in the South.

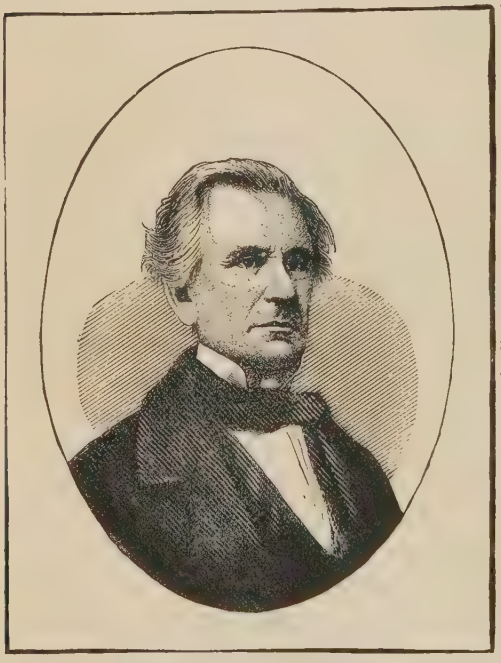
METHODISM had become at this date, 1804, a great thing in the South, having more than one hundred thousand members. It is strange that Savannah, where the Wesleys and Whitefield had been, was very difficult of entrance to their successors. Several preachers had been driven away when, in 1806, Asbury called for volunteers to a post so hard to gain. Samuel Dunwody attempted it. Teaching a small school for a living, he began to preach, with scant and humble hearing. At the end of the year, Lee gathered into a class twelve, seven being negroes, the first class in Savannah. Five years later, a "Wesley Chapel" was, with outside help, built in the city in which the founders of Methodism had lived and labored.

At Charleston the anti-slavery struggles had been injurious. In 1811, only a hundred and forty-five white members were found in the city, but in the next ten years their number was more than doubled. Still that was slow growth for a Methodist society.

Richmond was singularly destitute of religious institutions. In 1799, it had a small Baptist chapel, and an Episcopal church

in which a service was held but three times a year, and that to hold certain endowments. The first class was formed, in 1793, by some persons just come from England. In 1799, Thomas Lyell began a chapel.

In 1811, the most impressive disaster up to that date in this country, the burning of a crowded theater in which many of the gayest perished, opened the hearts of many to hear the Gospel. Another church was built, the Virginia Conference was held there and Lee was appointed there. The Methodists were now in advance of all other Churches.

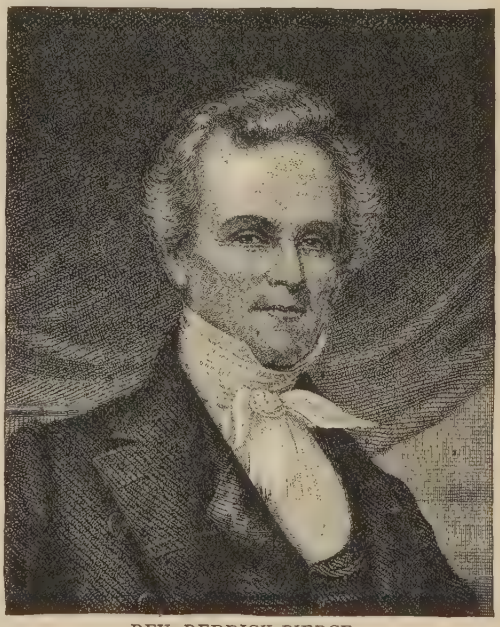


REV. LOVICK PIERCE, M. D.

Not only in these southern centers, but inward and on the frontier, progress was made. Lorenzo Dow, who truly counted the world as his parish, preached, in 1803, the first Protestant sermon, in Alabama, to the rude pioneers on the Tombigbee and other streams. Randle, the first Presiding Elder, had a district of which the extreme circuits were separated by four hundred miles of Indian territory. In 1811, the country having, by the extinction of the Indian title, become more occupied, about four hundred members were reported. The region was served by preachers from the South Carolina Conference, but it soon began to be counted as a part of the Great West, and men were appointed from the western Conference, from which we saw Gibson come to Natchez.

Four young evangelists went, in 1812, to preach in the farthest regions of the Gulf. Full of ardor and devotion, they found no lack of toil, peril and adventure. Heroes became many.

Lewis Myers, who lived to 1857, was a hardy, courageous, able man, who long took, as if from choice, the brunt of labor and suffering in the lowlands. Wm. M. Kennedy had, among other gifts to be coveted, a powerful and melodious voice. He was the sweet singer of his Conference and, with his ability as preacher, could sway the vast throngs at camp-meetings. James Russell learned to read after he began to preach, the only case of the kind in the history of Methodism. His marvelous, natural gifts carried him into Conference. He was a born orator and could move with ease as he would an audience, however large. Eye, voice and muscle joined to express his thoughts, and he became a power in founding the Church in the South. On his first circuit he carried a spelling-book, and was not ashamed to get help from the children of families that entertained him. He became a good scholar, and no man had occasion to despise him. Stephen Olin, afterwards the greatest Methodist orator, had the highest admiration of his genius and power in preaching, and declared his success "seldom equalled since the time of the apostles," and that in his brief career, thousands of souls were given him in the South Carolina Conference.



REV. REDDICK PIERCE.

In the same year, 1804, with these men, two brothers, Lovick and Reddick Pierce, came into the Conference. The former has but just died, after so near a century of prominence at the front of southern Methodism, a prominence due to his labors and sacrifices, as well as to his great abilities. These young men,

whose father despised the Methodists, were once allowed to attend a preaching. They were awakened and began lives of prayer. Within three weeks after they joined the Church, their whole family became Methodists. The next year, 1802, Pierce chapel was built on Tinker's creek, South Carolina, and the brothers entered upon their sacred calling. Under Reddick's preaching among his old associates, great results followed. "Eleven sinners at one time fell from one seat crying for mercy." He died in 1860.

One of those four "true knights" who went to Mississippi was Nolley. He was a poor orphan near Sparta, Georgia, where Captain Lucas, a Methodist, took him in. At a camp-meeting, in 1806, so great was the congregation that Lovick Pierce held an overflow meeting. The power of God was present, and more than a hundred, of whom Nolly was one, were there converted.



REV. JOHN EARLY, D. D.
Sixth Bishop of the M. E. Church South.

In 1807, we come to the name of John Early. He joined the Virginia Conference at twenty-one, and his first labors were among the slaves of Thomas Jefferson in his own, Bedford county. His character and talents brought him quickly to the front. In 1811, five hundred joined his circuit. Two years later he was Presiding Elder, and at one of his camp-meetings more than eight hundred were converted in one week. Nor was he a preacher only. He founded Randolph Macon College, in Virginia, and was for years its president. Every office of trust and honor in the Church, and some very flattering positions in the state, had been offered him. He had, at the close of his life, probably received into the Church more people than

any man then living. Strong, simple and spiritual of address, clear and energetic in business, he was valued early and late in his career, and his name adorns both the Methodist Church and the Methodist Church South.

Major William Capers was a leading Methodist of Charleston. He had been under Marion in the Revolution and won his title in defense of his state. His son William showed early promise, and, after a collegiate course, gave himself to the study of the law. His father had, meanwhile, fallen away from peace and hope, but the son had been awakened at a camp-meeting, though not converted. One evening, father and son caught the hymns that a daughter was singing and both hearts were touched. They went away and prayed together, "until grace was restored to my father and mercy came to me." The father resumed his love for Asbury and the Methodists, from whom he had been so sadly estranged, and the son entered upon that long and eminent career in the ministry, which belongs both to the northern and southern Churches.



WILLIAM CAPERS, D. D.
Third Bishop of the Methodist Episcopal Church South.

Entering Conference in 1808, he began with twenty-four appointments every four weeks. On his second circuit, he found, at Fayetteville, Henry Evans, a negro well worth noting. This Evans, being free, had come from Virginia to ply his trade of shoemaking. He found his people in the town poor heathen, at the lowest of morals and habits, and with earnest soul he began preaching to them. Forbidden to do this in the town, he went out to the sand-hills, and when a mob was raised he eluded it by

constant change of appointments, while he honestly told of his efforts and their cause. Soon there came a change upon the conduct of the negroes—there was more fidelity, less vice—so plain that Evans was allowed to preach in town. Then masters and mistresses followed their servants, and a meeting-house was built. The attendance grew. Soon the whites took the house and built at the sides ample lean-tos—extension sheds for the negroes.

Capers testifies to Evans' power; the facts do so very plainly. He began at the bottom and left off at the top in Fayetteville. Capers preached the good man's funeral sermon, who was buried under the chancel of "Evans' chapel," his just monument. His record is on high.



REV. BEVERLY WAUGH. D. D
Eleventh Bishop of the Methodist Episcopal Church.

Capers, in 1810, was in Charleston. Strangely enough, such was the feeling roused by the General Conference's disapproval of slavery that he, son of an eminent slave-holding citizen, was no longer allowed to preach to the negroes. He found, as substitutes, able and eloquent colored men, whom he licensed to preach, and sent out far and near to the slaves on the plantations. The result was very beneficial and the negroes have since been mostly Methodists. This form of labor on the plantations, so beneficial to the poor slaves, led Asbury and others to soften their ideas of emancipation into conciliation and thus affected the policy of the Church. Capers served the Church long and well, spending in the service an ample fortune. He filled important offices and, in 1845, became Bishop of the Church South, dying in 1855.

Beverly Waugh joined the Baltimore Conference, at twenty,

in 1809. He took his early training in Virginia, his native state, on one of its hardest western circuits.

After serving in many places, he was, in 1828, made book agent at New York, from which post he was, in 1836, made the eleventh Bishop. He died in 1858, leaving the record of a prudent laborious man. He was about the last whom the present generation remember as wearing the severe ministerial garb of early times.

To all these rising men Asbury was dear and venerable. His example constantly inspired them. Young Capers, when first introduced to him, came up very timidly. Asbury, who, seventeen years before, had been Major Capers' guest, caught young William in his arms, saying, as he remembered the family, "I've got the baby!" and he won "the baby's" heart. The Bishop loved the South and the warm-hearted men of the South, among whom he found so many heroes. Seventy times he passed over its territory, spending there a part of every winter, even in his old age.

After 1804 he wrote less, but was otherwise as active as ever, only he had now a companion, usually another Bishop. He writes from Georgia that himself and McKendree, "two Bishops of us," are riding in a poor thirty-dollar chaise, with purses to match. "What Bishops! But we hear great news and we have great times. Each Conference will, this year, have a thousand souls converted to God. Are we not well paid for starving and toil? Yes; glory be to God!" He carried an ax slung under his carriage for trees would fall across the road and his companion must cut them away, as well as care for the Bishop's infirmities, and even preach at the appointments when the latter was too sick or feeble. His early friends drop away. Forty years have told on Perry Hall, the dearest of all his resting places. In 1805, he finds it newly painted and gay with grandchildren, "but I and the elders of the house felt that it was evening with us." Gough died in 1808, and Asbury came to the house of mourning to shed his own tears, as he preached over the body of his true and noble friend. In 1811, he preached at the chapel, and, in 1813, he was there to write, "Alas, how solitary!" Bishop Gilbert Haven, then chaplain of a Massachusetts regiment, visited Perry Hall in 1862. "The most elegant house in America" had been burned in

1845, and its successor was inferior; the estate had been divided and sold, the trees were scant and straggling. "A glory had passed away from the place," but it will not pass from the Story of Methodism. Many generations will venerate the asylum of the weary preachers, the abode of piety and culture, such as made it dear and sacred beyond all the stately mansions of the land.

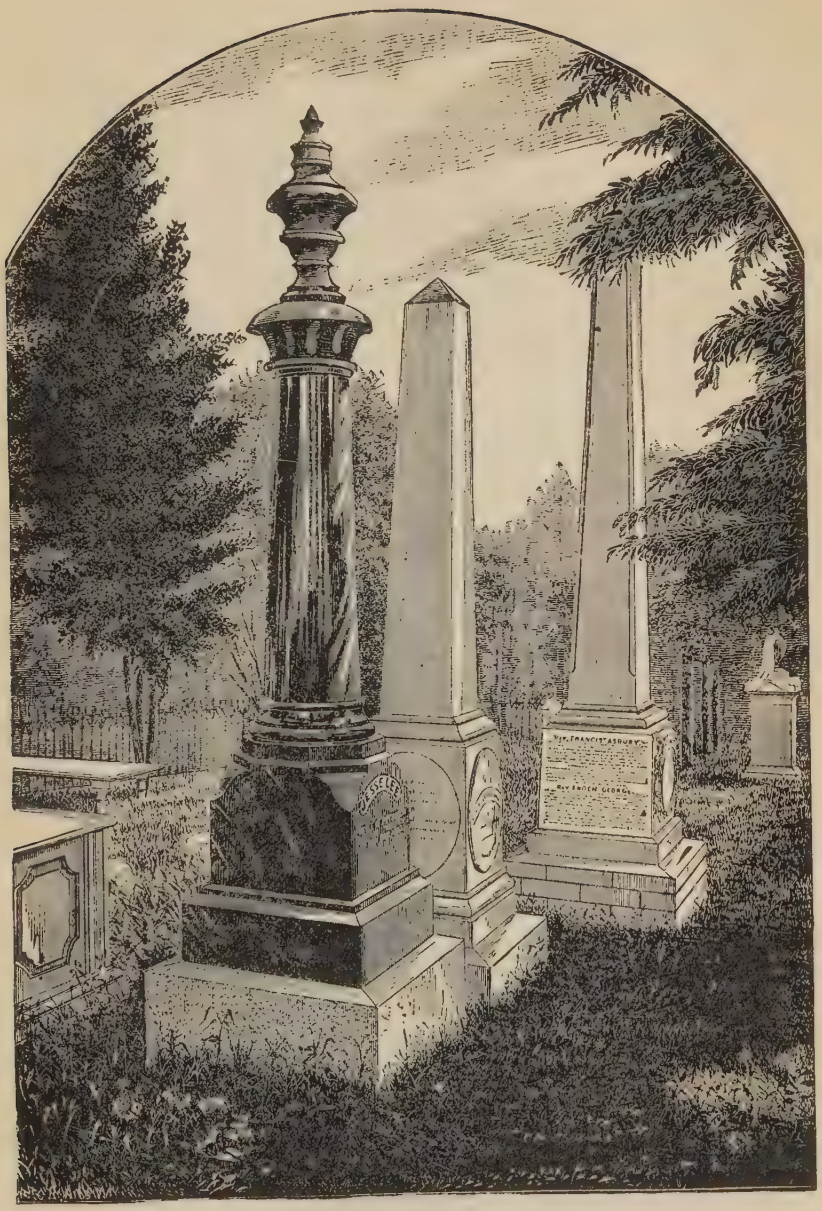
Otterbein, founder of the United Brethren, now died in Baltimore; "sixty years a minister, fifty years a converted one," Asbury loved and revered him, and, preaching his funeral sermon, calls him "the great, the holy Otterbein."

The Bishop shows something of an old man's notions, though he was never in his life so cheerful. He fears that wealth and honor may harm the Church. A church-going bell from a chapel steeple startles him, and he hopes it may be the last as well as the first. (How bells are vanishing in 1888!) He finds southern families reluctant to marry their daughters to preachers, and he is glad, for celibacy is "all the better." In the Virginia Conference, 1809, of eighty-four preachers, only three were married, and Asbury and McKendree, its Bishops, were bachelors. It was well called "The Bachelor Conference." Asbury could not see how the itinerancy could do otherwise than lose its semi-military order and energy, if the preachers had families. We now see how, in the slow and natural change of social conditions, his fears have proved groundless.

The spread of the church delighted him. He computed that Methodism, in 1806, had on this continent four million hearers. Over all these he was commander-in-chief. Well might he say, "What a charge!" In 1812, he was feeble, and one foot was useless by rheumatism. He had to be carried into Church and sit while preaching. Sick with fever, his feet swelled and painful, he was still preaching twice in one day, or traveling twenty-five miles. Among the preachers his presence was electric, for no man on the continent, or then living in the world, had such a record as he. His feeble voice was worth a thousand men.

At the great camp-meetings, now frequent in the South, attended sometimes by three hundred preachers and ten thousand hearers, where a thousand conversions would occur in a week, he was the luminous, inspiring, central figure.

This man, the chief founder of Methodism in America, died



MONUMENTS OF LEE AND ASBURY, MT. OLIVET CEMETERY.

March 31, 1816. Beginning his ministry in England at seventeen, and coming to America at twenty-six, he closed his career at seventy-one. For over fifty years he had preached fully a sermon a day, and, in America, had for forty-five years, traveled six thousand miles a year and ordained more than four thousand preachers. He had been in the West, but was returning through the South to the General Conference at Baltimore. At Richmond, March 24th, he preached his last sermon, being carried to and from the pulpit and preaching from his seat. He went on to Spottsylvania to die. His last entry in his Journal tells, "My consolations are great." His last gesture was raising both hands as affirmative to an inquiry after his comfort in Christ. He then entered into rest.

At the soon-coming General Conference, McKendree preached his funeral sermon, and, escorted by an immense procession, in which was most noted the sad and noble face of Jesse Lee, the coffin was laid beneath the altar of Eutaw Street church. He was the last of the great quarternion, the foremost four of Methodism, Wesley, Whitefield, Coke and Asbury.

Six months later, Lee himself, rejoined his great leader. We have told of his career, how for thirty-five years he had gone from Maine to Florida, had brought Methodism to Boston, had been chaplain to Congress, and the earliest Methodist historian. He ranks next to Asbury in service, a Bishop in everything but the name. So fell, at the close of its first half-century, the two greatest figures in the front of American Methodism.



COOKING DINNER AT CAMP MEETING.

CHAPTER XL.

Men and Doings in the North.

THE most eminent preacher next rising in the Middle States was John Emory. He entered the Philadelphia Conference in 1810. To do this, he had renounced the law, for which he had been finely educated, and in which his prospects were very brilliant. What was more, he had to brave his father's displeasure, who refused him a horse, and, for two years, would have no communication with him. Afterwards, there was complete relenting and the father was comforted with the son's ministrations. Ready for the hardest service, Emory was but three years on circuits. He served in the cities where the highest talent and character was needed. In 1816, he was a delegate to the General Conference, as to every other, but one, during his life thereafter. We saw him, in 1820, a visitor to the British Conference. He became book agent in 1824—"Emory and Bangs" was the name of the firm—and Bishop, the tenth, in 1832. In 1835, he was thrown from his carriage and died unconscious. His son Robert rose to eminence and became president of Dickinson College.

Jacob Gruber had now in Maryland a lively experience. At

a camp meeting near Hagerstown he preached against slavery before an audience of three thousand. For this he was indicted and tried for felony in Frederick County.

The case aroused great interest among the Methodists, for their preachers were often doing the same thing.

Roger B. Taney, afterwards Chief Justice of the United States, was Gruber's chief counsel.

Taney entered heartily into his case, and showed ably the sentiment and policy of the Church, as having steadily in view the abolition of slavery. He went on to denounce slavery as a "blot on our national character," and looked hopefully to the time when "we need not blush at the language of the Declaration of Independence." One can hardly identify the young advocate, so ardent and generous in behalf of liberty for Africans, with the venerable jurist who, forty years later, in the highest court of the nation, affirmed that, in this country, "the African has no rights that we are bound to respect." But all that has passed away, and by-gones are by-gones.



REV. JOHN EMORY, D. D.
Tenth Bishop of the Methodist Episcopal Church.

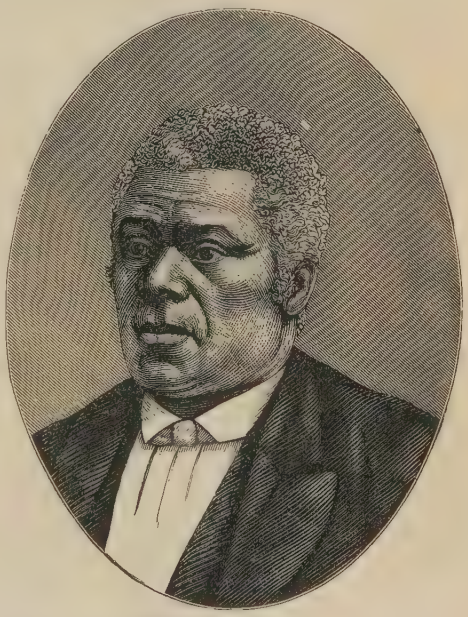
Gruber was cleared, but he steadily refused "to learn by my trial to call good evil and evil good." His next appointment was on the very spot of his trial.

Farther north, Nathan Bangs brought into the Church his brother, Heman, whom many recall as majestic of stature, voice and brain as Nathan himself. He was an effective preacher down to our own days.

Nathan was now for many years serving along the Hudson.

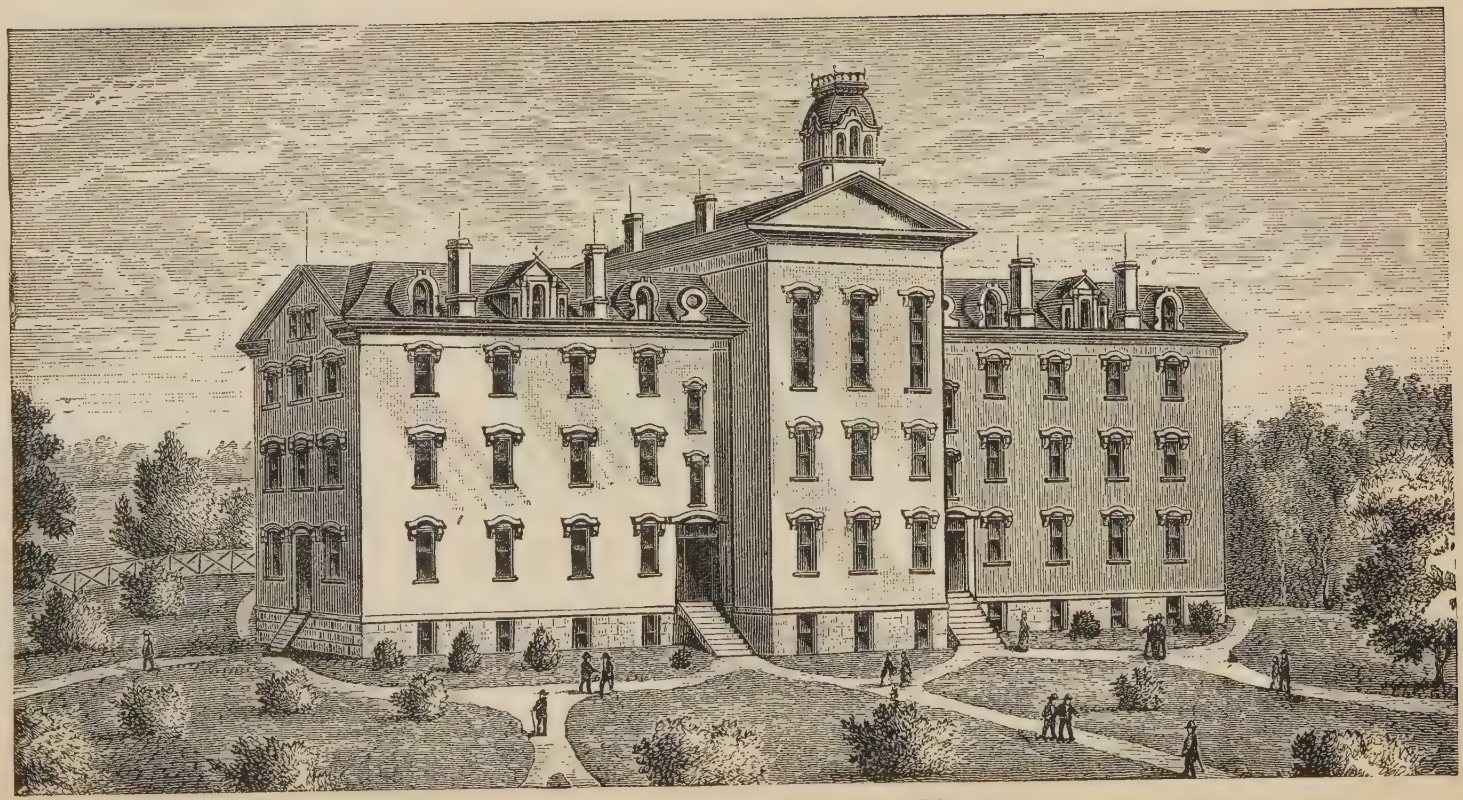
In 1810, he found in New York about two thousand members. Four hundred were added during his two years of service. He went upon the Rhinebeck district and it grew to be "as a field which the Lord hath blessed," a very garden of Methodism, to this day. Here he called into the work the third of collegiate graduates, following Capers and Emory, Robert Seney, a man of rare and varied excellence, whose son, Robert I. Seney, has been so generous a patron of Methodist enterprises.

Samuel Luckey, a man prominent in the State of New York for more than half a century, now began on a circuit requiring, each week, ten sermons and one hundred miles of travel.



JABEZ PITT CAMPBELL.
A Bishop of the African Methodist Episcopal Church.

In Philadelphia, now occurred the separation of the African Methodists. It was not easy, it is not yet any too easy, for negroes to be peers with whites in the societies, though the utmost kindness might prevail. All Americans will understand that. Richard Allen, ordained, as we saw, by Asbury, in 1799, was a remarkable man. He was born a slave, redeemed himself, became wealthy and built for his people on his own land a church, which Asbury dedicated as a "Bethel." For a while it was under Methodist supervision, but a decision of the court put the property into their own hands and took from the Methodist Episcopal Church all pastoral responsibility. They proceeded to form, in 1816, the African Methodist Episcopal Church, which has now four hundred thousand members, and is the largest Protestant African Church in the world. It has a college, "Wilberforce University," Xenia, Ohio, with four flourishing seminaries elsewhere, and perhaps fifteen hundred day schools. In the slave States it had not



WILBERFORCE UNIVERSITY, XENIA, OHIO.

been allowed, colored people being held to worship with the whites, but, in 1865, Bishop Payne, assisted by Bishop Brown, the successor of Allen, who was the first Bishop, formed a Conference in South Carolina. Since the civil war it has greatly prospered. It has, at Philadelphia, a Book Concern, and publishes the *Christian Recorder* and the *Repository*. At one time its organization included Canada, but, in 1856, the Canada Conference became a separate body. It differs from the parent Church on the color line only, and most friendly courtesies are interchanged between the General Conferences of both bodies. It is often called "African Bethel Church," from the place of its origin.



RICHARD ALLEN.
First Bishop of the African Methodist Episcopal Church.

Some of its bishops have a record of struggle and achievement. Daniel A. Payne, at twelve an orphan-apprentice in Charleston, S. C.; at seventy, presiding over the Ecumenical Conference in London. Such a career, beginning in the disabilities of his race and ending at the fulness of personal and churchly attainment, merits in its widest sense the word heroic. For thirty-six years, the most eventful that his people have ever seen, he has been their bishop and foremost of their leaders. The like may be said of Bishops Shorter, Turner, Cain and Wyman. Of their nine bishops, one, the Rev. R. R. Dissney, resides at Chatham, Ontario. At its General Conference at Indianapolis, in May, 1888, one of its sessions was opened with exercises conducted by the Rev. Daniel Smith, a clergyman one hundred and two years old, the oldest effective preacher in the world.

This movement was, in 1820, followed by another. The new

Church gathered in New York a congregation at a house called the Zion Church. Dissatisfaction with Church government led to a schism, and the new body was called the African Zion Church. It has grown to have three hundred thousand members, with two thousand traveling, and as many local, preachers.

It differs in nothing from the "Bethel," only in name, "Zion," neither does either of these differ from the parent Methodist Episcopal Church, unless that their Bishops are elected for four years only.

Why do they not unite with each other and with the Mother Church? The color question is surely not in the way, for five hundred thousand freedmen have come into "de ole Chu'ch" since the war.

In 1815, Tobias Spicer preached in Troy, with great success, where the work had moved but slowly. A young blacksmith, Noah Levings, arose and began as exhorter. He came to eminence, and was the first Methodist secretary of the American Bible Society, and by his zeal, eloquence and sagacity, he caused that his Church was honored in him.

Methodism was now taking wide and lasting hold of central and western New York. In the Susquehanna valley, taking parts of New York and Pennsylvania, was the Canaan circuit, embracing more territory than the Wyoming Conference of to-day. In 1810, it was for all the young preachers a training ground. The roads were shocking, "pole bridges and no bridges." There was enough of hunger, cold and weariness, of rude shelter amid frontier discomforts, and the preacher's pay was forty-nine dollars and ninety-eight cents and traveling expenses. Many a winter evening has this writer, whose father's house was a preacher's home in the region, heard the rehearsal of circuit life there and gazed on the narrator as upon some man more than human.

Soon the charming Lake country was threaded, and Peter Vannest, fording the Genesee at Rochester, preached at Ogden the first sermon beyond it. The first class was formed at Newstead. George Lane, best known as the longest-serving of book agents, held the next year, 1808, the first camp meeting, and from that came a new impulse.

In Lyons, that daring Thomas Smith, coming to the circuit, found a handful, but the wicked were in large majority and full

of insult and annoyance. Unable to endure this, Smith planned a battle. "I should not wonder if, to-morrow, Lyons should be visited as it never has been and may never again be to the end of time." The meeting became quiet. "For God's sake, tell us what is to happen to-morrow?" cried one at the close. "Let to-morrow speak for itself!" was the answer.

Smith went home with Judge Dorsey, just out of town. Next morning, Mrs. Dorsey came with the preacher to call on a family. Crowds were coming into town and there was excitement. At the end of the call, Smith asked if prayer would be agreeable. "By all means, Mr. Smith, by all means, sir." Scores crowded the doors and a crusade began. Smith and his praying ones went in procession from house to house, entering and praying for the souls of the family. Soon there were four hundred in the procession. They entered the tavern, where the seat of all mischief was, and, shouting, stormed it. At four they came upon the village green; thirty-two converts came within the circle, and forty were that day added to the Church. Truly, Lyons saw no such day before or since, and no living man could have dared and done this but Thomas Smith. At Judge Dorsey's barn, in Lyons, the beams of which were fifty years after made into memorial canes, the Genesee Conference was formed. It was of magnificent extent, comprising most of New York, a large part of Pennsylvania, and Canada, to the infinite—to the Pacific.



WILLIAM CASE.

One of the members was William Case, the apostle to the Indians. His chief labor was in Canada, and though he served circuits and several districts, yet the work among the Indians was

his passion. At the separation of Canadian Methodism, in 1828, he took entire charge of its Indian schools and missions. He loved the Indians, and his coming to a village was a joyful occasion to them. Even the shy children he would run and catch and kiss. Hundreds were brought to Christ by his labors, and no missionary has had such success among them. The whole system of Canadian Indian missions is of his devising.

In 1830, he was made general superintendent of the Methodist societies, and, had any Bishop been elected, he would have been the man. In 1854, he preached to the united Canada Conference a "Jubilee Sermon," fifty years after his entrance on his ministry. The union of all Canada Methodism had been his heart's desire and this he lived to see. His death, by a fall from his horse, occurred in 1855.



REV. WILBUR FISK, D. D.

The war now coming on cut off the Canada region of the Genesee Conference, and its preachers made their own appointments, splicing on the local brethren. Some preachers from England came to Quebec and Montreal, but the loss was great.

After the peace came freer labor, and, in 1817, the Conference was held at Elizabethtown. Bishop George, the fifth in order of election, presided, and the session was penticostal. A hundred were made subjects of grace, and a flame of revival went out to all the circuits. Another session was held at Niagara, on Canada soil, in 1820. At that date, there were in upper Canada forty-nine clergymen of other denominations, and of Methodists eighty, besides sixty-five exhorters, and the members were six

thousand three hundred. Asbury once entered Canada, but the route cannot now be found.

Looking to New England, we find Wilbur Fisk, even yet, the greatest, dearest name. He entered the ministry in 1818, the first New England preacher of collegiate training in a region where that counts seriously. He had graduated at Brown University in 1815, having been a member of the Church already five years, and had intended to give his life to the profession of law. He was not long an itinerant. His calling lay chiefly in the work of education. In 1826, he became principal of the academy, just removed from New Market, N. H., to Wilbraham, Mass. In 1832, he took the presidency of the Wesleyan University, at Middletown, Conn. I have never heard of a teacher who so deeply impressed



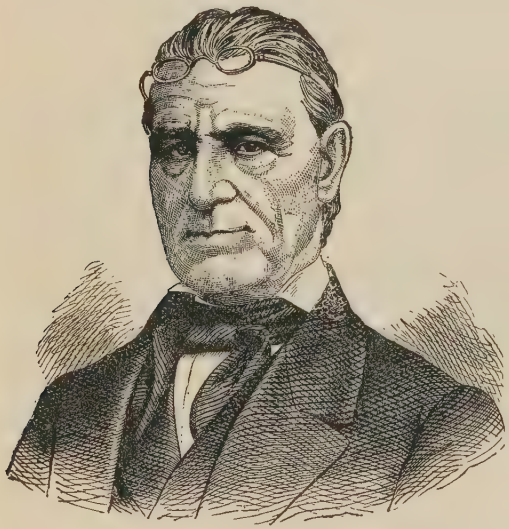
WILBRAHAM ACADEMY.

his pupils. The venerable survivors can never speak of him without tears of love and reverence, and his simple monument near the University is visited by many a pilgrim gray, "To bless the turf that wraps his clay."

Of his preaching, this may be told. A lad of ten years was taken to hear him in a rural church. "I know I never took my eyes off from him, and I thought he sat down as soon as he got up." The sermon was two hours long! He was twice elected Bishop (once for Canada), but he held himself to his work in education. In 1839, at forty-eight, he went from perfect love and service to perfect bliss in heaven.

At this time, too, appears "Father Taylor," one of the men found hardly once in a century. He had been twenty years a

sailor, though only twenty-seven years of age. Amos Binney helped him to three months at school, and he began to preach. His true field was found to be among sailors, and in 1829, he was made Sailors' Preacher at Boston. Here he had been converted, after crawling in through a window to hear Hedding preach, and here he now labored forty-three successive years. His genius for preaching, his hearty and poetic feeling and utterance, drew audiences from all classes, and Dickens, in "American Notes," gives him a whole chapter. "He is worth a hundred policemen," said a mayor, and it was true. He forgot the vices of his hearers in their woes, and the poorest and most degraded were helped to the way of goodness by his labors.



EDWARD T. TAYLOR.

At the close of the war, Hedding was preaching in Boston. Building the Bromfield church, afterwards the chief one, drained Methodist resources, and the ruin of business by the war put upon the enterprise eighteen thousand dollars of debt. In this dark case, Amos Binney offered, if pews could be sold to the amount of the debt, to cash the notes of the buyers and furnish to each enough work in his calling to pay the face of the note. There seemed no other road from ruin, as one Board of Trustees held both houses and both would go for the debt. But the pews were thus sold; Col. Binney paid the debt and saved the houses. This began "pewed churches" in Methodism. The first academy in New England was now founded at New Market, N. H., and Martin Ruter, the first Doctor of Divinity in American Methodism, became its principal. In 1820, he was sent to found the Book Concern at Cincinnati. After serving as President of Augusta and Allegheny Colleges, he went, in 1837, as the first missionary to

Texas, which had just become independent of Mexico, a "Lone Star State" of twenty thousand people. Here he spent a year in vigorous and effectual pioneer work, dying in 1838.

Asbury had taken a deep concern in New England Methodism. He saw the country sound and free and full of enterprise in every direction, but that of religion. There he saw stagnation, partly by the bad influences of its old theology and partly by its pride of intellect and culture. He groaned to see renewal and conversion. Up to 1810, his journals give quite ample accounts of labors and victories. Thereafter we read little, only that he regrets the entrance of pews, steeples and instruments of music.

Lee comes over his old fields, after eight years, and is glad all along the way. He finds two Churches, in Boston, where the Elm had been his first temple, and at Lynn; he with that first society weeps for joy. In Maine he was even more affected. Fifteen years before this, the people had never seen a Methodist; now there were societies of communicants, thronged congregations, and preachers, local and itinerant. Lee's words were often tears. In Maine he preached forty-seven times in forty-three days, and then, after a week and seven sermons in New Hampshire, he came by Lynn, Boston and Hartford to Garrettson's "Rest" at Rhinebeck. His work in New England was done, well done, done to remain, and he now took his last leave of it, with gratitude and peace. The work fared on in New England in a fashion not specially notable, but, in 1820, there were twenty-five thousand members, with a hundred and twenty-five traveling preachers and several times as many local preachers.

In the remote West, Methodism was not falling behind the rapid growth of the nation. Northeastern Ohio had belonged to the State of Connecticut and was called its Western Reserve. This had been settled from New England and even yet bears the New England character. A local preacher, Shewel, came from western Virginia and made an effectual entrance upon this Puritanic region. He made his own cabin a center and went out in all directions, raising up classes and societies, and preparing the way for the circuit preacher. Jacob Young took charge of this district, the Monongahela, in 1812, and his preachers shared the energy of the Elder. At North East, Pennsylvania, they found a small society, sprung from the last efforts of a dying man.

Thomas Branch had, with the scant furnishing of books and saddle-bags that marked an itinerant, started from New England to labor in the milder climate of the Southwest. He had entered the wilderness along the south shore of Lake Erie and disappeared. For fifteen years his old friends heard nothing of his fate. He reached a little settlement where there were no Methodists and preached there. At the close of his sermon, he told the people that he was too ill to proceed on his journey, and he asked their hospitality. After a long silence, a man, who had a log house, with a large family of children, invited him home. In his illness, Branch would preach, pray and exhort when unable even to stand. He rejoiced in the Lord to his last breath.

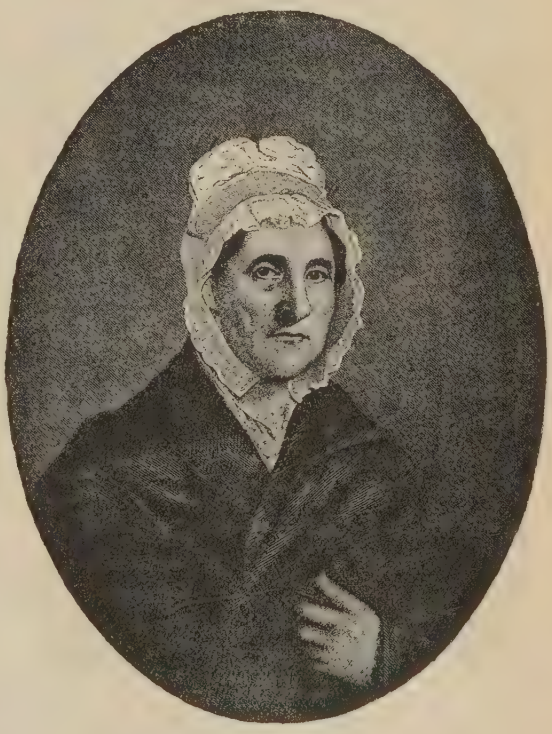


JAMES B. FINLEY.

There was a meeting house in North East, the name of the settlement, but it was grimly refused for his funeral, as was also interment in the new cemetery and a wagon to carry the coffin. A prayer was made, and the coffin, on a rude sled, was drawn by oxen to a grave a mile west. It is within the modern cemetery. The strange providence of Branch's death had its solution. A revival began; many to whom he had spoken in his illness were converted, and where, at his death, there was not a Methodist within twenty miles, there was found a thriving society.

James B. Finley, "the war horse," appears in 1819. Born in North Carolina, he had come on the wave of migration into Ohio. His youth was wild, and he delighted in adventure with savage men and savage beasts. At a Kentucky camp meeting he had been converted, with such a variety of violent exercises as rude, strong natures were wont to experience. After agony and crying

for a night and a day, he found peace. "I thought I should die with excess of joy." He was then seven years in the wilderness without seeing a preacher. He then went with his wife some miles to a meeting and joined the society. The next year, 1809, he began to preach, and now had the district along Lake Erie. He was of great bodily strength and a terror to the ill-behaved; his sandy hair bristled upwards, his features were coarse and his voice stentorian. He found the Lake winter hard, but he had a glorious revival, especially at North East. This year he traveled daily about twenty miles, preaching once and leading class, and doing on Sunday three times as much. Finley soon became missionary to the Wyandotte Indians. After that, he filled many important stations and districts in Ohio, and was also an author, and prison chaplain. He died in 1856.



JANE TRIMBLE.

We omit many characters that now arose in the West, but we cannot omit Jane Trimble, a woman equal to any in all the Methodist record. Thomas Quinn, whose passion for frontier life kept him on the border, was, in 1806, serving the Sciota circuit, where he had thirty appointments, of which the nearest was fifty miles from his family. At a meeting, a lady remained to attend class and confess the pardoning love of the Saviour. She was a widow, lately from Kentucky, with a large family of children. She had come ten miles to the meeting, and to ask the preacher

to preach in her cabin for the benefit of her children and neighbors. At his next round, Quinn preached at her cabin, near Hillsborough, the preacher and the widow being the only professors of religion. After sermon, Quinn, being soon to go to Conference, could leave no appointment, but he sang a parting hymn. Her daughter-in-law, wife of Allen, the Governor of Ohio, and mother of an eminent preacher, Joseph M. Trimble, was deeply convicted, and in prayer was brought to the Saviour. The widow was Jane Trimble. She was born at Augusta, Virginia, and had removed to Kentucky, carrying in her arms, on horseback, the future Governor. She was a bold rider, and swollen rivers had no terrors for her. In Kentucky, her husband and herself decided to remove to Ohio and free their slaves, and so she came within reach of an itinerant. She trained her children and servants in the fear of the Lord, and her mind, well versed in English and sacred literature, was a wonder for the frontier. Her husband had died before reaching Ohio. She had one of the earliest Sunday-schools; she aided the Indian missions, and her long, active life was a blessing to her family and the Church. Her descendants are still identified with the Church which she served fifty years.



JOSEPH M. TRIMBLE.

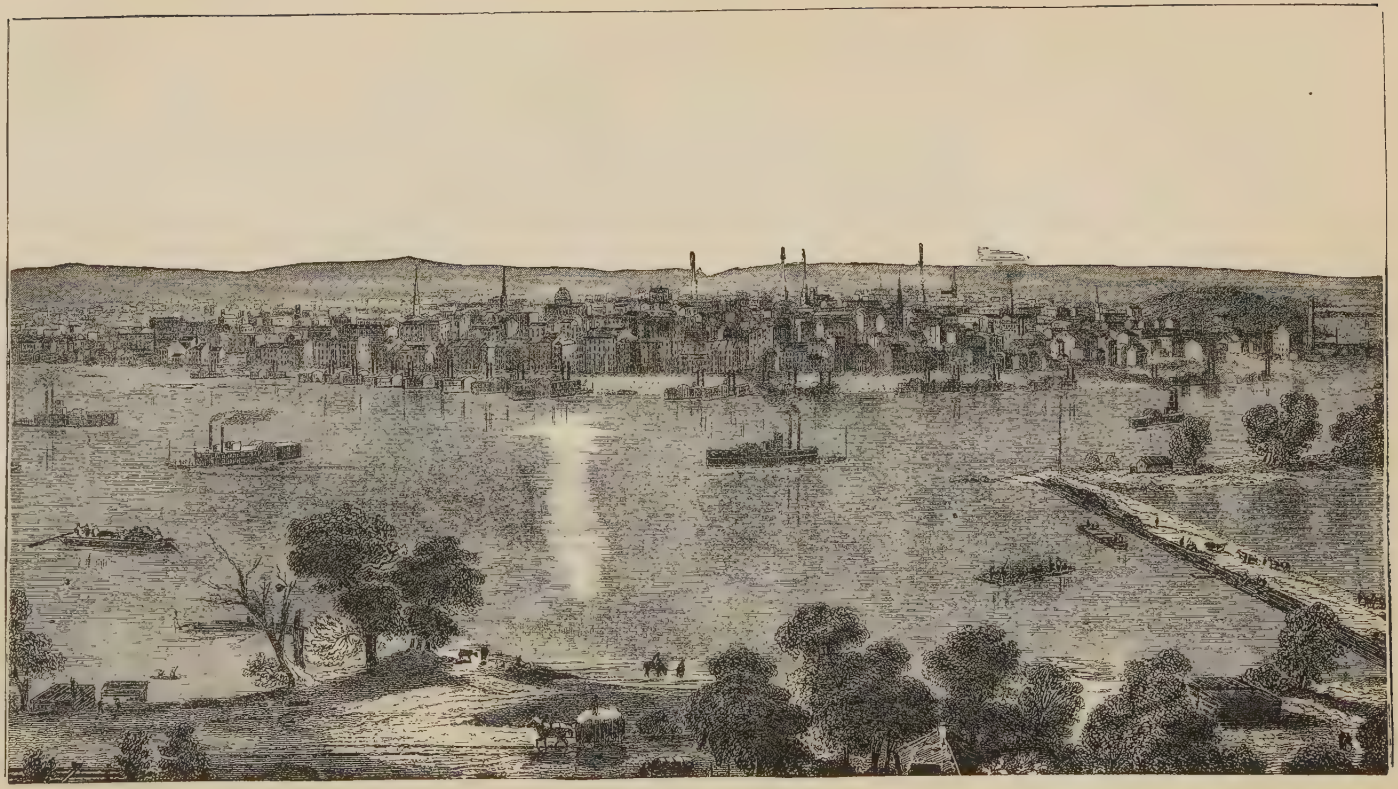
The most effective pioneer in Illinois was Jesse Walker. The border had charms for him as it had for Daniel Boone. In 1806, he was missionary to Illinois, which meant all he might choose to put upon it. The wilderness was his home. He was never lost, he never complained. McKendree was once with him in a tour.

They were on horseback and it was very rainy, and some know what that means on the prairies. Their horses swam the full channels, the riders carrying their precious saddle-bags high on their shoulders. They cooked their own food and slept "by the beautiful star." In winter, Walker went from cabin to cabin, faithfully exhorting with prayer the families of the settlers. In the summer, he rode far and near to preach. When a young preacher came to his help they had a camp meeting, with this remarkable end: It ceased "for lack of argument;" the last sinner was converted!

He preached in Illinois to a neighborhood of seventy. After three days' service, he read the Rules and "opened the doors of the church." The leading man said; "Sir, I trust we will all here unite with you to serve God," and, coming forward, all came with him. Thus, in one year, two hundred and eighteen members were gained in Illinois.

He then went to Missouri. John Travis, the first appointed preacher, had been preceded by Oglesby, a pioneer, who, in 1805, went into the territory as far as the Osage river, seeing there Daniel Boone, who had come there for "elbow room." He preached the first sermon in Missouri, its utter novelty attracting the people. Travis gathered in the wilds a hundred whites and six blacks. In 1816, a Conference was formed of part of Indiana, and everything west, to the last cabin toward sunset. Walker came to Nashville, in 1819, to see the Tennessee Conference. He was "ragged, weather-beaten, war-worn!" A suit of clothes was bought for him, which he blushingly accepted and went back to his border.

St. Louis was then a terrible place. The only show of religion was by Romanists, unless by a handful of Baptists. Walker proposed to take the town. He engaged two young preachers of the unflinching sort to stand at his right-hand and his left, and they went to the field together. They found the Legislature in session and every hotel full, and they could get no private lodgings. Some laughed at them, some cursed them. Sitting on their horses in the public square, they discussed the gloomy prospect. The hearts of the young men sunk. They thought if the Lord would have His Word preached there He would have made some opening for it. They shook off the dust of their feet for a



ST. LOUIS, MO., ABOUT 1820.

testimony against St. Louis and deliberately rode away. The veteran sat in his saddle and, for once, had gloomy thoughts. It was his first defeat. "I will go to Mississippi and hunt for the lost sheep of the house of Israel," and slowly and sadly he rode eighteen miles southward. He stopped and thought: "Was I ever before defeated in this blessed work? Never. Did any one ever trust in the Lord Jesus Christ and get confounded? No; and by the grace of God I will go back and take St. Louis!" Waiting for neither food nor rest, he turned his horse's head to the battle-field. For the night, he staid at a wretched inn with high prices, and in the morning reconnoitered the city. He met legislators who knew him. "Why, Father Walker, what has brought you here?" "I have come to take St. Louis." "But the people are Catholics and infidels, wild and wicked. No preacher can get access to them. You had better go back to Illinois." "I have come in the name of Christ to take St. Louis, and by the grace of God I will do it."

He found a place of worship belonging to a handful of Baptists and was allowed to preach there. At his second preaching there was some stir and the house was refused him. He rented a large, vacant dwelling house at ten dollars a month, got some old benches cast away from the court house, and, borrowing tools, repaired them with his own hands, and soon, in his largest room, had regular worship.

He lived in the house, and, by day, taught the children of the poor to read and spell, and, by night, the negroes. School and chapel were soon full, and a work of grace began. The house then changed owners and he had to vacate.

Without a penny in hand, he contracted for the building of a chapel. A gentleman gave him lumber standing in the forest and soon the chapel was raised and covered. Some Episcopalian gave him an old Bible, cushion and pews, from which he quickly took off the doors. Money came in, and the chapel was finished, furnished, and filled, and paid for. At the end of the year he reported a thriving school and seventy members. He had taken St. Louis, "the stronghold of devilism." He returned the next year, and, in 1822, Conference was held there. The Story of Methodism has no better thing to tell. The Methodists in the State thus invaded are, to-day, two hundred thousand.

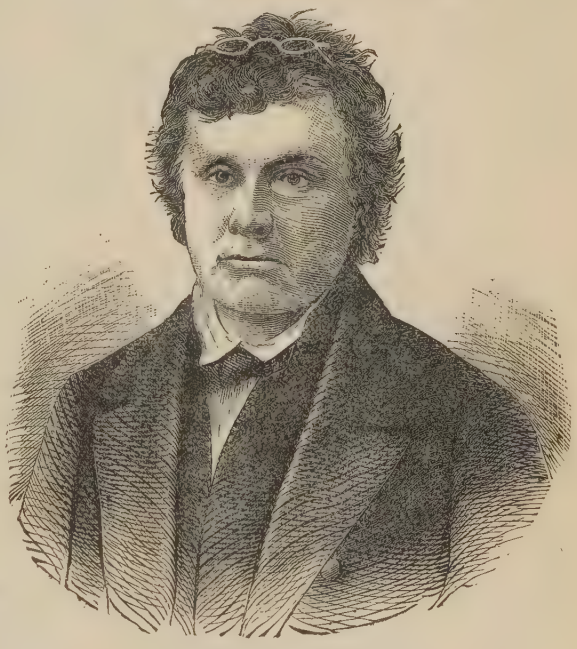
Walker, always at the front, then went to the Indians up the Mississippi, and, in 1830, was let loose upon Chicago. The town was laid out that year. He had no difficulty there beyond what is common in the day of small things. He gathered a class of ten and, making Beggs the first in charge, had his first Quarterly meeting in 1832. The first church in Chicago was built in 1834, and, in fifty years, there were fifty of Methodist branches. Evanston, now the greatest center of the Church in the West, was in Walker's range, but positively not then in existence. Walker died in 1835. He needs no eulogy.

James Axley, a product of these times in the West, was, like Walker, a child of nature. He was "a hunter of Kentucky." His gift for preaching was moderate, but his humor, like that of Abraham Lincoln, captivated the western mind. It was keen, tender and timely, and came from a sober face, dark and rugged, under a wide rimmed hat and heavy brows, so that it seemed to flash from the clouds.

A newly elected Bishop met him. "How are you, Brother Axley?" "Who are you?" "My name is Thomas A. Morris." Eying him from head to foot: "Upon my word, I think they were hard pushed for Bishop timber when they got hold of you." "That is just what I myself thought." "Why, you look too young for a Bishop." "As to that, I am old enough to know more and do better." The Bishop quickly loved the plain speaking man, loved him for his wit and for the toils and moving dangers he had passed. He fought bravely against whisky, for the cheapness of corn made bourbon the pest and woe of his region. After he located and became a farmer in Tennessee, he steadily testified that house and harvest needed no help from whisky, and that abundant corn could be raised in fields untrodden by a slave. He and Cartwright were kindred of spirit in faith and courage.

At a camp meeting, Cartwright was preaching while Axley was quelling a rough gang that threatened to whip him. "If you want to fight, let us go outside the camp." All went. "I don't go into a fight until I pray." He knelt, and before his prayer was done they gave up the fight and melted into decorum. Before the meeting closed, several of the gang were converted. Axley urged temperance in Church legislation until he got the General Conference to his mind.

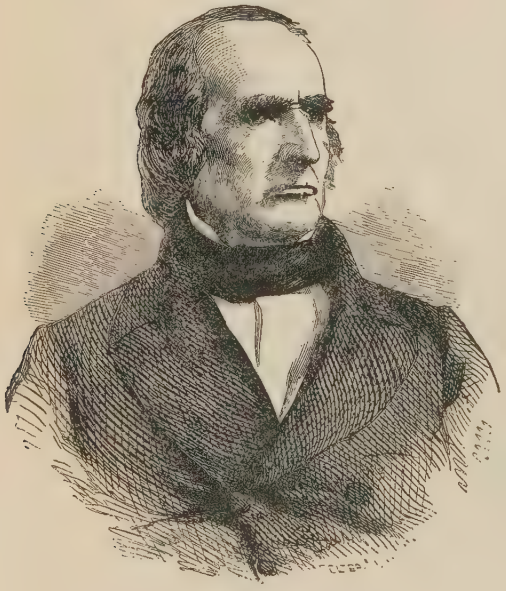
Peter Cartwright came in childhood from Virginia to Kentucky. His father was a soldier of the Revolution; his mother had early become a Methodist. When, at nine, he first heard a preacher, at the old Kentucky home, he remembered that his mother shouted for joy. A class was formed, to which she walked four miles and back every week; and soon, Peter, her only son, came home from a dancing party, with an aroused conscience, to bow with her in prayer. He came into the Church in 1801. Walker, the hero of St. Louis, gave him license in 1802, and seventy years later he left his missionary work in Illinois to lie down and die in peace. Axley now came into the Church, and Walker, Cartwright and Axley were as kindred as three clover leaves.



PETER CARTWRIGHT.

Cartwright, like them, understood frontier life, and could meet violence on its own ground, for in bodily strength few were his equals. A volume of his exploits might be given. In 1805, a mob, led by two champions with loaded whips, came in to break up the preaching. From the stand, he called on two magistrates to arrest the leaders, but these called it "impossible." He came down and offered to do it. The mob came upon him. He laid the leaders, one after another, on the ground. Their champion then reached him and made three passes to knock him down. "I could not resist the temptation. I felled him to the earth." So went the work bravely on. The mob fled, but Cartwright and his friends collared thirty, among them a magistrate,

kept them in a tent, and, the next morning, they were fined to the limit of the law, the magistrate being also cashiered of his office. The affair was on Sunday morning and it threw a cloud over the meeting. Not a preacher could find his tongue. "Let me preach," said Cartwright. "I feel a clear conscience; we have done right." "Do," said the Elder, "no other man can." He called on all to come out, and his text that evening was, "The gates of hell shall not prevail." The power of God came down, three hundred fell, and mourners were all over the ground. Two hundred professed religion and the victory was complete.



JOHN M'LEAN, LL. D.

As Wesley said of an English preacher: "For such times God makes such men." Many now living well remember Cartwright, not tall, rude of speech, but full of wisdom, harsh of feature, and such a head of hair! Were its flush and mighty locks *ever* combed? He sat in twelve General Conferences, and for forty-five sessions of his Annual Conference he was present at the first roll-call. He was fifty years a Presiding Elder, and, in his long life, was never six months away from work.

The solitude of old age! "I have no father, no mother, no brother, no sister living; I have outlived every member of the class I joined in 1801, every member of my Conference in 1804, nearly every member of the first General Conference, to which I was elected in 1816, all my early Bishops, all my Presiding Elders, and hundreds and thousands of my contemporary ministers and members; and I still linger on mortal shores. Why I live, God only knows." For three generations he was one of the notables in Methodism.

A layman was now raised up in the West who was long an honor to Methodism and to the nation. John M'Lean, born in New Jersey, was a student of law in Cincinnati, and settled for legal practice in Lebanon, Ohio. He was skeptical, but he went to hear, at a private house, John Collins, one of those able men whom we have hardly space to portray. The preacher, at first sight, took the young lawyer upon his heart in prayer. As he uttered the word "eternity," its full meaning came upon his hearer's soul, who could think of nothing but its vast importance. M'Lean followed Collins to another appointment to learn what he must do to be saved. Collins asked him to read the New Testament fifteen minutes daily, until their next interview. Later, they agreed to be in prayer at sunset, wherever they should be. This union of prayer was soon followed by M'Lean's conversion. He filled with honor many of the highest offices.



REV. HENRY B. BASCOM, D. D.
The Fifth Bishop of the Methodist Episcopal Church South.

When he was on the Bench of the Supreme Court of the United States, his negro valet, as his master dismissed him for the evening, seemed sad and thoughtful. "What is the matter, my boy?" "O massa! I's such a sinner." The Judge laid by his papers and began to talk to the servant about the Saviour. Soon both were weeping; they knelt, and the Judge prayed and taught the man to pray, nor did they rise until the latter was clear in a sense of pardoned sin. Such was M'Lean in every place, through a long and high-placed life.

The men that came up as preachers in the West sometimes showed powers that the world was obliged to acknowledge.

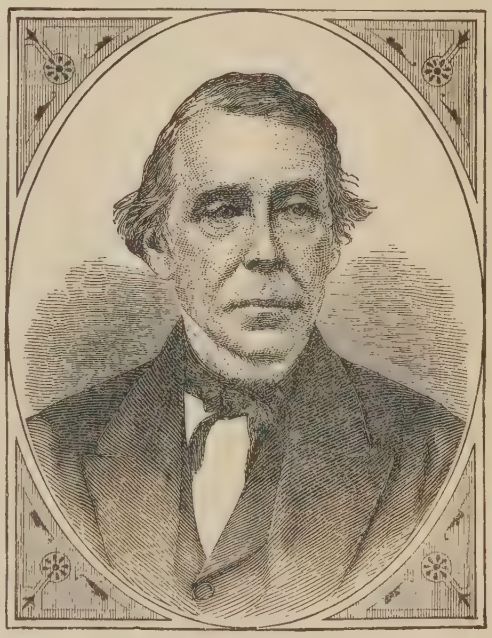
Henry B. Bascom entered the ministry in Ohio in 1813. Ten years later, by the influence of Henry Clay, his warm admirer, he was chosen Chaplain to Congress and his fame began. In all the great cities he drew throngs of spell-bound hearers. He afterwards spent some years in educational work, and received from various colleges the highest honors paid to genius and learning. He was in General Conference at the division of the Church, and was, in 1849, elected a Bishop of the Church South. In the end of July, 1850, he preached in St. Louis a sermon of two hours, a most eloquent effort, but his last. Within two months he died. At Albany, New York, in 1844, where the highest of the State heard him in a throng which no house could hold, an eminent critic, who stood in the rain through a long discourse, said: "He swept us through ranges of the highest thought and feeling with a force quite irresistible, giving us the sensation that children have when swung by a strong hand from one high point to another. We saw in him the full majesty of sacred eloquence, and some who cared little for preaching bent forward in admiration of his oratory."



REV. THOMAS A. MORRIS, D. D.
The Twelfth Bishop of the Methodist Episcopal Church.

Thomas A. Morris, a man of far simpler mold, but of large and valuable service, became a preacher in 1814, having been converted under the labors of David Young. After twenty years of travel, he was made editor of the *Western Christian Advocate*, then started in Cincinnati. In 1836 he was elected, the twelfth in order, Bishop of the Church. After the death of Bishop Waugh, in 1858, Bishop Morris was senior Bishop until his own death, in 1874.

In 1818, John P. Durbin, whose age marches with the century, entered the ministry. His grandfather had, before his coming into the Church, said to him: "Are you not concerned about preaching the Gospel?" and it startled him. In his second year, he went to northwest Ohio on a two hundred mile circuit, and there he began study. After preaching, he sat down in the one room that served all purposes for a frontier family, and went, with pen in hand, through Clarke's Commentaries and Wesley's and Fletcher's works. Inch by inch he came upward. At the instance of Collord, long printer to the Book Concern, he began English Grammar, studying as he rode on his circuit. Then Dr. Ruter set him upon Latin and Greek, and soon, being at Hamilton, Ohio, he spent a few days of each week at the Miami University, twelve miles away. He copied off his grammars and hung them before him on pasteboard for reference. His industry was his genius and it was with him, "*per ardua ad astra*," steep climbing to the stars. Soon, by introduction from Doctor Ruter and Governor (afterwards President) Harrison, he matriculated at the Cincinnati College, being stationed in the city, and obtained the regular degree of A. M. He was, in 1831, Chaplain of the United States Senate. After a brief term as editor of the New York *Advocate*, he was for ten years President of Dickinson College.



REV. JOHN PRICE DURBIN, D. D.

In 1850, he was chosen missionary secretary, and in that office the rest of his life was spent. All the foreign missions except Liberia were started under his guidance, and he saw the

income of the society go from one hundred thousand dollars to seven hundred thousand dollars. He died in 1876. His eloquence—that is, his thrills—was spontaneous. Not even he himself knew what was coming. In his manner as speaker he was a perfect gentleman, and his discourses always agreeable and instructive, and often overpowering.

Now came the invasion of Louisiana, the last of the kind which this Story will rehearse. In 1805, Asbury had despatched E. W. Bowman to reconnoiter those far-off regions, and the explorer tells his own adventures. He found New Orleans beyond a perilous wilderness. No Americans, only French and Spaniards had settlements below Baton Rouge. In the city there were but few, and they were "beasts of men." On Sunday, he found the Capitol locked, but he preached to a few Frenchmen and drunken sailors. So it was the next Sunday, and he preached to a dozen in the street. Application to the officers availed nothing. They cursed all Methodists: "He is a Methodist; lock him out!" was growled in the streets. One said, "The Methodists are a dangerous people and ought to be discouraged." One more Sunday he preached to a few stragglers in the street.

Sunday in New Orleans has not changed in a hundred years —"public balls, trade and sales, wagons running and drums beating." He could get no house, and his money was nearly gone, and he was three hundred miles from an adviser. "To leave my station without Mr. Asbury's direction was like death to me, and, to stay here, I could do nothing." Hearing of Americans, two hundred miles to the west and northwest, he shook the dust from his feet and started. He went fifty miles up the river, and as far down a river that breaks out of the Mississippi. Then he crossed lakes, and went up the west side of the "O'Tash," eighty miles, at length reaching the Opelousas country. He found a Catholic church, where the priest danced and played cards after mass, kept a race horse, and swore as hard as the hardest.

Twenty miles farther, he found an American settlement. They were as untaught as the Indians. "Some of them, after I had preached to them, asked me what I meant by the fall of man, and when it was that he fell? I have to teach them to sing, and, in fact, to do everything that is like the worship of God." They thought it doing him a great favor, if they came to the meetings.

Thirty miles farther, he came to another settlement, all in the same pitiable ignorance as the others. "But I get as many of them together as I can, and preach Jesus Christ to them. O my God, have mercy on the souls of this people!" He was in a land of swamps and bayous, sometimes wet from morning to night in swimming them. "My horses legs are now skinned and rough to his hocks, and I have the rheumatism in all my joints." Vice was rampant, and Sunday was given to frolicking and gambling. In all Bowman's sufferings he was not cast down. "While my body is chilled with cold and wet with water, my soul is filled with heavenly fire." Here was his toil and suffering and not his rest. He kept his ground two years, and then welcomed reinforcements. In 1807, Asbury sent Jacob Young to the remote Southwest. He started on "a fine Arabian horse," with five preachers who were to travel the "Mississippi district." They went through the long wilderness from Nashville to Natchez, camping out and taking the frontier hardships, until, at Fort Gibson, they met Bowman, with Blackman and Lesley, preachers in Mississippi, now about returning.

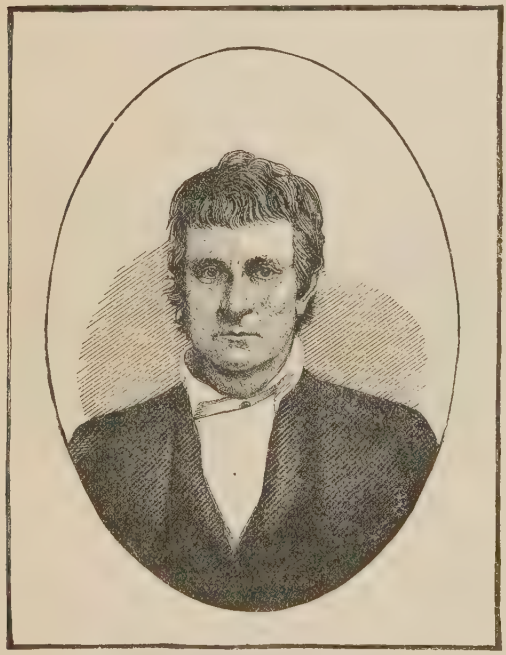


BRADDOCK'S GRAVE.
(The men stand on the spot where he was buried.)

Young had two years among the lowest people of the whole frontier, many of them criminals and refugees. Axley was now here, and who but Lorenzo Dow! This strange man seems omnipresent. Axley cut and hewed pine timbers, borrowed a yoke of oxen, and hauled them, made a raising-bee and covered the house with shingles of his own making. He built a pulpit, cut doors and windows, bought floor boards with money raised to get him new clothes, and soon had seats. He then invited the people to come and hear him preach, and they crowded to hear. Reading the rules, he offered if they would conform to these, to take them into the Church, but not otherwise. Eighteen joined the first day. The first Methodist building in Louisiana was named "Axley Chapel" by a citizen who said that, in building it, Axley had "so behaved that neither man or devil could find fault with him."

This was on the Wichita circuit. When Axley came back to Mississippi, which he had left as a full, fine-looking man, he was shrunken and miserable; his clothes were worn out, and so were his spirits, for he could not talk without weeping. He soon had new clothes, lively spirits, and the condition due to a victor in a hard-won field.

The greatest of the Methodists of the Southwest now appears. William Winans, born in 1788, near Braddock's Grave, Pa., was left, at two years, an orphan. His gifted mother taught him to read well two books, the Bible and the Pilgrim's Progress. At eighteen, he had his only schooling in thirteen days and a half.



WILLIAM WINANS, D. D.

The two books had formed and filled his mind. In 1808, he preached on the limestone circuit, Kentucky, and the next year on the Vincennes, Indiana. Then we find him in the Southwest, the right man for the region, and here he for forty-five years employed his wonderful energies of mind and body. His personal appearance was striking. In his later years he became feeble, yet, when he could hardly sit upon a saddle, he would preach with wonderful power. "His spirit glowed like some eternal flame upon the altar of a ruined temple. In 1844, he was for the ninth time a delegate to the General Conference. In the separation of that year he took a lively interest, being himself a slave-holder. He was then thin and weather-beaten, negligent of dress, his collar without stock or cravat, slouching about his neck. In this shagbark exterior was a mind of strange energy, grasping and handling the most difficult of subjects, and uttering itself in a

rhetoric equal to that of our best writers. He died in 1857, but his influence in his region has outlived the storms of war.

We have noticed the coming of Methodism into Mississippi. Nolley's work was not yet done. He labored there during the war, following the new settlers and reclaiming them from barbarism. One day he saw fresh wagon tracks and overtook a settler just placing his family on his intended homestead. "Another Methodist preacher! I left Virginia for Georgia to get clear of them. There they got my wife and daughter, and I came here, and here is one before my wagon is unloaded!"

"My friend, if you go to heaven, you'll find Methodist preachers there; if you go to hell, I'm afraid you'll find some there and you see how it is on earth, so you had better make terms with us and be at peace." Nolley, in 1814, was in Louisiana, on Bowman's trail. He was rudely treated. A planter drove him from his fire. Others took him to the bayou to duck him, when a stout negress rescued him with a hoe and took him back in triumph.

He came to Conference and was re-appointed to the same field. In the end of November, on a cold, dreary day, he parted from Griffin, his nearest comrade. The next day he went on, and at night reached an Indian village, but he had to cross a raging creek or stay with the Indians. An Indian showed him the way, but after crossing he was thrown from his horse, which swam back to the Indian on the other bank. Nolley left all with his guide, and set out to walk two miles to a house for shelter. Wet and weary, he went a mile through the woods and lay down to die. His work was done. His muddy knees and some marks in the soft ground showed how he commended his soul to God, and then, composing himself, with one hand on his breast and the other at his side, had quietly passed away. So a traveler the next day found him. His body was taken to the nearest house, and on Sunday was buried. His grave seems to have been left "to heaven's sweet rain" for forty years; it is now visited in "the fenceless old field" of Catahoula, as that of a martyr in the ministry of patience, faith and love.

A marked event now opened the way of this great, growing Methodism of the West to a work among the Indians, and finally to the Missionary Society of the Church. John Stewart was a drunken negro in Marietta, Ohio, and, in sullen remorse and

despair of life as worth living, he was on his way to the river to drown himself, when he caught the voice of a preacher. He went to the church door, and gained new ideas of hope, and life, and duty. In a week he was a converted man. With a new heart to do good, he determined to give to evangelizing the Indians the life now rescued and made clean. With Bible and hymn book, for he could read and sing, he started for the Indians to the Northwest. His singing was a pleasant introduction, often calming the fiercer savages, and his attitude of prayer was treated with reverence. Among the Wyandottes he found an interpreter, Jonathan Pointer, a negro captured, when a youth, in Virginia.

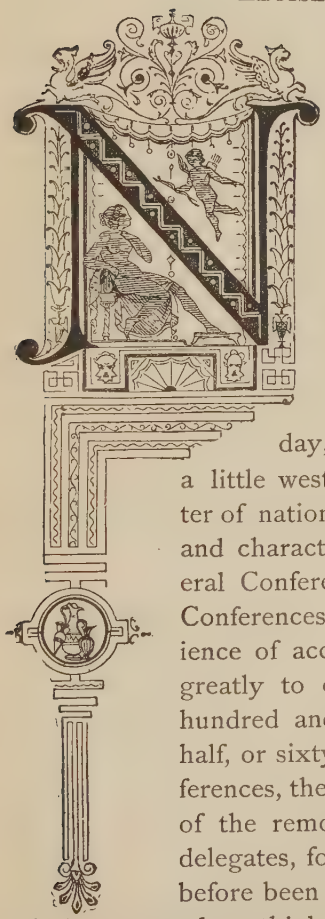
Stewart's first congregation was one woman, his second, two aged Indians, Big Tree and Mary; but soon the little band of Wyandottes came under his influence. Interest in the effort grew rapidly, and Jane Trimble was its valuable patron. Some of the Wyandottes carried the tidings to their kindred, near Malden, in Canada. Two Indian preachers went there, Peter Jones, John Sunday, and others were raised up, and soon thousands were there receiving instruction. In the States there are, to-day, about seven thousand Indian Methodists, more than half the number being in the Indian Territory.

White helpers went to Stewart, and Harriet Stubbs, sister of Mrs. M'Lean, gave herself to the task of teaching them. She seemed to them an angel from heaven, and they gave her a name —pretty redbird. She in teaching the Indian girls, made them of her own temper and feeling. Big Tree, the second hearer, was the first convert, and soon four other chiefs joined him. Of these, two, Between-the-logs and Mononcue, became preachers in their own style, eloquent and effective. Three years after this lonely crusade of John Stewart, the Missionary Society was formed to take the Indian Missions into the general care of the Church and to go beyond these, and abroad in the earth.

In 1888 was purchased for the whole Church, by order of the General Conference, the graveyard at Lower Sandusky. In it sleep "the rude forefathers" of the Methodist Missionary Society. There lie the ashes of Stewart, Big Tree, Between-the-logs, Mononcue. From this neglected spot came into sunlight, like the Jordan from the caves of Hermon, the sparkling, ever-widening flow from which heathen in every continent are drinking, and the source of which is rich, historic ground.

CHAPTER XLI.

Legislation and Usage.



OW we turn from tracing the spread of the Church over the nation to a rehearsal of its structure and management. We shall see what means were taken to prevent all straggling and disorganization. In 1820, half of the members of the Church were living beyond the Alleghanies. A much larger proportion is found there today, the center of Methodism being now a little west of Cincinnati, rather beyond the center of national population. The center of influence and character was still at Baltimore. If the General Conference, which was a gathering of all the Conferences, were held in the East, the convenience of access would cause the eastern preachers greatly to outnumber all others. Thus, of one hundred and twenty-nine at the opening in 1808, half, or sixty-three, were from the two central Conferences, the Baltimore and the Philadelphia. Some of the remoter Conferences already appeared by delegates, for a plan of doing so had, in the year before been sent around to the Annual Conferences and they seemed to think it would be at once adopted. So it was, after much debate and even being once defeated.

The General Conference was to be composed of delegates, not more than one for every five, or less than one for every seven members of each Annual Conference. Thus thirty-seven, eight or nine could send but seven delegates. This body, so composed, had full power to make all rules and regulations for the Church. The limit of its action was fixed by certain "Restrictive Rules." It could not change the Articles of Religion, the Ratio of Representation nor the General Rules. It could not abolish the Itinerancy, the General Superintendency, or the Right of Appeal, by preacher or member, nor could it divert the income of the Book Concern or the Chartered Fund margin to anything but the relief of preachers and their families. These Restrictive rules can be changed by two-thirds of the General Conference at the joint recommendation of all the Annual Conferences. They, with the Articles of Religion and the General Rules, form our Church Constitution. In 1832, the Articles of Religion were made absolutely unchangeable; the other Restrictive Rules may now be changed by three-fourths of the Annual Conferences and two-thirds of the General Conference. The General Superintendency by Bishops is unchangeable. From time to time changes in all other respects have been discussed, yet almost nothing has been changed. The ratio of representation has been made to agree with the growth of the Church to prevent an unwieldy magnitude of the General Conference, and it is now one for forty-five and one for a remnant of thirty. Laymen become members of it—two for each Conference. Beyond that, few serious changes have taken place.

Many years before this session (1791), Coke had made proposals to Bishop White, of Philadelphia, for a union of the Methodist Episcopal with the Protestant Episcopal. It was an inquiry as to the possibility of the thing, and was personal and confidential. About this time, it came upon the house tops and to Coke's damage. He explained the matter, that he had in his plan carefully secured the independence of his own Church and that his hope had been to enlarge the Methodistic field of action. His approaches were not successful, and he was now glad they were not. "I do not now believe such a junction desirable." Warmest greetings were exchanged with the British Conference, each assuring the other that there was "no separation but the great Atlantic."

Whatcoat had just died (1806) and Asbury alone was Bishop. As there were now seven Conferences, it was proposed to elect one for each and make him local—as Bishop Taylor is now in Africa. However, McKendree alone was elected. For the first time, an arrangement was made to circulate tracts and the Book Concern was to print a thousand dollars' worth for free distribution. A thousand copies of the Discipline for South Carolina were ordered to be printed, with the omission of everything relating to slavery, that ugly question which was to have so many vexatious returns.

The glorious feature of this General Conference, as of most others, was its preaching. On Sunday there were five sermons, on week-days three or four, with many "an awful time of the power and presence of God." The most impressive sermon of all was by McKendree, quite fully reported by Bangs. The man, the fourth Bishop soon, was a brown backwoodsman, roughly dressed, with red flannel shirt painfully visible between vest and pantaloons. He began, awkwardly stammering, and Bangs fairly grieved for the honor of the Conference. The speaker warmed up to his work, his voice rang out, and the Holy Ghost was with the Word. Men fell as if shot, and Bangs felt his own heart melting and his strength giving way. He thought he saw a halo of glory around the preacher's head. McKendree had shown great administrative talent, and this sermon decided his election over the noble and generous Lee. Even then there was—to use that western dialect—no lack of Bishop timber. McKendree served in his high office twenty-seven years, dying at Nashville in 1835.

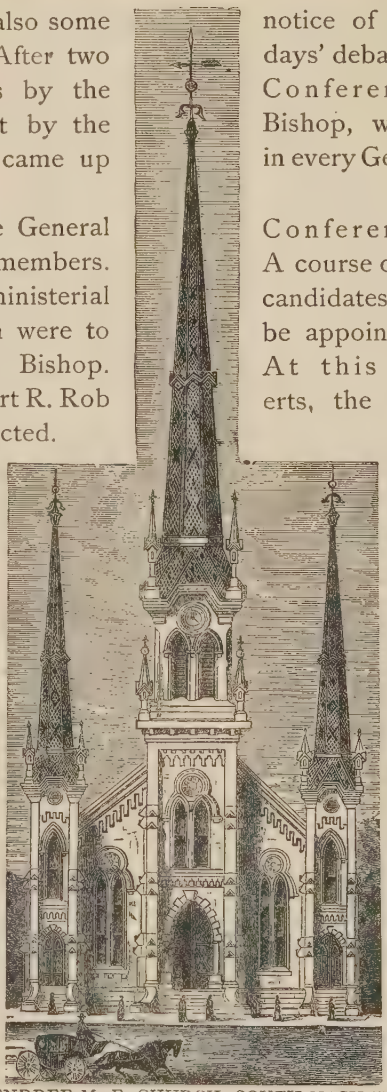
The first General Conference of delegates met in John Street church, New York, May 1, 1812. Ninety men were members. The New England Conference alone provided substitutes for its absentees, a usage at once adopted, and now every Conference elects two "reserves" to fill possible vacancies.

McKendree delivered an Episcopal address, or message, a usage still maintained, setting forth officially the state of the Church. He reported that, in seventeen states, the Canadas and the territories, he found about one hundred and ninety thousand members, with seven hundred traveling, and two thousand local preachers. The suggestions of his address were duly considered

by the Conference. Axley, always strenuous, was defeated in his effort to make the manufacture, sale or use of whisky a bar to membership, but he secured a remonstrance and admonition against them, as also some notice of his other "burden," slavery. After two days' debate, the election of Presiding Elders by the Conferences, instead of their appointment by the Bishop, was defeated by three votes. It came up in every General Conference until 1828.

In 1816, the General Conference counted one hundred and six members. A course of study was now prepared for ministerial candidates, and committees to examine them were to be appointed in each Conference by the Bishop. At this session, Enoch George and Robert R. Roberts, the fifth and sixth Bishops, were elected.

A resolution was passed against "pews," which we saw introduced into New England. There was also some border to be adjusted between the preachers in Canada and Wesleyan missionaries from Nova Scotia. The Canadians preferred the American Church, and so jurisdiction over the Canadas was for the present retained. Axley, ever strenuous, tried in vain to get action on the distilling and retailing of whisky—that familiar term in excludes all intoxicants. In sla very he did a little better. The committee sor-

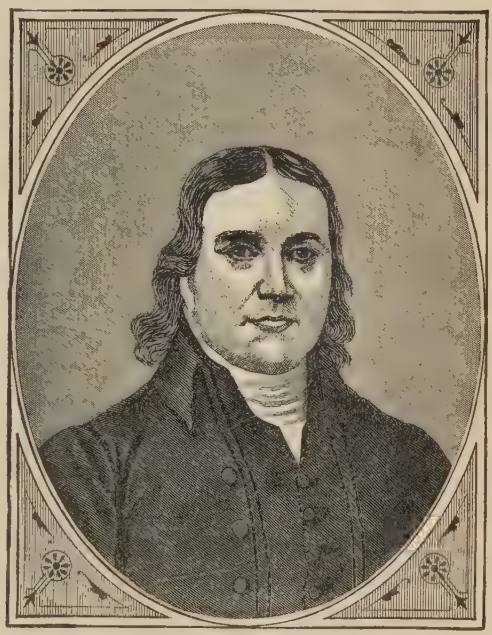


NEW McKENDREE M. E. CHURCH, SOUTH NASHVILLE, TENN.

rowfully reported that "the evil appears to be past remedy," and so, indeed, to human eye, it long seemed. Still progress was made. No slave-holder, whose state law allowed emancipation and the slave's after freedom, could hold office in the Church.

Henceforward, the course of the Story is amid growth and development upon the ground already gained, and few modifications of usage have occurred. On the whole, the most important has been the introduction of laymen to the councils of the Church. In America it is usually called Lay Delegation. To appreciate the movement, we must go back almost fifty years before the time when that feature of economy was developed in the M. E. Church.

It is curious to notice how freedom affects the atmosphere of this continent. The people who first became inhabitants here, those, at least, who most gave it character, were come to the country for freedom's sake, to be rid of the oppressive, or, if not oppressive, the narrow policies of nations in the old world. All who came later, in whatever temper they may have come, inhale the same air and, in breathing it, receive the same temper.



ENOCH GEORGE.
Fifth Bishop of the Methodist Episcopal Church.

Some, coming later, have been of a restless, lawless and malicious style, and have, in our day, provoked riot and disorder. Still it is matter for grateful recognition that even the violent and dangerous have soon calmed down into peace and order. Strange, indeed, it is that the worst elements in European populations have soon ceased to give us trouble here. After a little, they have, except a few desperadoes, learned to unite freedom with loyalty and find reasonable range for activity inside of law. This freedom has fed the energies of the people and inspired them to subdue the continent, and, with all its evils, is a blessing. "The best cure for the evils which liberty produces is liberty." Men learn by results what fruit comes of lawlessness,

and the wise and just "remnant" come to moderate and control the half-thinking and even vicious "majority."

This peculiarity of our American society accounts for the entire difference between Wesleyanism in England and Methodism in America. The English are on a land marked by social orders fixed for now a thousand years and more. When they came into Britain they brought earls, and thegns, and freemen, and thralls, and these early social orders have not wholly vanished. "Slaves cannot breathe in England," but even in the most humble there is a general contentment with the social order. The spirit of reverence for the clergy, the result of the Church being a part of the state, and clad with temporal authority as well as with spiritual control, is distinct and universal, even among Dissenters. It was thus very easy and natural for the affairs of the Wesleyan Connection to be under ministerial control.

We have seen how Wesleyanism began in the person of Wesley himself. The preachers were for fifty years his helpers, his employees, doing such work as he assigned them. The converts freely joined the societies, and the injunction which all accepted was "not to mend our Rules, but keep them."

The control of Wesley's successors over the interests of the Connection was of course natural and logical. Yet eminent laymen were soon coming into the societies, and before long there came to be need of such talent as they were known to possess.

Jabez Bunting, who had such perception of the needs of Wesleyanism in the changes that time was bringing, first urged the admission of laymen to service in the missionary committee, making it consist of twenty-four clergymen and as many laymen. Gradually this method of composition was extended to all the committees dealing with funds. The Annuitant and Book Room Funds are now the only ones purely ministerial. Committees of this mixed membership meet before the session of the Conferences, both English and Irish, and review all expenditures for the previous year, with estimates for the coming year. So beneficial was the working of this experiment that the time plainly drew near for the farther entrance of laymen into the counsels of the Conference. Both wisdom and piety seemed promoted by their presence.

In 1875, the Conference resolved that "the time is approaching

when a comprehensive plan should be devised for some direct and adequate representation of the laity, in the transactions of the business of the Conference, in consistency with the recognized principles of our economy and the principles of the Poll Deed." This last is that Deed of Declaration by which one hundred clergymen, duly elected, form the legal successors of Mr. Wesley. During the next year, legal counsel was taken as to what part of the management of affairs must be held to belong to the Legal Hundred. A satisfactory report was made and the business was divided in a very natural way. It is not needed here to give the division in all its items. When the Conference sits, as composed of ministers only, its attention is given to matters affecting only the pastoral or ministerial supervision of the Connection. Only the management of the Book Room is given to ministers alone, as growing out of their supervision of the connectional literature. When the ministers have concluded their work the laymen join them, and the Conference thus formed is twice the size of our House of Representatives, more imposing than the House of Commons and almost as large, for the plan at first was that it should consist of two hundred and forty laymen and as many ministers. This Conference finds work enough to do in managing all the remaining interests of a great and growing Church. Of the lay representatives, one-eighth are by this mixed Conference elected from all parts of the Kingdom. The rest are elected by the combined votes of ministers and laymen in the district meetings. It will be noted that in Methodism "layman" is held to mean "any member of the Church who is not a member of an Annual Conference."

Lay representation in the Methodist Episcopal Church has a more eventful history. It was preceded by a serious division of the Church. Our economy had from the first put all legislative power in the hands of the itinerancy, and the appointments were made by the Bishop after consultation with Presiding Elders of his own selection. This had come from the fact that the very entrance of Methodism into this country had been of the nature of an invasion, peaceful and beneficent, but much like a military entrance and occupation. Its military likeness of organization and operation had given it great efficiency. The large majority of the preachers liked the system and worked under it in perfect

harmony. Some found it too "patriarchal"—that is, despotic—for their tastes. Not that they complained of tyranny actually experienced, but they urged that, should the system at any time come to be managed by tyrannous hands, its facilities for oppression were alarming.

In 1820, an effort was made, not for the first time, to have the Presiding Elders elected by the Conferences. From this grew the Methodist Protestant Church. As Lay Delegation did not for fifty years become a fact in the Old Church, it seems better here to give the Story of the Methodist Protestant Church.



CHAPTER XLII.

The Methodist Protestant Church.

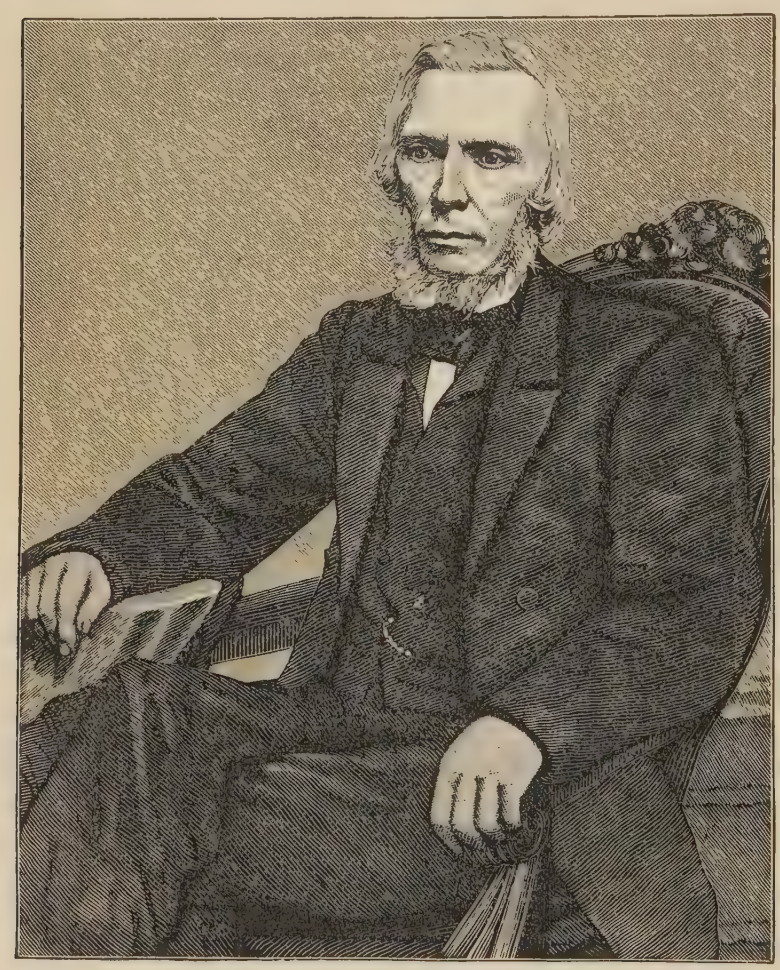


T the close of the General Conference of 1820, William S. Stockton, a leading layman in Trenton, N. J., began to publish the *Wesleyan Repository*, in advocacy of the representation of the laity in the Conferences, with a modification of the office of Presiding Elder and the abolition of that of Bishop. Petitions in behalf of these objects were sent to the General Conference of 1824, but all propositions for change were rejected by a strong majority.

In May, of that year, a meeting of the friends of these changes was in Baltimore. Measures were taken to publish the *Mutual Rights* — i. e., of ministry and members within the M. E. Church. Unions began to be formed within the Church, to promulgate the ideas above named. Articles in the *Mutual Rights*, which had absorbed the *Repository*, created warm feeling, and, as societies of unions went on forming, members were suspended or expelled, not for their ideas, but for false and injurious statements and sowing discord. All appeals resulted in confirmation of sentence. One preacher, D. B. Dorsey, of the Baltimore Conference, was arraigned for such cause, though he and his friends claimed the exact point at issue was the right to organize at all for the promotion of reform. The expulsion of a number in Baltimore, on charges above named, was followed by

cries of "persecution" for difference of opinion on Church government, and soon matters were moving more rapidly.

About fourteen preachers and two hundred members now, in the beginning of 1828, formed a society of "Associate Methodist



REV. THOMAS HEWLINGS STOCKTON, D. D.
An Eminent Minister of the Methodist Protestant Church.

Reformers." Toward the end of the year, sixty delegates from all parts of the country, meeting in convention at Baltimore, set forth their grievances to the General Conference of the following year.

This body offered to restore all expelled or suspended

persons to the Church, on condition that the *Mutual Rights* be discontinued and the unions within the church be dissolved. This offer was rejected and the controversy went on growing and spreading. At a General Convention held in Baltimore, in the same year, 1828, Nicholas Snethen, the powerful opponent of O'Kelly, was president, and Stockton, who eight years earlier had begun *The Wesleyan Repository*, was secretary.

It was decided not to abandon the prosecution of an object which they considered of vital importance to the future welfare of the Church. Articles of association were framed, and a provisional organization, as "Associated Methodist Churches," was formed. Committees to draft a Constitution and Discipline, and to compile a Hymn Book, were appointed, and in two years the Convention was to meet again.

This second Convention, of 1830, contained fifty-seven ministers and as many laymen. They represented eighty ministers and about five thousand members.

The title of "Methodist Protestant Church" was adopted; a declaration of principles was made and provisions for regulating and controlling the Church were adopted.

Some things from the Mother Church were retained. The Articles of Religion and the General Rules were retained in full, together with the same routine of meetings and other means of grace. The division of the territory into districts, circuits and stations was after the old style. The ritual was retained, only that the Lord's Supper is not consecrated and the order of deacons was many years after, 1874, abolished.

Other things were changed. The offices of Bishop and Presiding Elder were abolished. Each district was to hold an Annual Conference composed of all its ordained ministers, electing annually its own presiding officer. The appointments of the preachers are made by committees of their own Conference. The General Conference, meeting once in seven years, is composed of ministers and laymen in equal numbers, one of each being chosen from each thousand of members. If any district has less than that number of members, it still has the two representatives. Office and suffrage are limited to white males in full connection and over twenty-one years of age.

No minister or member can be expelled for disseminating

opinions, unless they be contrary to the plain Scripture. Classes elect annually their leaders, but, in failure of election, the pastor nominates and the class elect. In all this, the Methodist Protestants considered themselves not as seceding, but as expelled and as having by necessity formed the new Church for themselves and their children. Many ministers, who had warmly advocated reform, did not, when the crisis came, care to cross the Rubicon; so the new organization, being scant of preachers, made large use of local preachers, and its affairs were conducted with great energy. Soon an official organ was started, *The Methodist Protestant,* which has been published continuously to this time. A Book Concern was established.

A Superannuated Fund Society was chartered, whose investments are now over sixty thousand dollars. Educational efforts were made and seminaries and colleges designed. In 1834, the date of the first General Conference, there were fourteen Annual Conferences, with five hundred preachers and twenty-seven thousand members. Soon another paper was started in the West, which finally became *The Methodist Recorder,* still published at Pittsburgh, *The Methodist Protestant* being published at Baltimore.

In 1846, the irrepressible conflict of slavery being then rife, the General Conference remanded the control of the subject to the Annual Conferences, declaring that they should make their own regulations covering the matter. There were then thirty-two Annual Conferences with some sixty thousand members. The General Conference now met every four years and at its next session, in 1850, the Madison College, at Uniontown, Penn., came into its possession. Within ten years the grim and restless Slavery Question entered. The college was in a free state, but with a southern faculty. The time was stormy and soon the college was suspended and another opened at Lynchburgh, Va. A missionary society was formed at Pittsburgh in 1854.

We noticed that the right of voting and office holding had been given to white males only. In 1857, a Convention of the Churches North and West was held at Cincinnati. They agreed not to attend the General Conference, coming in 1860, at Lynchburgh. They prepared for it a memorial, setting forth that, unless the word "white" were stricken from the Constitution and slaveholding and slave-trading be made a bar to membership North

and South they would secede. Of course they seceded, taking with them about half the entire Church. There was no complaint or discontent apart from the demand just indicated. In the order of events, slavery soon disappeared. In 1862, a Convention was held by which a General Conference was appointed to meet, in 1866, at Pittsburgh. Before it met, slave-holding had ceased to be a "bar" to anything. This Conference adopted the name of "The Methodist Church." An effort was made to gather in the Wesleyans and other smaller Methodist bodies, but, from opposition to secret societies on the part of the Wesleyans and from other reasons, the effort was not successful.

In 1871, there being no reason for longer separation, negotiations for reunion began on the part of the Methodist Church. In 1877, a Convention of each Church met, in Baltimore, and after a careful discussion a basis of union was fixed. The Conventions, on a pleasant day in May, filed from the churches where they had met to the corner of Lombard and Fremont streets, and thence walked arm in arm to Starr Church. The next day the Methodist Church ceased to exist being reabsorbed by the Methodist Protestant Church after a separation of twenty years. It had gathered seven hundred and fifty-eight preachers of both classes, and fifty-eight thousand members. It had a Book Concern in Pittsburg and a college at Adrian, Mich.

Meanwhile, the Protestant Church had suffered severely by the war. The paper at Baltimore lost more than half its circulation. The Secretary of War allowed it, on account of its strictly neutral character, to be forwarded to the southern lines by way of Fortress Monroe, under a flag of truce, but was not sent beyond those lines and it soon ceased to be forwarded.

At the General Conference in Georgetown, 1862, the southern Conferences were unable to attend, and, before the war was over, the southern churches were burned or ruinously neglected.

At the same place, in 1862, another General Conference was held with quite a full representation. At this Conference, a resolution was passed of acquiescence in the state of the country, and acknowledging the existing government as the true and lawful ruling power of this nation, and advising prayers for its welfare, "that we may lead quiet and peaceable lives, in all godliness and honesty."

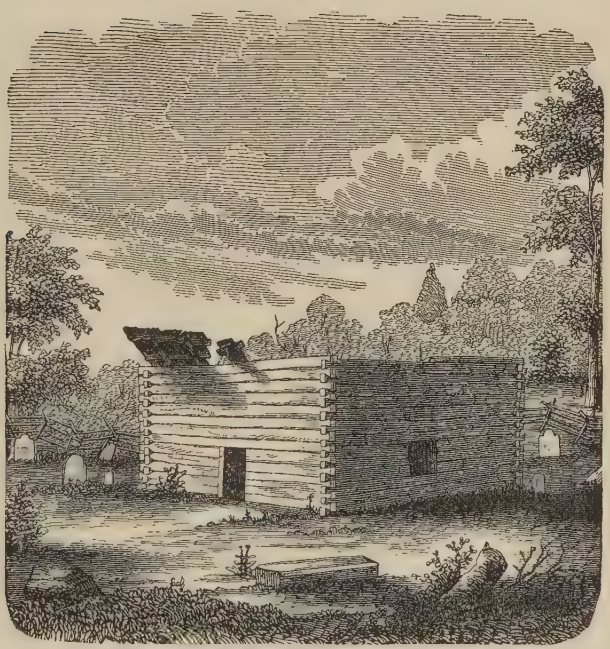
The M. E. Church South had now adopted the scheme of the M. P. Church for lay representation, and there were grounds of sympathy between the two bodies, partly from having both alike suffered severely from the war. In 1867, Bishop McTyeire, of the Church South, communicated, through the Rev. Dr. Deems, overtures from the General Conference of his own Church, looking to a union of the two bodies and proposing the appointment from each of commissioners to consummate such union. A Convention was called to consider the matter, and to this came commissioners from the Church South who proposed the union aforesaid. After careful examination, there were found fifteen points of difference between the two Churches. The commissioners had been appointed, not to adjust differences, but simply to receive into their Church the M. P. Church as a body. In this way the scheme failed and no farther action was ever taken, though many ministers and Churches afterwards seceded and joined the Church South.

In 1870, Doctors Eddy and Lanahan, from the Methodist Episcopal Church, visited the General Conference in Baltimore, bearing fraternal greetings, and asking in view of sameness of doctrine and of historic memories, if there could not be a closer bond of union. It was agreed that there be interchange of delegates, avoidance of irritating controversy and cooperation in missionary work. Delegates from the Church South were treated with like courtesy.

At the General Conference of 1874, legislation was asked on the sale and use of whisky. To this it was answered that the settled policy of the Church was not to legislate on moral and political subjects. That belongs to the local organizations. Since the union with the Methodist Church, in 1877, the name and policy of the Methodist Protestant Church remain the same. It has a Book Concern in Baltimore, and a paper, *The Methodist Protestant*, and one in Pittsburgh, *The Methodist Recorder*. At Westminster, Md., a college was founded, in 1867, which provides for a certain amount of theological study. There is a college at Yadkin, N. C., and at Bowdon, Ga., besides that at Adrian, Mich., which came to it from the Methodist Church.

At the present time, the Methodist Protestant Church reports fifteen hundred traveling, and a thousand local, preachers, with

one hundred and thirty thousand members. Its position in the land and among other Churches is excellent. If, for reasons that appear in this outline, it has not the magnitude that some other Methodist bodies have reached, it is none the less respectable. In some happy day, when all Methodism shall be a unit, it will blend and bless its kindred.



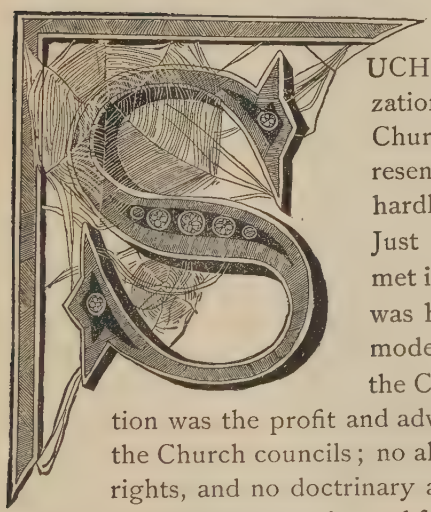
FIRST MEETING-HOUSE IN OHIO.



SAN FRANCISCO, CALIFORNIA, ABOUT 1850.

CHAPTER XLIII.

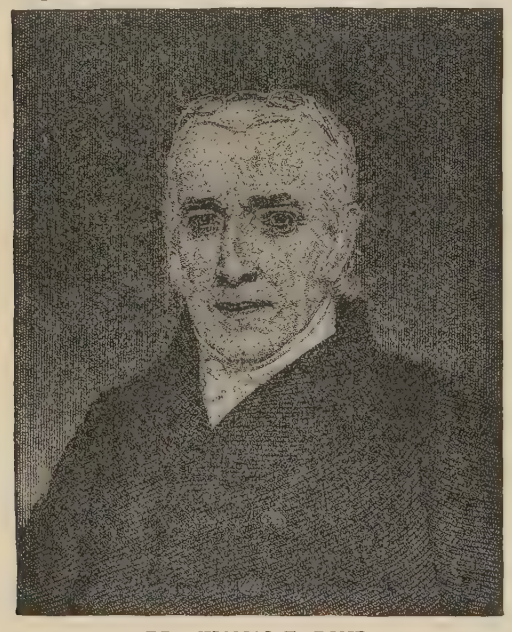
Lay Delegation and the Pacific Coast.



UCH was the feeling after the organization of the Methodist Protestant Church that the question of lay representation in the M. E. Church was hardly named for twenty years. Just before the General Conference met in 1852, a convention of laymen was held in Philadelphia to devise a mode of bringing it once more before the Church. The ground of such action was the profit and advantage thereby to be gained in the Church councils; no allusion was made to any abstract rights, and no doctrinary argument was used. This presentation of the case was wise and fortunate. Dr. Thomas E. Bond, of Baltimore, one of the ablest men in the Church, and a formidable opponent of the radicals, who had demanded such representation as a right, warmly sympathized with them, regarding it as a useful expedient and advocating it as a help to the Annual Conference.

In 1852, the petitions of the laymen were denied, and at the next General Conference, in 1856, they were disregarded. In 1860, such progress had been made that a vote, both lay and ministerial, was ordered to be taken upon the measure within two years. This vote was not favorable, but the laymen who led the movement were irrepressible.

A journal of high character, *The Methodist*, was started to advocate the cause, and *Zion's Herald*, of Boston, and the *Northwestern Advocate*, of Chicago, declared in its favor. In 1863, a large Convention of laymen was held in New York, and, in 1864, another was held in Philadelphia at the same time with the session of the General Conference, so as to present at once a petition. The same process of convention and petition was repeated at Chicago in 1868. At this last date, a lay and ministerial vote was ordered and provision was made that, if the vote proved favorable, delegates should be chosen so as to take their seats at the General Conference of 1872. Very favorable was the vote, the laity voting for the measure two to one, and more than three-fourths of the ministerial vote being in the affirmative. The new order was introduced at Brooklyn in 1872, and laymen took their seats with powers equal to those of the ministerial delegates. Two laymen are chosen from each Annual Conference, unless the Conference has but one ministerial delegate, in which case there is but one lay delegate. The lay delegates are chosen at the session of the Annual Conference next preceding that of a General Conference. Each circuit or station chooses a delegate to the Electoral Conference, as it is called, and this body chooses the delegates to the General Conference.



DR. THOMAS E. BOND.

The next interesting event, in order of time, as our Story goes, is the entrance of Methodism upon the Pacific coast.

The Flathead Indians of Oregon had heard from traders of some "great book" which gave the white man his superior power

and character. Four of them started upon the long journey to the East to learn the truth of the account, and see if they could get the benefit of the book. They were four months in the passage from Oregon to St. Louis. Making known their errand to General Clarke, of the Lewis and Clarke expedition, they called out great interest among Christian people and went back, two of them having died at St. Louis, assured that a knowledge of the Book should soon be given them by living teachers.

There was, at that time, attending school at Wilbraham, under Dr. Fisk, a Canadian, Jason Lee, preparing to give his life to missionary work among the Indians of Canada, in the employ of the British Wesleyan Missionary Society. To such work he was well fitted. He was strong, prudent, clear of head and courageous in enterprise. Dr. Fisk heard of the errand of the Flatheads and was at once sure that Lee was their man.

Lee did not wait for a second call. He started at once, taking from St. Louis the trail of the Fur Company and spending the summer of 1834 in his journey to the Columbia. The site chosen for his mission was on the Willamette, twelve miles below the present city of Salem. Here he labored for two years and made a very hopeful beginning. In 1838, he returned to the East and devoted a year to securing aid for his mission. Then, with a large company of settlers, as well as missionaries, he went back to Oregon by way of Cape Horn. The effort was in good time, not only for the good of the Indians, but quite as much for that of the whites.

The splendid region was now rapidly filling with settlers, and soon Lee had the "Oregon Manual Labor School," near Salem, and a large attendance of Indian children. He had selected this place at the request of the Hudson's Bay Fur Company, they wishing him to be outside of British territory, which they then claimed to be bounded by the Columbia river. The other missionaries formed centers of settlements.

In 1842, steps were taken to form a territorial government. The whites numbered only two hundred and forty, but by the energy of the missionaries and the timely aid of their Presbyterian brethren the authorities were aroused to the importance of saving Oregon to the United States.

The American claim to the region rested on the Louisiana

purchase from France, which was held to go as far north as 54 deg. 40 min. The British claim rested on discovery, on occupation of Vancouver, and on the sale of Astoria to the Hudson's Bay Company by Astor's agent. At length, in 1846, an agreement was made, fixing at 49 deg. north latitude. It is understood that the missionaries saved the region to the United States. They certainly "pre-empted a vast region to Methodism."

In 1848, the Oregon and California Mission Conference was established, embracing within its limits the entire Pacific slope, and William Roberts was put in charge of it. He had already been two years in the country, had explored California and founded a Church at San Francisco, a little town then half Spanish.

The region embraced in Roberts' charge now contains five states and six or seven Conferences. He served in the Northwest fully thirty years, making for himself a record most creditable for energy, prudence and fidelity. He then settled in Portland in the heart of the land for the benefit of which he had labored. Meanwhile, the Manual Labor School has become, by change of property and place, the Willamette University at Salem.

In 1849, a man of singular skill in the management of Indians, J. H. Wilbur, came into Oregon. The fond and reverent title of "Father" he has worn among them for a life-time. In Oregon, to-day, the Methodists far outnumber any other denomination.

Closely connected with the coming of Methodism into Oregon is its coming into California. Soon after Roberts had formed a Church in San Francisco, gold was discovered, and a rush from the East, such as the world had not seen since the Crusades, began. If ever "emigration tends to barbarism," it surely did in those days. Gains, expenditures and wastes were enormous. The miners grew wild and the state of society was alarming. It was time for heroic exertion. Not a day was lost. The Roman Catholics had thirty-one "Missions" before Roberts had, in 1847, formed the first Protestant organization in California, that at San Francisco, a society of six persons.

In 1848, Isaac Owen and William Taylor, now Bishop of Africa, were sent out. Taylor is said to have bought, before starting, a church and to have had it shipped from Baltimore to San Francisco.

The next spring, Roberts had the timber for a church split

out and shaved in Oregon (there was no saw-mill between the North Pole and the Isthmus) and came down with his timber. Houses of any kind were then few; the fast-coming throngs of gold seekers were living in tents. A lot was taken on Powell street and on it began the erection of the first Protestant church in California, and there to-day stands the fitly-named First Methodist Episcopal Church, the third church building erected on the same site.

September 21, 1849, Taylor arrived, and the little company gave him a hearty greeting. Mr. Owen came overland and began preaching, under a tree in Grass Valley, on the same day when Taylor began his ministry in San Francisco. Owen reached Sacramento about the middle of October, and to that place Taylor's Baltimore church was shipped, becoming the second Protestant edifice in the land. It arrived before Owen, and a lot had been taken, in which he preached under a tree. Pointing to the lumber, he said: "We will occupy our new church next Sunday," and so he did. The church at San Francisco was now dedicated, but what church ever held William Taylor? He went to the rudest, most crowded corners, for his "parish" meant every place that he could reach, and to the mines and villages. Like the early missionary at Malmesbury, like so many in the great Methodist movement, his voice was his church bell. It rang out far and clear "The Royal Proclamation," publishing to every



FIRST M. E. CHURCH, SAN FRANCISCO.
The third church building erected on the same site.

creature the glad tidings of salvation. Wesley never had two preachers more active than Owen and Taylor.

Religion seemed to take on an energy equal to Mammon's, which is saying much, at least for those times. Men began to preach who had never before felt, or heeded, their call. Laymen in the mining camps formed societies and conducted the meetings.



JAPANESE M. E. MISSION, SAN FRANCISCO.

Those familiar with such a state of society as hunger for gold produces on a frontier can understand how salutary were these gracious efforts.

The next year came helpers, the Revs. Simonds, Bannister and Briggs. Bannister inaugurated the educational work by opening a school at San Jose. In the following year, the University of the Pacific was chartered at Santa Clara, and Bannister was in

charge of it. Other preachers arrived, and, in 1852, California and Oregon formed separate Annual Conferences. California itself, has since been divided, the southern part of the state having become populous. Both Conferences contain about fifteen thousand members. There is a Book Depository with a well sustained advocate. The University of Southern California has just entered upon its career at Los Angeles. Methodism has the credit of having saved the state to freedom and of having mitigated the barbarism of its rudest period. For a long time it was equal to



JAPANESE CLASS, JAPANESE MISSION, SAN FRANCISCO.

all other Protestant denominations together. It grappled promptly with the Chinese Question, and it is natural to connect its Chinese work there with its own planting and training on the coast.

Chinese laborers and traders were early drawn to California, and an overfull home-land could easily spare as many as could get footing in the new country. They brought with them their virtues of industry, quietude and thrift, and found abundant employment in a great variety of callings—from mining to household service and the laundry. They of course brought with them their heathenism and its train of vices. Now the heathen were

not only at our doors, but positively entering them. The feelings of other Churches were aroused, and Christian efforts in the behalf of these strangers were begun.

In 1868, Otis Gibson, who had been for ten years missionary at Fuh Chau, China, was transferred to California. In two years he had succeeded in so awaking among the Christian people of the coast a sense of duty to these heathen in their midst that money was given and schools, both Sunday and evening, were organized. Soon a good mission-house was built on Washington street. Two of its stories are for school-rooms and a chapel. The third story is the asylum, managed for the benefit of females. It is a valuable property and stands like an oasis of life and verdure to cheer and save a poor, weary, much-abused race. Its present value is thirty thousand dollars.



REV. M. C. HARRIS.

It is often happening that tourists, at San Francisco, visit China Town merely to see how wretched heathen can be in their vices, their darkness and despair, and the most morbid hankering for misery can there be gratified. It is better for the taste and for the heart to visit the Mission. There one will find the morn rising bright and hopeful.

At this date, 1887, the missionary, the Rev. T. J. Masters, is a man long in China in the service of the English Wesleyan Society, and knowing well the dialect of the emigrants, and able to carry on the wise and skillful work which Dr. Gibson, by failing health, has been obliged to drop. He has Mrs. Masters and Mrs. Walker as assistants, with four teachers and six native helpers. There are seventy members of the Church and three hundred scholars in the schools.

The Japanese have this year a separate mission. They have not quite wished to be identified with the Chinese, and they have this year raised a sum of money for procuring a house of their own. The Rev. M. C. Harris, an ardent lover of the Japanese, among whom he has for fifteen years been laboring, an able man, and a specially-gifted singer, by which, with a fine personal appearance, he was very efficient as evangelist in Japan, has taken charge of the Japanese work. Thus Methodism has no reproach of not caring for the heathen within our door. A similar work is in progress at Portland, Oregon, and at Seattle, Tacoma and elsewhere. At Denver, and in nearly every town where Chinese abound, something is doing for their welfare.



REV. OTIS GIBSON, D. D.



WESLEY MONUMENTAL CHURCH, SAVANNAH, GEORGIA.

CHAPTER XLIV.

The Methodist Episcopal Church South.



EFORE the most serious division that has ever occurred in American Methodism, the separation of the Church South, a secession had taken place for a reason precisely opposite to that which caused the latter. In 1833, the American Anti-slavery Society was formed, and the flame of abolition sentiment began to blaze. The best men of the Church were holding different views, both as to the expediency of abolition and the competency of the Church to deal with the matter. The efforts of one class and the resistance of the other caused controversy and, in 1843, several ministers withdrew from the Church. Foremost of these was Orange Scott, of the New England Conference; with him were others of marked ability and position. In the same year they formed an organization of thirty ministers, twenty being from the Methodist Episcopal Church, representing about six thousand members. In the system adopted, the Churches were Congregational in policy. The Annual Conference is composed of all ordained traveling ministers and of one layman from each society. There is a stationing committee, of which the president of the Conference (which elects him annually) is chairman. There is a General Conference, composed of one minister and one layman for every five hundred members.

Among the things forbidden in the terms of membership is not only holding, buying or selling slaves, but even claiming that it is right to do so, the only instance in Methodism of one's opinion becoming a condition of membership. Also, "We will on no account tolerate our ministers and members holding connection with secret, oath-bound societies."

The growth of the body has been slow, and after thirty years—i. e., in 1874, it was no larger than in 1844, having about eighteen thousand members. Some of its ablest leaders, when slavery had been destroyed by the war, saw no reason for longer absence from the Church of their youth. Scott had already died, trusting that "my old friends in the Methodist Episcopal Church will remember me with kindness, sympathy and love." Lee, Matlack, Prindle, as did near a hundred other ministers and thousands of members, came back to the Mother Church. The Wesleyan Connection had a large interest in Adrian College, and in Knox College, Wheaton, Illinois, both of which they lost. They have now about three hundred traveling preachers, and as many local, with about twenty-five thousand members.

This movement was in the opposite direction from that which resulted in the formation of the Church South. The story of the latter is longer, more eventful and more serious. The efforts of the Methodist Episcopal Church against slavery have already been noted as we have passed along. We ought to notice that, in 1868, the Discipline was made to forbid "the buying or selling of men, women or children, with an intention to enslave them." This was considered to refer to the African Slave Trade (which was, two years later, declared by Congress to be felonious) and not to the transfer of those already in slavery. As years went on, the Baltimore Conference, being on the border between free and slave states, and having territory in both, became a bulwark, an earnest opposer of slavery in the Church. Thus it refused ordination to local preachers who held slaves. Farther south, where slaves could not be freed within the state, ministers and members alike were holding slaves. At the time of the secession of the Wesleyan body, just named, the air was becoming highly charged with the electricity that, twenty years later, burst into thunder, smoke and flame. In the Baltimore Conference, the Rev. F. A. Harding had been suspended from the ministry for not freeing

slaves belonging to his wife. The General Conference of 1844 confirmed the action of the Baltimore Conference, in the face of Maryland and Disciplinary law. It thus became clear that the prevailing temper of this General Conference was anti-slavery.

James Osgood Andrew, the ninth Bishop, had become connected with slavery. There was a girl bequeathed him by a lady, and she refused freedom; a boy, left to his daughter by her mother, whom he could not free in Georgia; also slaves legally his but now secured to his second wife, who had owned them before her marriage, and these could not by law be freed in Georgia. Neither the Bishop nor Harding had ever bought or sold a slave. The precise form of objection to the relation of the Bishop to his slaves was that it made him unacceptable to some Conferences, and that a Bishop ought to be acceptable everywhere.



REV. JAMES OSGOOD ANDREW, D. D.,
The Ninth Bishop of the Methodist Episcopal Church, and Second Bishop of the Methodist Episcopal Church South.

The Bishops, as a body, desired no action, as they could arrange to give Bishop Andrew service in the South, where he was acceptable. The result was that a resolution was passed by one hundred and eleven votes to sixty-nine, declaring that the Bishop's connection with slavery would embarrass and in some places prevent, the exercise of his office as itinerant general superintendent, and that "It is the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The affirmative vote was wholly northern; the negative almost wholly southern.

A Declaration was at once made by the southern delegates to

the effect that this virtual suspension of Bishop Andrew, under no charge of violation of law, will produce in the South "a state of things rendering the continuance of the jurisdiction of this General Conference over Conferences there inconsistent with the success of the ministry in the South." There was, of course, from the minority a full protest against the above resolution.

Thus Bishop Andrew could not preside in the northern Conferences and, if the southern acquiesced in his suspension, Methodism could not prosper in their region. Access to the plantations would be refused and hundreds of thousands of negroes be deprived of Gospel service.

In truth, no human power could avert the coming separation. Bishop Andrew was "not its cause, but only its occasion." He said: "If I could secure the peace of the Church by resigning, I would gladly do it." He was in the front of the tidal wave, but it would have rolled all the same without him. There could be no compromise, and it remained to do peacefully the inevitable—i. e., to separate.

It was at best an awkward thing to do. A plan was at once formed by which southern territory was kept from entrance by northern preachers, and all vested properties were to be divided according to the ratio of preachers in the two bodies. One hardly cares to read the items. This plan was unanimously accepted by the South.

In May, 1845, a Convention was held at Louisville. Bishops Soule, Andrew and Morris were present. The Church South was formed, and its first General Conference was called for May, 1846, at Petersburgh, Virginia. Bishops Soule and Andrew were asked to become the Bishops of the new Church; the latter entered its service at once, the former did so in the following year. At the first General Conference, William Capers and Robert Paine were made Bishops, and all arrangements needful to the working of a Church were completed. Lovick Pierce was chosen to present to the next General Conference of the M. E. Church the Christian and brotherly greetings of the new Church. "We will still be brethren beloved."

The next General Conference of the M. E. Church was of temper different from the last. It gave Lovick Pierce no official recognition; it repudiated the so-called Plan of Separation.

Pierce's last words were that the next advance must come from the North, but friendly overtures could be renewed by the northern Church at any time.

The Church South brought suit in the Supreme Court of the United States to recover the property conceded in the Plan of Separation. The decision was that neither of the existing Churches could claim to be the original Church; that the Church South had not seceded, that it was simply a territorial convenience without change of doctrine or usage, and that the northern Church was precisely the same. The Court, therefore, ordered an equitable division of all properties, seeing that in its view the separation was by an agreement of both parties and the properties had been created and held by both before separation. Thus the affair was consummated.

The Church South had a rich endowment of the true spirit of Methodism. As we have seen, the early preachers found on its territory their most heroic field, and in general their most gratifying success. Its living preachers had more of preaching gifts than their brethren of the North. There was every prospect of steady growth in all the Church interests. Nor has the prospect proved vain and delusive; yet the Church South has, in fact, had a hard road to travel. Almost as soon as it had come into working order came the wide and ruinous war. In 1844, the number of communicants was four hundred and fifty thousand. In 1860, there were seven hundred and fifty-seven thousand two hundred and five, of whom more than one-fourth were colored. In 1872, the number was six hundred and fifty-four thousand one hundred and fifty-nine, and of these less than one in two hundred were colored. This came of the fact that the colored people had chosen to join other Methodist Churches, usually those of their own people. One of these Churches is the colored M. E. Church in America. Before the war, we see that more than two hundred thousand colored people were in the Church South. These were chiefly slaves who were in many states not allowed to hold meetings by themselves. As soon as the war was over, and they were free, they chose to be in societies by themselves. Some went into the African and Zion, others into "de ole John Wesley Church"—i. e., the Methodist Episcopal, of which they had kept the tradition, and which at once began to introduce schools and

Churches among them. The leaders of the Church South thought it wiser, for such as remained with them, to form separate Churches.

In 1870, the General Conference of the Church South directed its Bishops to organize a new Church and to ordain for it Bishops when it had elected them. The above-named Church was organized at Nashville in 1874. It has five Bishops, six hundred and thirty-eight traveling, and about as many local, preachers and a hundred and twenty-five thousand members. The formation of such a Church accounts for the failure of the Church South to show a rapid increase of numbers. It perfectly agrees in doctrine and discipline with the Church from which it is taken. Its organ is the *Christian Index*, published at Louisville, and it has some institutions of learning.

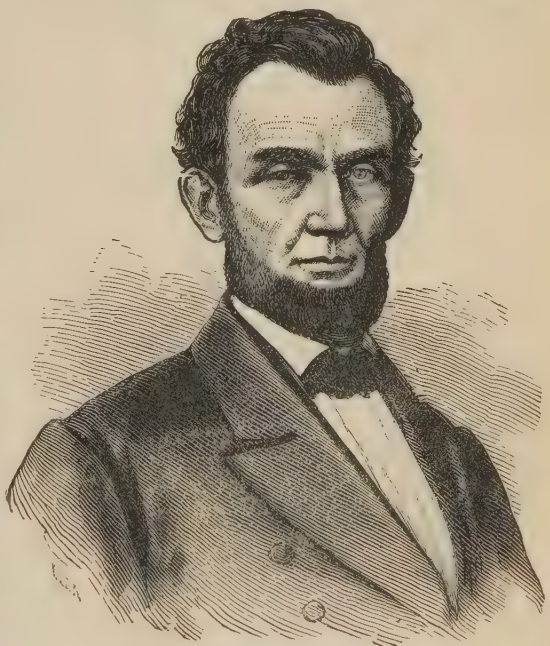
The trouble of the M. E. Church and of the Church South has usually been along the border. Many societies in Virginia, Kentucky and Missouri, all along the boundary, had minorities opposed to going to the Church South. These minorities sought Church relations with the North. In some cases, as at St. Louis, a society of the M. E. Church was organized soon after the separation. In Missouri, the two Churches have each three Conferences; the M. E. Church counting about fifty thousand members, and the Church South a much larger number. St. Louis was a test place. When, in 1845, Bishop Morris was solicited to organize a Conference in Missouri as against the Missouri Conference of the Church South, he declined to do it. He held that he was bound by the Plan of Separation not to enter the state to organize a Missouri Conference, while the Church South already had a Conference of the same name and on the same territory. As we said, the General Conference of 1848, repudiated the Plan (rightly or wrongly), at the petition of less than three thousand members along the border.

It could not be otherwise than that the people of two Churches like these M. E. Churches should be prominent in the war. They had for membership the numbers, strength and activity of the nation. In the North, the M. E. Church was first of all to send to President Lincoln assurance of loyal support, and first of all to congratulate President Johnson at its successful close. During the war no other Church had so many soldiers in the

service, and Bishop Simpson was often called to give advice and encouragement. Lincoln called it well nigh the National Church.

In the South, the record of the other Church was of the same quality. As Lincoln said of the northern Church, so Davis might have said of the southern: "It sent more soldiers to the field and more nurses to the hospitals than any other religious body."

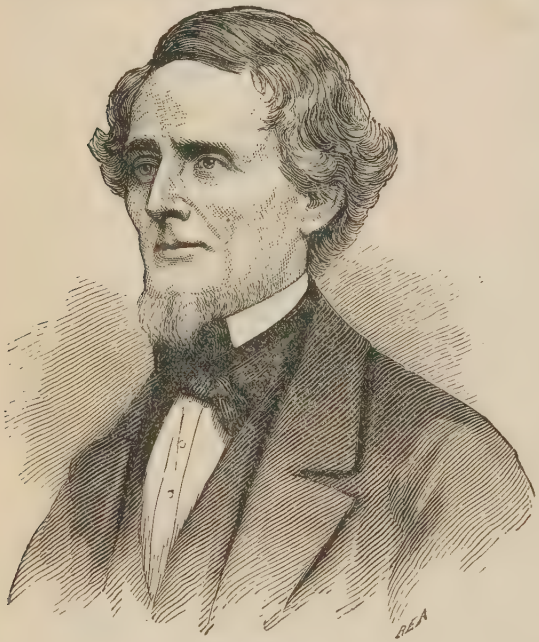
As the war fared on, the armies of the North came into possession of cities of military importance and in such the clergy were forbidden to pray for the success of the Confederacy. General Butler, in New Orleans, proclaimed that such acts would be treated by martial law, as "firing the southern heart" and encouraging the Confederates to prolong the war. Of course many Churches were closed and some of these belonged to the Church South. Stanton, Secretary of War, ordered that in the Department of the Southwest all Churches belonging to the M. E. Church South be placed at the disposal of Bishop Ames, of the M. E. Church, on the ground of the advantage coming to the nation from such loyal sentiments as his appointees would inculcate, and all commanders were to give to such appointees "courtesy, assistance and protection."



ABRAHAM LINCOLN.

So came the northern Church again into the South. J. P. Newman, a preacher of great eloquence and culture, was put in charge of the Carondelet Street Church, one of the finest in all the South, and "northern" worship was there held by a large and

intelligent congregation. This was a painful sight to southern Methodists. Military use of churches was no new thing, but this military possession of their property by the northern preachers was more bitter than anything else that the war had brought them. Yet without such occupation the houses would have been empty. The sense of invasion and the days of sourness left by the war led to many an outrage upon northern preachers and teachers who, holding that peace had opened all the country for settlement, came to labor for southern populations. Ruffianism took for its special victims the representatives of the M. E. Church, and, though there is no occasion to charge these to the influence of the Church South, they seemed to put far away the day of harmony.



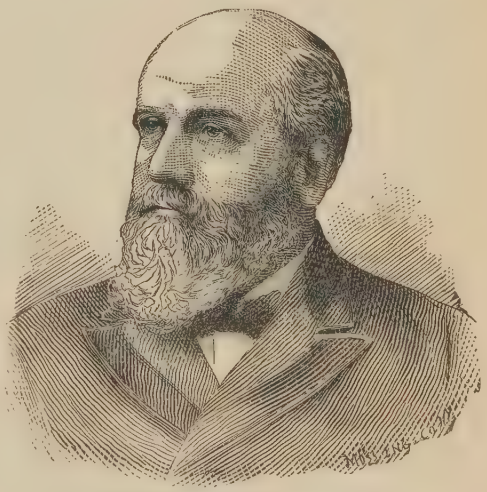
JEFFERSON DAVIS.

It will be remembered that Lovick Pierce had said (and properly) that the Church South could never renew the offer of fraternal relations, but would at any time cordially entertain such an offer. In spite of the separation, in spite of the war and its sequels, there was among the best men of both Churches not only pride of a common ancestry and a love of their common faith and order, but also a sincere desire that fraternity, if not union, should be established before those who had seen and been part of the separation and the estrangement should pass from this world.

The advance was made by the Bishops of the Methodist Episcopal Church to those of the Church South. In April, 1869, the former held a meeting at Meadville, Pennsylvania, and felt

themselves justified by action of the General Conference at Chicago the year before (providing for the treatment of any other Methodist Church that might desire union with them) in making overture of intercourse looking to reunion. Bishops Janes and Simpson conveyed this overture to the Bishops of the Church South, who met in May, 1869. To this the latter made a fair reply, alluding, among other things, to the work of the northern missionaries and agents in the South as tending "to disintegrate and absorb our societies."

In 1870, Bishop Janes and Dr., the late Bishop, Harris visited the General Conference of the Church South at Memphis. They were courteously received. The Church South felt that fraternity must be looked for where it was lost, and suggested that a recognition of the original Plan of Separation, which was the basis of the Church South, and which we saw repudiated by the Northern Church, would be a true and proper beginning.



GENERAL CLINTON B. FISK.

The Methodist Episcopal General Conference of 1872 appointed Drs. Hunt and Fowler and General Fisk to bear Christian greetings to that of the Church South, to be held, in 1874, at Louisville. These men were warmly received. A similar delegation was appointed by the Church South. That same Lovick Pierce, now venerable with years (he died four years after, at ninety-five), who had, in 1848, said that last word in sorrow, not in anger, Dr. Duncan of Virginia, and Chancellor Garland of Vanderbilt University, were made delegates on a like errand to the Methodist Episcopal General Conference, in 1876, at Baltimore. Five commissioners were also appointed to meet a similar commission from the North to fix a Plan of Harmony and Peace.

It was in 1876, the centenary of national life, that the

reconciliation was made a fact. The twelfth of May in that year is a day to remember. In a vast gathering over which Bishop Janes presided, Dr. Duncan and Chancellor Garland were introduced to the General Conference. A letter from Dr. Pierce, who had fallen sick on his journey, was first read. He protested against the current phrase, "two Methodisms." "There is but one Episcopal Methodism, and you and we make it up." Dr. Duncan then gave a memorable address. To him fraternity was to be an end of strife, an exchange of discord for harmony, when, walking in the light, as Christ is in the light, men have fellowship one with another, and cease from petty strifes and bitter words. Then Chancellor Garland spoke briefly and the Conference was moved to tears of very gladness. The Rubicon was repassed.

In August of the same year, the joint commission already spoken of met at Cape May. There were five in each committee, men well versed in the matters to be discussed, men of clear head and Christian temper. It was stated by the southern committee that they could treat only on the basis of the ancient Plan of Separation, to which the northern committee made no objection. It was also declared that each Church has its origin in the Methodist Episcopal Church organized in 1784, and is a lineal representative of the same. Rules were then framed for the settlement of ownership of all Church properties, transfers of titles and the like. So happy were these Rules, which we need not here give, and so just and generous the temper in which they were applied, that in every case of titles to property in New Orleans and elsewhere the final vote was put on record as unanimous. The proceedings of this Cape May Commission were published in full, and as these were final, and also approved by the highest authority of each Church, they are of great and abiding value. "Ephraim shall no longer vex Judah nor shall Judah any longer envy Ephraim."

The relation of the Church South to the colored people of its region is peculiar and interesting. It is pardonable, seeing our Story is to give our colored brethren as well as others an easy, accurate and readable view of Methodism, here to rehearse what the Church has done for them. We shall see that it has done for them more than all other agencies together.

When Mr. Wesley was on his return from Georgia to England,

he gave much time to teaching two negro lads on shipboard. This was the beginning of a work of love and help to their race, which his followers have well continued to this day. In 1758, he received at Wardsworth, in England, his first African convert, a slave woman, whose master, Gilbert, became a local preacher. These introduced Methodism at Antigua.

The colored race had come to this country in the second voyage of the Mayflower, nearly a hundred and fifty years in advance of Methodism. In that time they had ceased to be heathen and had come into a condition of emptiness and expectancy. The Methodist preachers published precisely the glad tidings for which their souls were yearning. The Gospel was offered to them as freely as to their masters, and they were formed into classes and had every privilege of Christian care and training. The sons of their masters often became preachers, the masters often class leaders. The negroes in some societies soon outnumbered the whites, and of their own people arose preachers and exhorters. Of these we noted the true and faithful labors of Henry Evans, who had founded in Wilmington the Fourth Street Church, before he went to Fayetteville to found in the same manner the Evans Chapel.

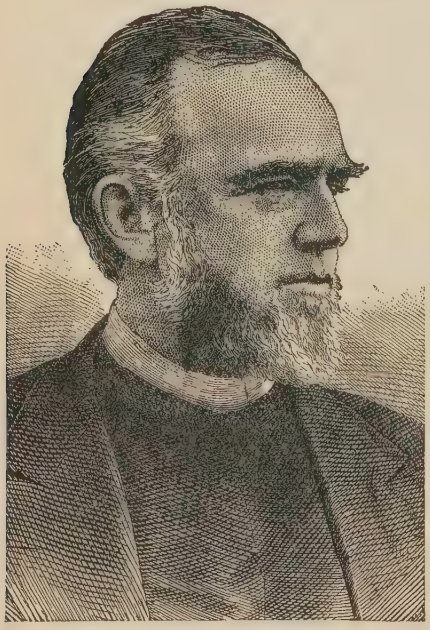
In the towns, and along the coast as far south as Georgia, the colored population was in a religious way fairly prosperous. Not so on the rice and cotton lands farther down. Early in this century these regions were filled with Africans from slave-ships, rude heathen given to fetish worship and superstition. Their numbers grew rapidly and their descendants kept the usages of Congo and Guinea. Here was a mission field and a hard one. The planters were not often Methodists, if Christians at all. They lived on their plantations in winter only. The malaria of the plantations told upon the whites.

Bishop Andrew and Dr. (afterward Bishop) Capers took hold in earnest of this plantation work. Capers prepared catechisms and gave his own efforts to conciliating the planters and planning the work. The enterprise was constantly enlarging by new settlements and new plantations. After the separation the Church South spent a million of dollars in twenty years, to say nothing of wasted health and untimely loss of men.

The result of all this was most gratifying. Religion worked

a reform in morals wherever the missionary came with his preaching, his Sunday-schools and his personal exhortations. Polygamy and the other vices of barbarism, with theft, and other vices of civilization, disappeared, and peace, order and honesty took their place. Preachers were raised up who (whatever the statute-book might say) could read well and preach well. There was many an Uncle Tom, devout and faithful, among the hardships of plantation life.

The piety of the slaves proved equal to the severe trials of the war. They might have risen and wasted the plantations with sword and flame, as their fierce heathen countrymen had done in some of the West India islands. The leaven of Christianity had worked among them and they had learned to labor and to wait, though they intensely longed for freedom. Thus the South reaped the harvest of benefit which the Methodist missionary had been sowing.



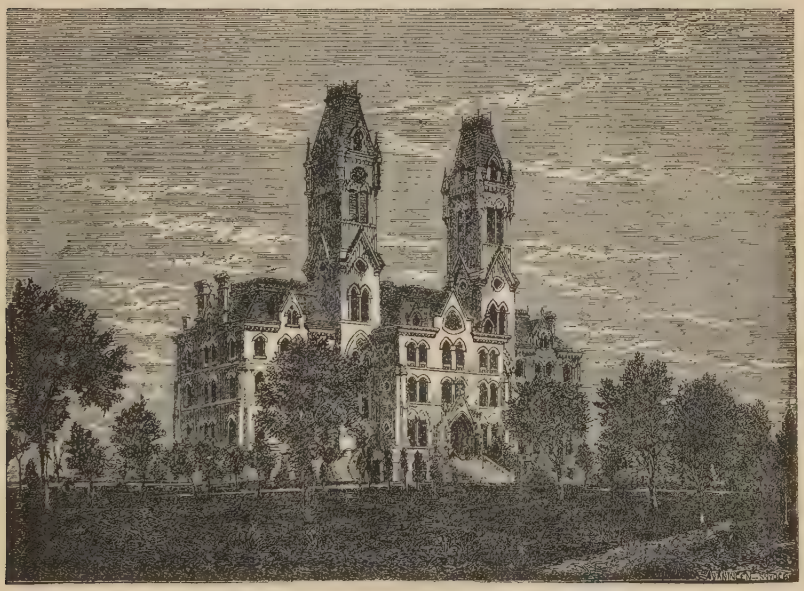
REV. Dr. CHARLES F. DEEMS.

At the end of the war, the Church South was in poverty and prostration. It was as if a cyclone had swept its territory. Churches had to be rebuilt and refurnished, all benevolent enterprises had to be newly undertaken, and the negro work had to be dropped. The various African bodies from the North came forward to prosecute it, and the Church South, as we have seen, gave churches and organization to the colored people of its own body — forming the Colored Methodist Episcopal Church in America.

Yet the religious needs of the freedmen (and of the poor whites) after the war were immense. Masses were needing fitness for their new, free life. They were sometimes as helpless as

children, and often wild, self-indulgent and improvident. But they had an admirable record with both the contending parties. They had so behaved as to reduce the horrors of war, and both North and South felt kindly and grateful towards them. Never had a people of slaves so conducted themselves in a crisis so terrible.

It was, then, only just that the various Christian bodies of the North should promptly come to the relief of a needy and worthy people, and so they all have done. In this work the best minds of southern men have agreed. There have been broad,



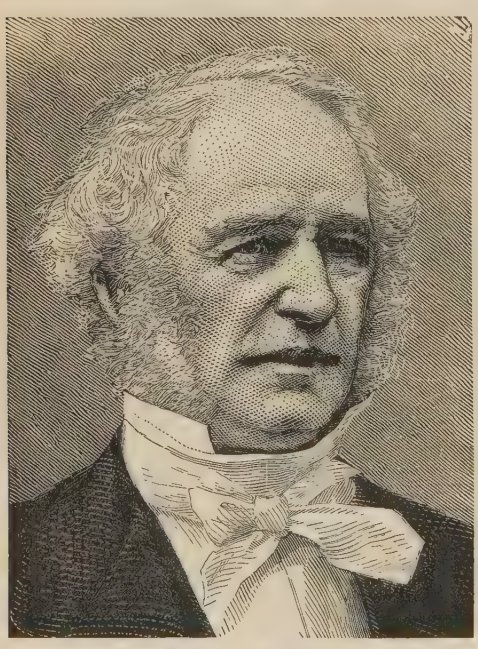
VANDERBILT UNIVERSITY, NASHVILLE, TENN.

political differences, but a Republican colored Congressman has given of his salary to help his old master's family and a Democratic Governor of Georgia has endeared himself to colored congregations by his religious labors. Two colored Methodists have with dignity and sound wisdom served in the Senate of the United States.

The work of the Methodist Episcopal Church in the South will be elsewhere told.

It is not out of place to pause here and wonder at the divisions of Methodisms in the South. Among the colored

people the case is amusing, or it would be so, if it were not lamentable. There are for them organizations enough to distract the brain—five in all, three for themselves and two of whites, with whom they may connect themselves. They call, in their way, the African M. E. Church "de mudder Chu'ch;" the A. M. E. Zion Church "de halleluyee Chu'ch," and the colored M. E. Church in America "de Chu'ch set up by de white foke," A more undesirable state of things for the freedmen of a village or a scantily peopled rural district can hardly be imagined. Union would be strength, respectability and efficiency.



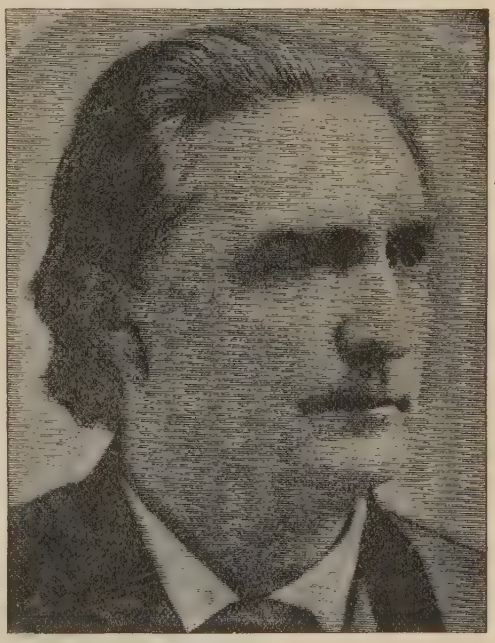
CORNELIUS VANDERBILT.

And why could not the two Methodist Churches of the whites also unite? They are so identical in doctrine and usage, in everything, that a stranger does not know in which he is worshiping. They are one lineage and interest. As it now is, only name and recent memories keep them apart. Soon these memories will vanish with the survivors of the generation that held them, and then there will be a name and nothing more. Can the shadow of a name be always a barrier to a union so desirable? The border of two such Churches in the present infirmity of human nature is ragged and full of annoyance. Each Church has full respect for the other. In union there is no call for surrender, only for adjustment.

Twelve years ago there were five bodies of Methodists in Canada. Now there is but one Methodism from the Bermudas to the Pacific. Happy would it be, were such the fact in the United States! One Methodism, like the banyan tree of India, might cover the continent, and millions rest in peace beneath its fragrant

shade. The Church South has shown great energy in its educational work. The second Mrs. Vanderbilt, upon coming to New York, joined the Church of the Strangers, an independent church, which had been founded by Rev. Dr. Charles F. Deems, equally distinguished as preacher and writer, thus Mr. Vanderbilt became his parishioner. Mrs Vanderbilt and Dr. Deems had been Southern Methodists. His devotion to his wife, and his love for Dr. Deems, led Mr. Vanderbilt to liberal measures.

In 1872, the Church South had founded at Nashville its Central University, to be its seat of learning for all coming time. To this Mr. Vanderbilt gave a million of dollars, thus putting it at once in a highly-effective condition. It has four departments—of Theology, Law, Medicine and Philosophy, the latter including Science and Literature, and is amply furnished with University appliances and resources. Its site includes seventy five acres just east of the city, and its buildings cost four hundred thousand dollars. L. C. Garland, LL. D., has been Chancellor from the beginning.



HON. A. H. COLQUITT.

Besides this, the Church South has over thirty colleges of less or greater degree, some of which have recovered from the ruinous effects of the war. There are also other schools and academies.

The Church South has foreign missions in China, Mexico, Brazil and Germany. It has beyond its original slave territory Conferences in California, Oregon, Colorado, Kansas and Illinois. These came on the track of emigration from its old home. As

yet, it has gained little beyond this emigrated membership. One of its own authorities states that all the North and half the South —i. e., including the negroes, prefer the Methodist Episcopal Church.

At the end of 1887, the Church South had of traveling preachers, four thousand four hundred and thirty-four; local, five thousand nine hundred and eighty-nine; members, one million fifty-five thousand nine hundred and fifty-four. Of the last five thousand four hundred and eighty-five are Indians, and only six hundred and fifty-three are colored. For missionaries its gifts were in 1887, two hundred and fifty-seven thousand two hundred and twenty-eight dollars. If by disasters, for which this generation is not responsible, it has suffered heavy loss, it is repairing the loss by the true Gospel means, by labor and sacrifice.

Such laymen as Governor Colquitt, of Georgia, who, in the press of public care, still finds time to labor in the Sunday-schools of his colored citizens, such clergymen as Dr. Haygood, who takes into his heart the needs and possibilities of his "Brother in Black," and a galaxy of men and women of like mind and effort, show that the Church appreciates its calling and makes its history of to-day sublime. Perhaps—probably by the movement of heart that, like the earth's internal changes, must at length affect the surface—the "South" will yet vanish from its name.



CHAPTER XLV.

Methodism among the Indians and Mormons.



AVING been saved from suicide by turning to hear a sermon (as we have noted), John Stewart began among the Wyandottes of Ohio the missionary work of the Methodist Episcopal Church. In 1832, the Wyandottes sold their lands to the general government and went to Kansas. They were seven hundred in all, of these, nearly half were members of the Mission Church. There were fifteen native class leaders and four local preachers. They had seventy children in school, and had banished whisky from their little nation. Settling at the junction of the Kansas and the Missouri, where their name abides, they became citizens and held their lands in severalty. Not many seem to be there to-day. This removal, which even among whites is injurious, was disastrous. The Wyandottes are no longer a tribe, and there is no mission, but they were the first to feel the benefits of the Methodist missionary efforts in this country (unless we count all Methodist efforts as missionary) and they found in these a blessing.

In 1822, Capers, afterward Bishop, spent eight months in Georgia, persuading the people and collecting means for a mission to the Creeks. These were about twenty-four thousand, living partly in Georgia and Alabama. He gained the good-will of McIntosh, a half-breed and leader of the tribe, and, a council being held, the mission was allowed. "Asbury Mission" was

begun, though Big Warrior, an influential chief, and the government agent, made vigorous opposition. A wise and patient teacher, aided by his wife, opened a school and inaugurated the second Methodist mission. The school was very successful. One boy, beginning with his alphabet, in three months read the New Testament. Children were learning to pray, and the prospect was very cheering.

Preaching was opposed by the agents and by wicked whites. McIntosh did all he could for it, and a few sermons under his protection had a large hearing, but soon preaching had to be suspended. Calhoun, Secretary of War, then ordered the agent to give "decided countenance and support to the Methodist mission." Crowell obeyed, but there were obstructions. Soon however, there were conversions, some of them very affecting, and in 1829, there were twenty-four Christian Indians and twice as many blacks — also a few whites — in membership. Even this success was gratifying when one thinks of the troubles that hindered it. During this period came the hard measure of removal of the Creeks to the Indian Territory — a measure provoking jealousy and anger, in which McIntosh, the chief patron of the mission lost his life. After the removal, better times came on and the good seed bore its harvest in a condition of Churches, schools and the like that entitles the Creeks to be counted a civilized tribe.

Among the Cherokees the pious work fared better. This princely tribe held ten million acres of the best land of Georgia. They were comparatively wealthy and civilized when Methodism reached them, and the American Board had for five years maintained a successful mission.

In 1822, Riley, a Cherokee, invited Neely, a preacher near by, to preach at his house, and before six months there was a class of thirty-three, Riley being leader. In December of that year, being appointed missionary, he opened there a school of twenty-five, and in this and in his meetings conversions occurred. Before the year was out, the heavenly grace was amply shown. At a camp-meeting, thirty-one were converted, and at the close of the meeting thirty came to the altar and begged to be told how they could like these be happy in the favor of the Great Spirit. The meeting was resumed and a wealthy Indian offered to spend his last dollar in maintaining it.

Never did such results come so cheaply. The whole cost of the mission was two hundred dollars, and, at the end of the year, there were one hundred and eight members and many children were reading the Testament. Coody, an Indian a hundred miles

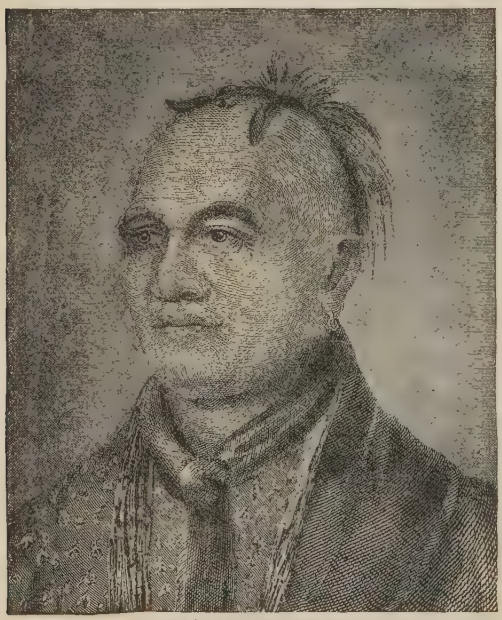


GEORGE GUESS.

away, became an exhorter and his house became a religious center.

In 1826, George Guess, an Indian, invented an alphabet, an event of curious interest to students of the Science of Language.

It represented their speech by seventy-six characters, each giving a syllable. The help which it gave to the Gospel was very great. Soon among their seventeen thousand people were eight hundred and fifty-five members, seventeen preachers and five schools. There were law, government and a weekly newspaper. Then came a series of events at which every patriot must blush. A clergyman, an agent of the government, began to urge their removal beyond the Mississippi. The struggle was long and ruinous. Some of the missionaries were brutally punished for their sympathy with an injured people. At length, in 1841, the Cherokees were driven out at the point of the bayonet. Under missionary guidance they transferred themselves fairly to their new home, and there have prospered.



JOSEPH BRANDT.

United with the Chickasaws, they number about twenty-five thousand and are in the best shape of all our Indian people. They have good laws and government, schools and schoolhouses, Churches and church buildings. Their helpers outside of their own number are from the Church South and the American Board.

The American Board had priority of the Methodists in missions among the Choctaws also. Of these there were twenty thousand in Mississippi. William Winans, himself the chief of Mississippi Methodism, began work among them in 1826, but with little result. At length, under Talley, in 1828, at a camp-meeting, a break occurred. Four chiefs, among others, were converted, and soon Laflore, the head chief, and six other chiefs followed.

In 1830, whisky and heathenism were banished; all the chiefs but four were Christians, and four thousand members were enrolled out of a population of twenty thousand. Then comes the sad story of their removal. Talley did them good and faithful service in saving them from moral damage by the transfer. In their new home they have thriven and are now making good progress in the arts of civilization. Their failure to have a George Guess to invent them an alphabet may have been a blessing, for they have taken up the English for their speech and, one may



BAPTISM BY TORCH LIGHT AMONG THE INDIANS.

say, are Indians no longer, unless in complexion and feature. Fifty years of religious labor have made them no more aliens and foreigners, but fellow-citizens. Their outside help is from the Church South — i. e., their Methodist help, and the same Church has missions to the Seminoles and other tribes of the territory. In all it has nearly ten thousand members.

In one corner of the territory, among the Poncas and Pawnees, and other tribal remnants, the Methodist Episcopal Church has seven small missions, counting one hundred and sixty

members, and about seven hundred attendants on worship. These are "wild Indians." Mrs. Gaddis, their self-sacrificing friend, says: "I saw men and women kneel to idols (stuffed skins of wild geese) and offer their garments in sacrifice, while their tears and cries were terrible. And this within seventy-five miles of the Kansas line, while we explore Africa to find heathen!" She now, 1887, is cheered with success.

The Six Nations, once so powerful through the center of the state of New York, have been visited by Methodism. The Mohawks, after the Revolution in which, under Brandt, they had aided the British, retired after the war to Canada. Colonel Brandt, a graduate of Dartmouth, was not a Christian, but his daughter, Mrs. Kerr, was a believer, and patriotic in her desires for Christianity among her people. In 1807, two of her people were baptized, one being Mrs. Jones, whose son became the greatest of Indian preachers.



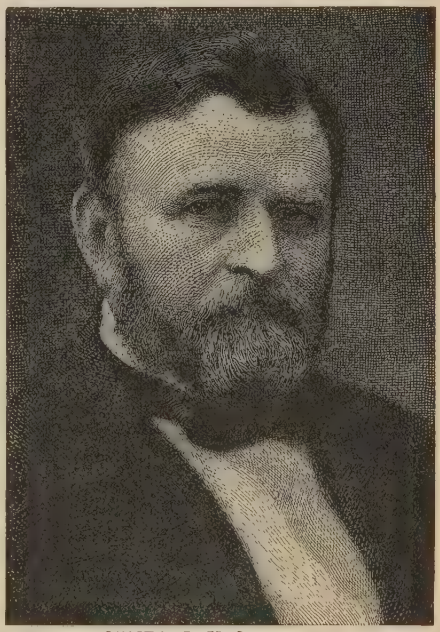
SENECA MISSION HOUSE BUFFALO RESERVATION.

In 1822, Alvin Torrey was sent from the Genesee Conference to visit these Mohawks. At this time, young Seth Crawford, living with them, was moved to learn their speech and give his labor for their welfare. In his meetings, in 1823, a revival broke out like a flame, and twenty were converted in the little settlement, and the work spread to others. Soon, Peter Jones, called a Mohawk, a Chippeway, or a Mississanngah, as the tribes were now blending, now twenty-one, began to speak with trembling and brevity, but with power. He was stately to look upon and afterwards an English lady of fortune accepted him as her husband. The young evangelist found fierce opposition from the heathen, the vile whites, and the traders with their whisky, but he soon had one hundred and fifty believers. When the Indians, in 1825, received their government annuities, he and his brethren tented by themselves, and, in place of a drunken frolic, spent their time in instruction and prayer.

The other Indians gathered around, and crowds of whites came to look on. Jones was educated, and he would in preaching

change to English, and thus many whites were converted, and so the good work prospered. At length, an island in Bay Quinte, like Holy Island, on the northwest of England, became Christian headquarters, and soon a larger island was occupied. New preachers were raised up and new missionaries came. When, in 1828, the Methodism of Canada parted in peace from that of the states, two thousand adults and four hundred children were in the care of the Church. All the Indian missions in Canada have continued to prosper.

The Oneidas, living in central New York, were, fifty years ago, sadly demoralized. Kirtland, their noble friend, and Scanado, their greatest chief were dead, and the entrance of such population as followed the opening of the Erie canal was a disaster.



GENERAL U. S. GRANT.

Daniel Adams, a Christian Indian from Canada, came to labor with them. He saw more than one hundred converted, and eighty children gathered into school. Some of the converts went to the Onondagas near by, and soon three chiefs, with others, were there converted.

In 1831, and soon after, most of these Indians went to Green Bay, Wis., the missionaries following on their track. In their old homes about half are Christians, and these have tidy houses and fair-looking farms. The Pagans are still barbarous.

We told how four Flathead chiefs had heard from some trapper of a Book that would teach them how to worship God and how they came to St. Louis to get it. Of the Indians in their region now, the Yakimas are the happiest, In 1869, General Grant being President, and wishing to bring the Indians under kindly influences, and if possible, to limit the long list of fraud

and abuse gave the nomination of the Indian agents to various religious bodies. It was just and wise to put the wards of the nation in the care of their best benefactors, and in some cases the President's aim was fully reached. The Reservation happiest of all has been that of the Yakimas in Washington Territory. Of these, there are three thousand, on eight hundred thousand acres of excellent land. More than five hundred are members of the Church, and in ten years they have given to its benevolent causes two thousand two hundred and forty-five dollars. "Father" Wilbur, their apostle went, in 1887, to his rest but they have two comfortable churches, Whisky is almost unknown. About one in ten can read and write and there is a good supply of competent mechanics, while good and well-stocked farms abound.



METHODIST CHURCH, SALT LAKE CITY.

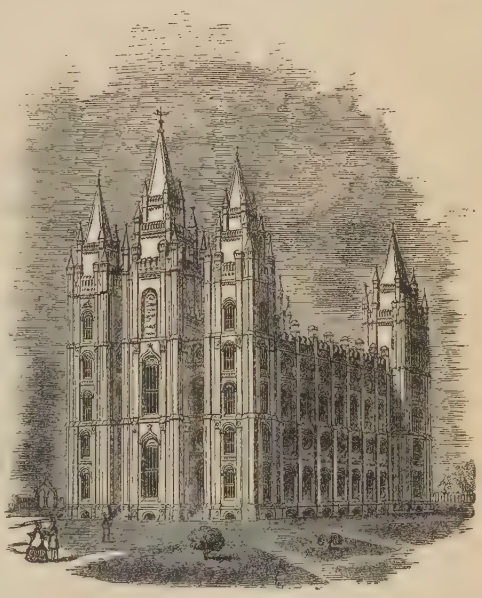
Rev. J. L. Burchard was made agent at Round Valley, California, and, of less than twelve hundred population, nine hundred, were in two years converted, and proved their change by clothing, housekeeping and industry, such as befitted their new life.

What the Lees had done in Oregon, how, among other things they drew emigration from the states and saved Oregon to the nation, has already been told.

Closely related to the Indian work for difficulty and for its appalling necessity has been that among the Mormons of Utah. There stands in good repair at Kirtland, Ohio, a little south of the Lake Shore Railroad, the majestic temple first built by the Mormons. It is empty and unused. From it the builders went to Illinois, to Missouri, and at last to Utah. Here they hoped to be left to their own ways. They were not out of the world. It became necessary to send there a military force to maintain

United States law, and with the army Christians began to enter. Especially at the completion of the Pacific Road, in 1869, when travel was streaming westward, and "Gentiles were stopping in the Mormon towns," the time for Methodism seemed to have come. Bishop Kingsley, in that year, preached in the Mormon Temple the first Methodist sermon in Utah. The next year, Rev. Lewis Hartsough, being Bible distributor along the railroad, preached in Utah, made Wahsatch, its first regular appointment and, exploring other towns, found some scattered Methodists.

In 1870, Rev. G. M. Pierce began the mission at Salt Lake City and twelve formed the first class. The first church was built at Corinne in 1870. A noble edifice was soon reared at the capital, and there is now in its basement and a building near by the Salt Lake Seminary, the nucleus of the coming college. Schools are sustained in fourteen towns, with over one thousand pupils. Of these, fully half are of Mormon parentage. The schools are opened with Scripture, singing and prayer, and thus, if in no other way, the Mormon youth are reached. Utah is credited with being in a bad way. One Methodist Bishop calls it "a black land," another says it is "harder than China." There is no public school, and the only hope of redeeming the fair and fertile region from its immorality and ignorance lies in these schools.



THE MORMON TABERNACLE, SALT LAKE CITY.

Methodism has its missions among the remnants of tribes at St. Regis and Gowanda, N. Y., and at various points in Michigan. At Fort Peck, Idaho, is a thriving school, and at Nooksachk, far up Puget Sound, is a mission looking into Alaska. It will be found that Methodism has done its part, since, in 1789, three

Indians were returned as members of a class, in rescuing from heathenism and destruction the poor natives of our land. The precise number in its membership to-day cannot be ascertained, but it may be twelve thousand, or about one in twenty of the Indians of to-day.



The Mormon Hill where Joseph Smith claims to have found the Plates of the Mormon Bible.

CHAPTER XLVI.

Methodism in Africa.



FRICA, the Dark Continent, we now come to in our story. The first Methodist mission in foreign lands was in Africa. Liberia, on the west coast, came, from a sense of duty, into the possession of the United States. In 1819, Congress passed an Act directing the President to establish, in Africa, an agency where Africans, recaptured from slavers, could be taken, supported and protected, until they should be able in some way to care for themselves. Two years later, Lieutenant Stockton, of the U. S. Navy, purchased of native chiefs certain lands in the name of the United States, and these were put in the management of the Colonization Society. The lands, called Liberia, from their intended service to liberty, extend five hundred miles along the coast and back from it fifty to two hundred miles.

The country is counted unhealthy on the coast, though stout William Taylor, Methodist Bishop of Africa, declares it as healthy as Newark, N. J. There is in all the world no soil more productive. All tropical growths abound, and coffee, sugar-cane and the like can be grown to great profit. There are over one million natives, active and decent above the average of Africans. On the high plains inland there is room for people of enterprise. The timber is majestic, the palms are of themselves a source of wealth, and iron is found so pure as to be used by the native blacksmith

without reduction. To this land of hope and freedom were sent five thousand seven hundred and twenty-two recaptured Africans, and of emigrants, whose expenses were paid by the Colonization Society, fifteen thousand seven hundred and eighty-eight, of whom three thousand seven hundred and ninety went since our war.

Could ten thousand of our best black people be sent there, they would find home and happiness, room for all their energies and encouragement to every enterprise.

Among these natives and emigrants are various missions, as Presbyterian, Episcopalian, Lutheran and Baptist.



HENRY M. STANLEY.

In 1824, the General Conference was able to take its first look across the sea and declare that it was expedient to send missionaries to Africa whenever the funds of the Missionary Society would justify the measure. The declaration waited six years before it was put into execution.

In 1831, Melville B. Cox, of Maine, volunteered as missionary to Africa. "I thirst to be on my way," said he. "I know I cannot live long in Africa, but I hope to live long enough to get there, and, if God please that my bones lie in an African grave, I shall have established such a bond between Africa and the Church as shall not be broken till Africa be redeemed." To a student of the Wesleyan University, where he was visiting, he said: "If I die in Africa, you must come over and write my epitaph." "I will, but what shall I write?" "Write, 'let a thousand fall before Africa is given up.'"

Arriving in March, 1833, he at once organized from pious emigrants some Methodist Churches and prepared to establish an academy at Monrovia, the capital. He soon held under the evergreen palms the first camp-meeting ever known in Africa. In five months, this heroic man, fit to lead a mortal enterprise, fell by African fever. The same year five followed him, of whom only one, Sophronia Farrington, served for a year.

John Seys, born in the West Indies and fitted to life in the tropics, then joined the mission and was identified with its interests in Africa and America for nearly forty years. Liberia under him took definite form and character. He was not of Cox's flaming temper, who "saw Liberia rise up before him as a cloud out of heaven." He was a calm, plain hard-working man.

Miss Farrington now left. She had remained to hold the place alone and her experience was very singular. She was sick with fever, which on the fourth day ran so high that mortification was taking place and all hope of recovery was abandoned. "I was alone. I thought, 'Is there not some one here to sympathize with me?' At once Jesus seemed to stand by my side and showed me that it was not His will that I should die at this time and that I should remain for the mission's sake. I said 'Then, Lord, remove the disease.' Sudden as a flash of lightning the fever and pain all left me and I was well.

"'If half the strings of life should break,
God can our flesh restore.'

"The doctor said mine was the greatest cure he had ever wrought to which I made him no reply. Eight missionaries were now dead, and Mr. Spaulding, our superintendent was to sail on the following Tuesday for America. He was calculating to take me with him and give up the mission. But I said: 'No; I can never see this mission abandoned. I can die here, but I will never return until the mission is established.' But he said: 'The Board will probably cut you off if you do not go.' I said, 'I will stay and trust in the Lord.'"

She staid, and was the only white person on the coast to welcome Mr. Seys on his arrival. He says: "We were soon at the house and in the presence of the solitary remnant of the former mission band, Miss Farrington, on whose visage the pestilence had left its traces, and who was at the time enjoying a little,

but short, respite from its grasp. I, as a new-comer, gazed on one who had braved all dangers for Christ's sake, had seen others die, but had not feared herself to die, standing her ground amid the peltings of the storm. Never will I forget my emotions as I first took the hand of, and was welcomed to Africa by, the only representative of the Methodist Episcopal mission in that country, and that representative a delicate, frail, emaciated woman."

This young woman was not below the very highest evangelists in the calendar of Methodism. She had won souls at home, and now, that she was the first young lady ever sent by Methodists to a foreign field, she gained converts from the emigrants on the passage. Her very skill in painting and drawing drew savages to admire and hear her. In her self-consuming zeal, she wished to "offer her soul upon the altar of her God for the salvation of Africa."

After another year she returned to America and, as Mrs. George Cone, residing at Utica, N. Y., she lived a long, useful and honorable life.

Mr. Seys proved to be the man needed in Africa. He was born in Santa Cruz, had there begun his ministry, but he had lived many years in Trinidad, within ten degrees of the equator, where the climate and temperature are not unlike those of Liberia.

Thus reared and acclimated, it had come into his mind, until it destroyed his peace, whether he ought not to offer himself to fill the place of Cox in Africa. He had come North and was serving the Oneida Indians when these thoughts began, and others who knew him were also thinking of his fitness and possible call to this work.

Bishop Hedding addressed him on the matter. Seys read the letter to his wife and her prompt answer was: "I am willing to accompany my husband wherever God and the Church see fit to send him." There was no hesitation. While he was preparing to start, Spaulding arrived and told him what havoc death had made, of which we were just telling. Bishop Hedding, dreading to continue such sacrifice, offered to release Seys from the appointment. The hero would not be released from a post to which he was sure God called him. Neither the Church nor himself was disappointed. He writes: "My own health has been excellent since my arrival. This climate appears thus far to be

quite congenial to my constitution and, in fact, I seem to breathe my native air."

In the first year two hundred souls were converted. There were now with him in the mission thirteen preachers and six teachers, himself being the only white, and there was enough for them all to do. A call came from every direction. Seys wrote: "I wept in the fullness of my soul at the remembrance of our Lord's words: 'The harvest truly is plenteous, but the laborers are few.'" This year, 1834, ten thousand pagans came of their own desire into the care of the colony, drawn by a desire of instruction, and feeling that in the colony was something of peace and strength unknown to themselves. Seys at this was glad of heart and wished to go out among those who so came to him. The Conda country, under a king, "Boatswain," a man of generous mind, whose domain fringed upon Liberia, opened a wide and welcome door. Several of his generals, with a train of two hundred, came in native pomp and escorted to their country a teacher, Moses Jacobs, and both he and they rejoiced upon the occasion. Seys was happy in his work. "Scarcely a happier soul than I could anywhere be found."

Going now back to America for his family, so as to settle in Liberia for his life work, he took with him a Krooman, Hughes. The Kroos are the handsomest people in Africa, as fine in their own style as the best Circassians. Hughes appeared at Seys' meetings and was the "sensation." Poor fellow! Some negroes in Maryland told him, as he was going to Washington, that he would be sold for a slave. "His heart was broken; crazed his brain; at once his eye grew wild!" He became insane and never recovered. One day, after his return to Liberia, he started with his dog for the Kroo country, and was never again seen. Mrs. Seys now went out, and for the first time illness came upon the family and a son died of the fever.

The Liberia Annual Conference was now formed. Seys could not rest in the work of the colony. The Dark Continent had for him the same fascination, the same imperious call of duty, that it was soon having for Livingstone, that it now has for William Taylor. He returned to the United States to plead for men and means to enter among the millions in the regions beyond, and he did not plead in vain.

On his return he took out two persons who were helpers indeed. S. M. E. Goheen was a physician whose training and talents made easy to him in this country the path to place and wealth in his profession. All this he gave up, and took like a true philanthropist the perils and poverty of Africa, and for years fulfilled his calling there. He with Seys and Burton, constituted the three white men who only were able to do effective work in Liberia.

This year, 1836, Mrs. Ann Wilkins was converted at a camp-meeting at Sing Sing, N. Y. After an address at the meeting by Seys, she sent to Dr. Bangs, then Missionary Secretary, this note: "A sister who has a little money at command gives that little cheerfully, and is willing to give her life as a teacher if she is wanted." She was able to serve twenty years in Africa. She opened a school in Caldwell; then she was with Mr. Burton in the academy at Monrovia and finally at Millsburg. In every place she has a record of zeal and success in well-doing. At one time every pupil but the youngest in her school was converted. Some of her scholars were children of native chiefs, and her influence over them is felt in the interior to this day. In 1857, she came home, worn-out, to die. She was greeted by the Christians of New York as one ought to be who had not counted home or life dear unto herself, but had left all to follow duty in a far-off, weary land. This year, 1886, on



ANN WILKINS.

the removal of her remains to another grave, her memory was renewed and thanks were given for the work she was able to do, and for the bright example she left for Christian workers.

There were now four hundred and twenty-one members in the colony, with seventeen missionaries, ten teachers and a physician. A journal, *Africa's Luminary*, was printed and a building begun at Monrovia, a fine one, for an academy, a coming college or university. There were a saw-mill and a sugar-mill, adjuncts of a manual labor school.

In 1839, at Heddington, a settlement named from the Bishop, there came a shower of reviving grace. The missionary wrote to Seys: "Come up and see God convert the heathen! Do not stop to change your clothes, to eat or drink or sleep; salute no man by the way. Come quick!" It was a wonderful work. Tom, a native king, with thirty-five came to Christ in one day. Tom said; "The debely gone long, long way from this town, and, s'pose he come back, he pray God for kill him one time." Meetings of natives were held every day, and the divine mercy and power was shown as at Pentecost, as in Ohio, as everywhere on earth. Zoda, a famous Queah chief, tall and kingly of bearing, came to build him a town near Heddington. A preacher went to the new town and Zoda came to listen. After a sermon, Zoda rose and went down to kneel, pray and wrestle at the altar. He fell prostrate, but when he arose he was a changed man. He called his town Robertsville in honor of a Methodist Bishop. This season when Ethiopia did so stretch out her hands unto God was, of course, one of fierce opposition, but the converts were steadfast in their new life. They said, "First time I get religion I love God true, but this time I love Him pass first time." So they grew in knowledge and love.

Trouble now came on. From 1839 to 1844, the Governor of the colony was one Buchanan, who felt it his pleasure and calling to destroy the mission out of the colony. He was such a man as is mysteriously set to try the patience and faith of the saints, and to dishearten all philanthropy. He blighted at once the mission and the colony in a way gratifying only to the adversary of all good. Of the matter we give but an outline. The supplies of the mission, being for the public good, were by law exempt from customs. The missionaries were in no sense traders, though they

had paid for some labor in goods sent for the use of the mission, and this purely for the comfort of their employees and not for profit.

To trade without license was punishable by a fine of forty-five dollars upon every employee, and by confiscation of the goods. All enemies of the mission, the Governor and all traders joined to enforce the tax, and Buchanan made such statement of



PRESIDENT ROBERTS' HOUSE, MONROVIA.

the case to the Colonization Society as to get their decision in his favor. The suit to recover taxes was tried before the Governor, who was also plaintiff, and ruled out every exception that Seys raised! As a legal trial, it was a farce, but Seys so truly and effectively explained to the jury the work of the mission that ten of them voted for him and two for the hopeful Governor. The case was discontinued. Seys had often paid his bills in promissory notes, as good as gold, and these like our checks and drafts,

were apt to pass through several hands before payment. He was charged with meddling with the currency and from designs of treason and ambition! To this was added the trifling charge that meetings of public sympathy with Seys were held in the academy, really the only place suitable for any public meetings. All this was annoying, and Seys cited eight distinct and serious forms of outrage which the missionaries had endured. But the Governor ruled the Colonization Society, and the Missionary Board had to recall its servants and the glory of the mission went under a cloud. There were in its membership one hundred and fifty natives and eight hundred and fifty colonists with six hundred children in the schools. The cloud was not night. Buchanan came to America to rasp the Society into absolute exclusion of the missionaries.



A SLAVE SHIP.

In a manner that we need not trace, he passed out of history. A good and noble man, Roberts, who, coming to Liberia, in 1825, had been there reared and had seen all with his own eyes, was elected by the people as Governor. He had been sixteen years a Methodist. He was afterwards, 1848, the first President of the Republic of Liberia and, as a statesman, has won the approval of all nations.

A new temper now ruled. Seys went back and Roberts gave

him a cordial welcome, while the people shouted for gladness. He began with skill and activity to restore the damages of the last five years.

One of his early efforts was a tour into the goodly land of streams and forests back from the coasts. Zoda had fallen away from the faith, but Tom was true, and when Seys preached to his people Tom led a group of them forward for prayers, and twenty were converted at the visit. In every place the natives were anxious for the Gospel. At Grupau, one hundred and fifty miles inland, a council of "Kings" was held, and a document expressive of their wishes was formally signed. A score began at once to seek Christ. The names of Bishops were freely given to these hopeful places. Tom's town was Robertsville; King Guzzam's was Mount Andrew; Boto's was Morrisburg, and we find a promising African, William Capers, and the like.

The region was thus preempted for Methodism. Seys was delighted with the evident resources of the country, and with the possible future of its people. He was now well-worn, and Mrs. Seys was in failing health. It was his duty to give the work to other hands, and he came back to this country. Twelve years later, 1858, he came back as agent of the Society that had, in 1839, forced his removal from Liberia, and ten years after that he was U. S. Minister to the land of his toil and suffering. Thus the working period of a long life was given to Africa.

J. B. Benham was his successor. At the arrival of Benham, came also a slaver, the Pons, just captured by a U. S. man-of-war, with nine hundred slaves on board. This was the last-known instance of slave-trade horrors, and it was high time that the crime be blotted out of human evils. These wretched victims were put into the care of the mission. The case was made known in the United States, and ample means for the effort were furnished. Never in all the history of the Gospel did its grace come suddenly in contact with such depth of misery, and it was equal to the need. In a year, half of those poor creatures (they were Congo boys between ten and twenty, only forty-seven being girls) could read and were converted, and the religious history of some was most touching. The dreary tale of death or departure runs on. Laura Brush came in 1846, and did years of good service, but most were driven from the field.

In 1851, Francis Burns, who had come out with Seys on his first voyage, was put in charge, and Mr. Home, the last white missionary, took charge of the academy, remaining five years.

Bishop Scott, in 1852 was the first of our Bishops to visit Africa. He spent three months in visiting, preaching, correcting and encouraging. It touched him to see how the prominent young natives, after conversion, found so scant means of culture, and he proposed that they be taken into the families of the preachers. The native towns were transient, and some of the best converts were already far away towards the center of the continent — gone, but not lost, for traces of their influence could be found.

In 1856, Miss Staunton, a young white lady who was aiding Ann Wilkins, died at Cape Palmas, the first unmarried lady to fall in missionary service in a foreign land. Six unmarried white ladies were sent to Liberia, of whom Mrs. Wilkins did the longest service, and Miss Margaret Kilpatrick, 1854–1864, the next.

The Bishops could not easily or safely visit Liberia, though, being now a Conference of over twenty preachers, it needed their supervision. The young preachers could not come to America to be ordained. A constitutional change was now made in the Discipline, by which a missionary Bishop could be created for a specified foreign mission.

Francis Burns, whose view was that Liberia was a mission, was chosen and ordained in 1858, and the next year he presided at the session. He at once began the interior work, and acted wisely and vigorously until his death in 1863. J. W. Roberts succeeded, at whose death, in 1875, the members had come to be two thousand three hundred, the largest number yet reported.

In 1876, Bishop Gilbert Haven met the Conference. His visit was comforting and inspiring, the Conference being at Monrovia, where the Legislature was in session. He found his people only moderately prosperous, but rather better off than their neighbors. The preachers were elderly men; he was anxious to have young laborers brought in, and to have an aggressive work upon the interior. He was well cared for, and his letters give lively and hopeful views of the region, yet it is possible that his death was hastened by his journey. "A

pillar of ice where my backbone should be," with alternations of "fierce equatorial fire," reminded him of his Liberian experiences.

In 1877, an exploring party started to find mission stations in the interior. At Vanzuah they found, with surprise, Mohammedan missionaries within twelve miles of Monrovia! These had come from a college at Musardie, two hundred and fifty miles away, while Christ's messengers had not yet gone fifty miles. They were, however, cheered to find students from Liberian schools, and the people little inclined to Mohammedanism. At the Condo capital they begged for Missionaries, and even children got into the visitors' laps, and asked these to come and teach them. The King of the Condoes said he himself would attend the school, and he agreed, in writing, to "protect, sustain and encourage any missionaries or mission schools." This region back of Liberia is cool, beautiful and healthful.

Bishop Haven was sure that white men could there work to advantage, and at his call fifty young men offered themselves. He appointed to this interior work Rev. Messrs. Osgood and Bovard, and to the Seminary, Rev. Mr. Kellogg. These went in 1878, They found a charming climate and everything conducive to health and activity. The King of Boporo did not keep his contract, but they easily got better places, and had no idea of stopping until their work should reach the heart of the continent at the head waters of the Niger. Mr. Kellogg entered with equal zeal upon his educational work.

No missionaries are now sent to Liberia, and the progress of the work is but moderate for lack of Laborers. The men last named have since returned. Yet there are now twenty-seven hundred in the society, and about as many scholars in Sunday-school.

In 1858, William Taylor, who, the year before, had been made missionary Bishop of Africa, a man of faith, strength and courage, gathered a company of his like and started for Central Africa to occupy the Congo Free State and other places. Some of the company were farmers and mechanics; some had families of children. They go as "Pauline" missionaries, on a plan of self-support. The expense of their going was paid by friends in sympathy with the movement. Some valuable African properties

have been bought in the same way. It is proposed to raise in the fertile soil abundant provisions, then such products as will tell in commerce, then to build schools and churches. This is to show the natives how Christians live, work and do business. Meanwhile, the work of evangelizing will go on. The theory is that Christianity is not to come as a suppliant and an adventurer. It is to stride in by daylight, as a conqueror comes, not by force, but by assurance of faith, come to stay, and that by command of its Almighty Founder, and to draw the people to itself and to demand their grateful service and support. This magnificent scheme has begun well. The company have had a year of good health, as good as at home. One family of six children reports only a week's illness of the youngest, two and a half years old, who is since fat and playful. The Bishop works seven hours a day in the sun, nor does any one thus far complain. They will in time have ample crops. Soon it will be proved whether white men can or cannot thrive in Africa. Should the result be favorable, Methodism will at once take its due share of the task of regenerating the continent now opening its resources and its needs to the Church and the world.



FOOCHOW, CHINA, ON THE RIVER MIN.

CHAPTER XLVII.

Methodism in China and Japan.

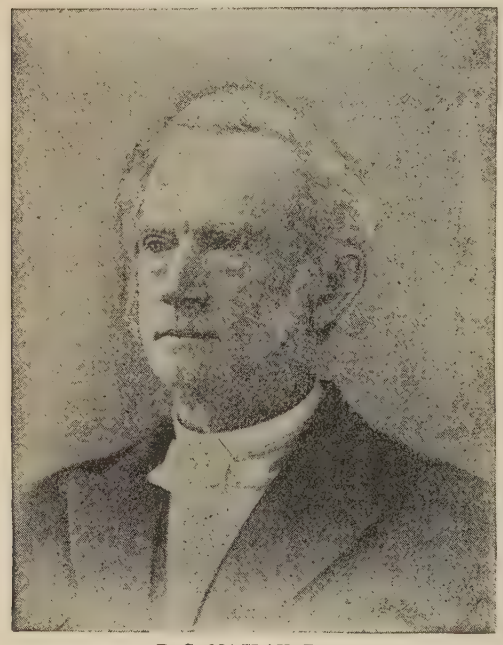


MONG the veteran students of the Wesleyan University are many who will recall its Missionary Lyceum. There, in 1835, was discussed in several meetings, this question: "What country now presents the most promising field for missionary exertions?" "China," was the decision, and three students, Tefft, Kidder and Wentworth, since eminent in the Church, prepared an address urging attention to that country.

Dr. Fisk, that year, urged its claims before the Missionary Society. It was not until, in 1844, the unjust opium war with England compelled China to open five sea-ports to the world that steps for a mission were actually taken. J. D. Collins, a young man of Michigan, offered to Bishop Janes to go as a common sailor, working his passage to China, if he might only be appointed. He, with M. C. White, who had medical training, and Mrs. White, left Boston, April 15, 1847. They were the first Methodist missionaries to the East, the first to round the Cape of Good Hope. They went to Foochow ("Happy Region"), because it was the only port destitute of Protestant service. A missionary of the American Board had actually arrived just before them. On the voyage they learned from a passenger something of the language. The city had half a million people. It is now twice as large, and the mart of a province of twenty-five millions. September 6, 1847, the day of their landing here, is the epoch of Methodism in China, and these three were the

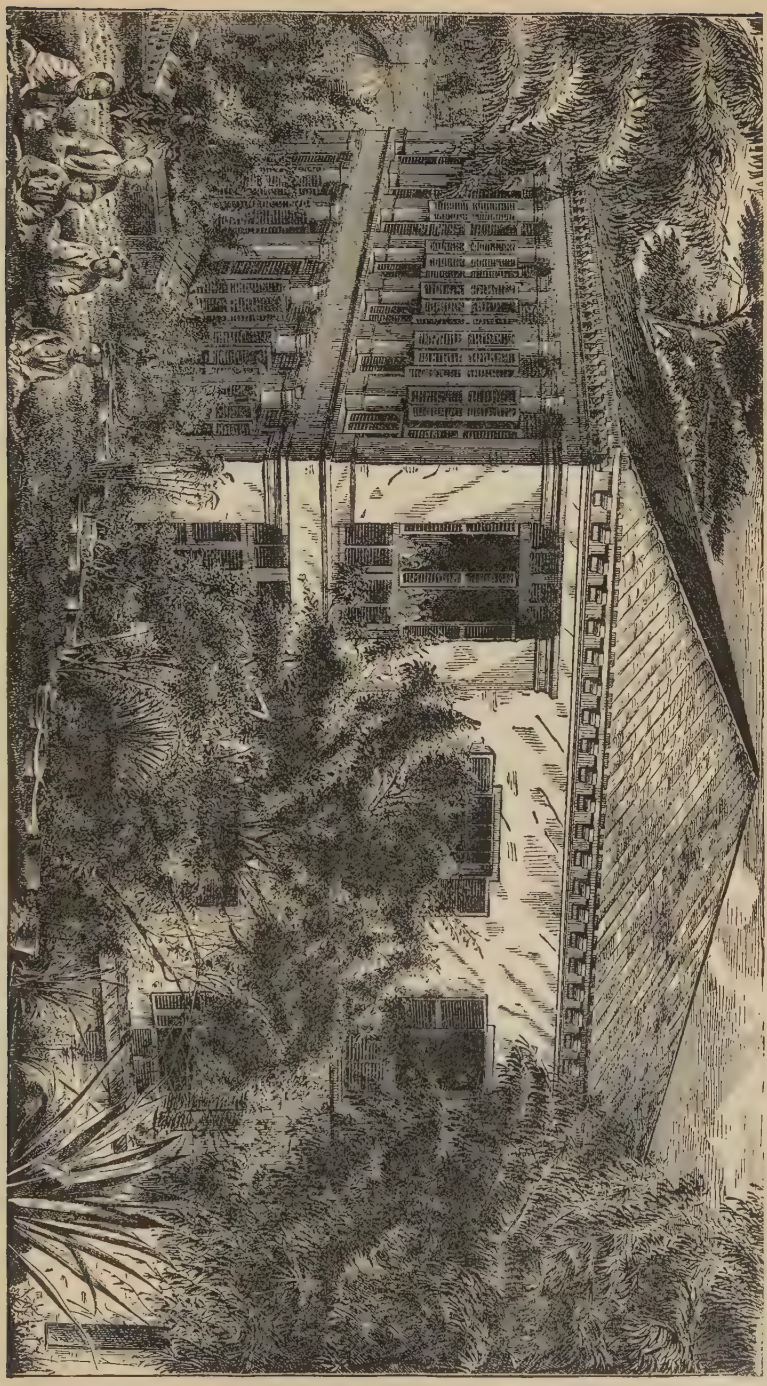
forerunners of five thousand in society with twice as many adherents.

The little company found shelter in a house of the American Board until they secured a home on the Middle Island in the river Min. This connects with the shore by a "Big Bridge," "Bridge of Ten Thousand Ages," a quarter of a mile long. Two miles from the stream is Foochow, distinguishable only by its walls from the crowded country round it. Here they had a decent home, but looking from a height upon five hundred villages of a thousand people each, not one knowing the Saviour's name, they cried: "Who is sufficient for these things?" They studied the language and relieved some sick people and gave away some tracts, pleasing the people by their manner. Soon they got a pleasant home, and in the year they were fairly planted. They could not yet get into the city.



R. S. MACLAY, D. D,

In 1848, a school of eight boys was opened and R. S. Maclay soon coming, Mrs. Maclay began, with ten girls, a school which became very interesting. The first Sunday-school in China was held March 4, 1848. "It was a sight to gladden the angels." Most of the children came half an hour too early, and it was not easy to keep them quiet. A Chinese doxology was sung to Old Hundred. The Lord's Prayer was read in Chinese, and explained, and all knelt while it was said in English. The second of Matthew was read and explained, and the little Chinese boys were asked how they understood it, and they seemed much interested. After an hour and a half, all was closed with singing and the

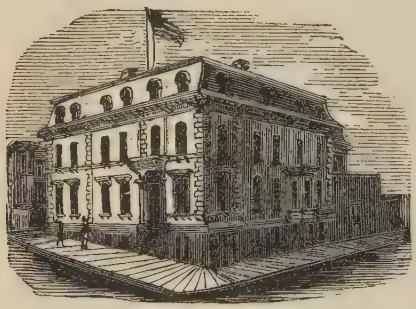


MISSION SUNDAY-SCHOOL, FOOCHOW, CHINA.

Lord's Prayer. A little room by the street was obtained for a chapel. It might hold fifty, but the wayside hearers were many, as the Chinese love discourse, and stop to hear for a moment what is being said. One day, a fine-looking, well-spoken man offered the missionaries his services on salary to master and present their themes for them. He was a talker by profession.

The first church building, a solid one, was built in 1855, outside the walls, but on a main street, with a cupola and a bell, that almost gave the Church's name, "Ching Sing Tong," Church of the True God, carved where all could read it. Soon another was built in another place convenient for foreigners, its Chinese part being called "Tien Ang," Heavenly Rest.

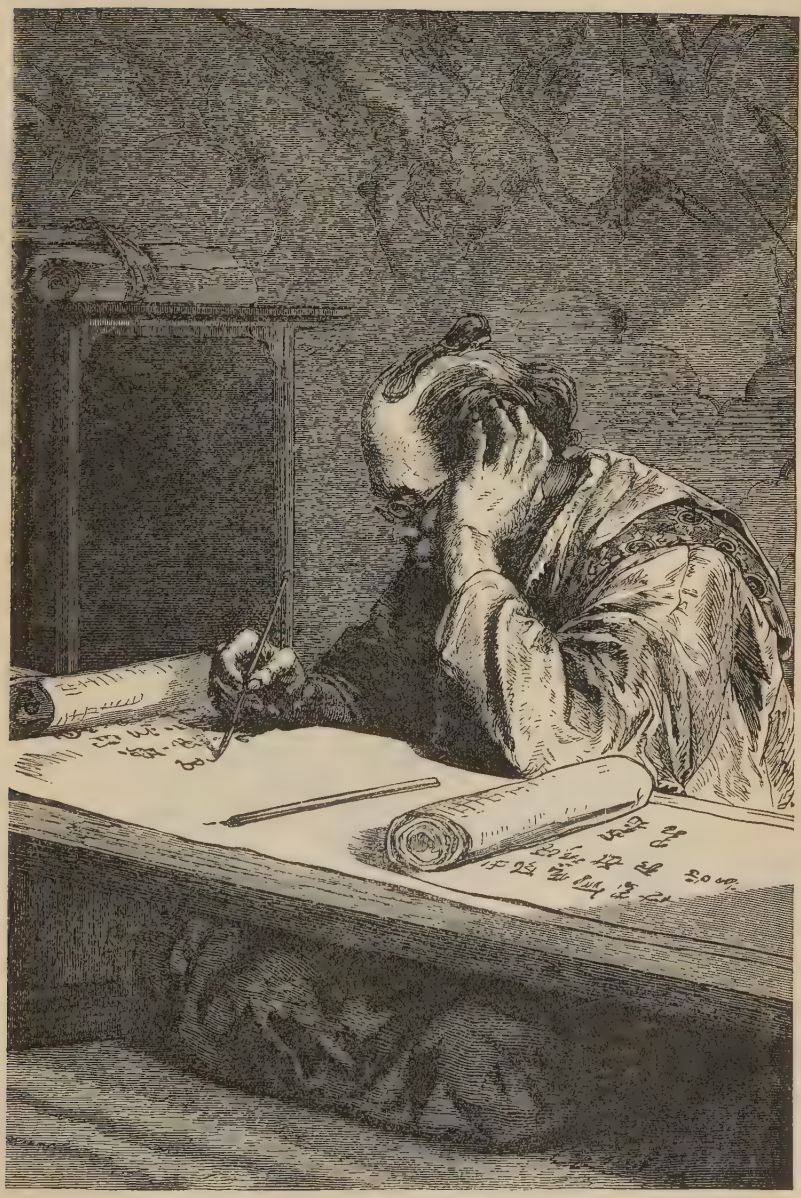
Mr. Collins was obliged to come home for his health and on his way he planned at San Francisco the present Chinese mission there. His place was filled by Rev. (afterwards Bishop) Wiley and others. Soon, from various reasons, chiefly the great Taiping rebellion, Mr. and Mrs. Wiley were alone. Soon, Mrs. Wiley died, and her husband, from grief and debility, returned home. Messrs. Maclay (returning), Gibson and Wentworth then came, and the work went on. Mrs. Maclay and Mrs. Gibson had a fine school of thirty, and soon the Misses Woolston came and took it for permanent service.



Chinese Mission of the M. E. Church, San Francisco, California.

The first convert was baptized on July 14, 1857, Ting Ang, a tradesman of forty-seven. He had been hearing the Gospel, had cleared his house of idols, and begun secret and family prayer. His family, a large one, was in agreement with him. The missionaries visited him, and for the first time offered prayer in a Chinese house in the great city. His baptism and entrance to the Church, and partaking of the Lord's Supper made a memorable day.

Previous to this a little boy had died in the faith, privately taught by Dr. Wiley, and a young man, a true believer, had sailed for New York. In a year, 1858, a complete Methodist Episcopal Church was organized.



A CHINESE SCRIBE.

The Chinese use a separate character for every word and idea. Their language contains about fifty thousand characters, of which some thirty-three thousand are in actual use.

The next blessing Methodism gave to China was the Foundling Hospital. Thousands of female children have there been yearly cast away. This was to save the lives of the little unfortunates. Meanwhile, the family of the first convert embraced the faith. He has passed to heaven, but his children are Christians, and Bishop Harris, in 1873, learned the ritual in Chinese to baptize his grandson, the son of a native preacher.



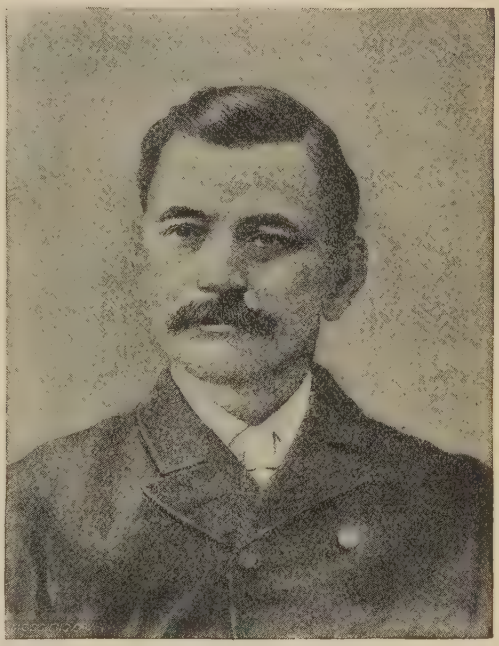
陳永高

HU PO MI

The first itinerant raised up in China was Hu Po Mi, who became pastor (1859) at a place fifteen miles from Foochow.

After his conversion, he had visited at this place some friends dear to him, and told them "what a dear Saviour he had found." Soon he took Dr. Maclay to visit them, and a meeting was held

at their home, tea being, meanwhile, served to each comer as he entered. All listened, and the result was the conversion of nine in this one (the Li) family. Such success gave alarm, but the natives found that both law and public policy protected the missionaries; so milder means were tried. The heathen Lis thought that, at Maclay's coming, the spirit guardians of their house ran away. They went to the mountain behind their house and begged these to come back, and it seemed as if the spirits would do so, when another Christian meeting finished the business. A famous enchanter was employed, but the pale shivering phantoms that had for ages ruled the house of Li now fled forever. The morn was rising. The enchanter and two more Lis now forsook the older gods that had so forsaken them and became earnest and true Christians.



REV. S. L. BALDWIN, D. D.

The number of workers was now, 1859, doubled. S. L. Baldwin and Mrs. Baldwin, and C. R. Martin and Mrs. Martin, came to Foochow. It is sweet to say how, on their voyage, Mr. Peet of the American Board cheered their hearts and helped in learning Chinese, and that, reaching Shanghai at midnight, the missionaries of the Church South gave them greeting prompt and warm, and introduced them to their peculiar work, to Chinese discourse and communion. In a far land how good it is for Christians to dwell in unity! And they always do.

Two sisters, Misses Woolston, now came to enter upon the education of Chinese girls. Mr. Gibson's school for boys was succeeding; that of Mrs. Maclay and Mrs. Gibson for girls had

done fairly. The natives were afraid of such a novelty, and for eight days one little girl came alone. After ten months there had been fifteen, three being small footed — i. e., of higher family. The need of such a school was forcibly set forth by Dr. Wentworth to the Methodist women of America. The case of Chinese girls was hard indeed. Half of them were put to death on the day they were born. To most of the others was set a life of slavery, with all the ills that heathenism puts upon women. Besides this appeal to general humanity, it was shown that the



THE FIRST CHINESE MINISTERS.

female foundlings would soon fill a school, would usually be converted, would have culture for social position, would be wives of preachers and Christian men, and establish in China homes, rich in domestic peace and virtue, "the only bliss that has survived the fall."

The appeal did its work, and the school is now, for thirty years, one of the good things of Foochow.

Hu Sung Eng, "Mary Mertlett Irving," was the first convert among its pupils. She was a daughter of that good family that furnished the first native preacher. She is now the wife of a



THE GREAT WALL, CHINA.

preacher, with bright, Christian children about her, the third Christian generation of her house proving that Christianity is not to die out in the Flowery Kingdom. In 1860, "Father" Hu was the first convert to die, and he proved, on that side of the world, Wesley's comfortable words, "Our people die well." He left, beside Mary Irving, six sons, four adult members and two lads at school.

The next years went on successfully. Chapels were built, native preachers came up, and tracts and Scripture translations were multiplied. The government opened the country to missionaries, and agreed to protect them. Mr. Sites went to a place farther into the land, and at last a missionary, with chapel and school on his own premises, was allowed within the walls of Foochow. This last victory cost something. A mob destroyed the new church, and the house of Martin, the missionary. He rebuilt it, but in the week before it was dedicated he was taken with cholera, and went suddenly to the house not made with hands. His last words were: "It pays to be a Christian."



SIA SEK ONG

The first Doctor of Divinity among Methodist converts from heathenism. (Delegate to the General Conference 1888.)

In 1865, Bishop Thompson came to cheer and guide the work. Other Bishops have visited the mission. It has now six districts, with a hundred native preachers, and three thousand members, contributing liberally to all Church interests, and as well established in Christianity as any people.

It will be noted that here Bishop Wiley began his labors. Thirty-three years later, sick and weary, he sailed up the river,



PHILANDER SMITH MEMORIAL HOSPITAL, NANKIN, CHINA.

and as he saw where he had first lived, he said: "Home, my old home!" There he died, on the same spot where, thirty-two years before, at the same hour, day and month, Mrs. Wiley also had died. Service was had in that Church of Heavenly Rest, whose name was now so fitting, and native preachers bore the body of their dear "Hwaila Kangtok," in a coffin which their own hands had lined and pillowed, to rest by that of Mrs. Wiley, among the olives and pines, the longans and guavas of the Foochow cemetery.



ROBERT C. BEEBEE, M. D.

In the year 1886, a whole village of five hundred near Foochow, with one impulse, threw away their gods, and asked to become a Methodist Church. They said their gods could do nothing. Of these, many will become true converts.

The whole of China was now open to missionaries. Kiu Kiang, a great city far up the great river Yang-tse, at the mouth of which is Nankin, was next entered. It is the capital of a province that has a population equal to one-third of the United States, and around a beautiful lake, Po Yang, are other large cities. Here, in 1868, was planted the Central China Mission. The commerce of the noble river is immense, and lines of steamers run far into the interior. The best monument of Methodism in this vast region is the hospital at Nankin, the gift of Mrs. Philander Smith, of Oak Park (Chicago). It was last year, 1886, opened, with accommodations for eighty patients, besides a chapel, and dwellings for physicians. In one thing it is above reproach of sectarianism, for at its



VIEW OF PEKIN, CHINA.

opening there was not a Methodist in the great city, and only two Christians, Presbyterians. Surely, it is meant for mankind! It is the talk and wonder of the region, drawing more notice than the far-famed Pagoda of Porcelain. One of its specialties is the cure of the opium habit. R. C. Beebee, the builder and physician in charge, is devout and skillful, and of great executive ability, and Mrs. Beebee, of high education and medical lineage, is a valuable helper. The tongue of reproach, native or foreign, is silent in the presence of such an institution.

Peking, the capital, a city of two millions, on a vast, fertile plain girt with mountains rich in minerals, and the best of coal on the surface within thirty miles of the town, is the greatest mission field on earth. To this Messrs. Wheeler and Lowry came in 1869. The missionaries of the American Board were already there to give them a hearty welcome. They found a queer city, or rather four cities, on a space three-fourths as large as New York island. These are the Chinese City, the Tartar City, the Imperial City, the Forbidden City. This last is occupied by the Emperor and his court. As it name implies, no foreigner enters it, though the French and English soldiers have "looted" the summer palace. The climate is that of Philadelphia.

Here some time was needed to learn the Mandarin, the dialect of the capital, and to find premises for chapel and home. Just inside of a city gate was a mansion where a chancellor of the Empire had lived with twenty-seven wives, and servants in proportion. This was secured and was ample for the present need. The Woman's Foreign Missionary Society has now a home and hospital near by. On June 5, 1869, the first public service by Methodists was held in the Chinese capital. Forty natives and a few foreigners were present.

To-day all is hopeful, though it is the day of small things. There are five hundred members, and these have paid seventy-five cents this year for the missionary cause, being above "the million line." The W. F. M. Society has treated one thousand five hundred at its dispensary, and made four hundred and ninety-eight visits, so that Methodism in Pekin follows Wesley's London rule, "to do all possible good to the bodies as well as the souls of men," follows the pattern of One greater than Wesley.

It would not be Wesleyan to limit religious work to stations.

Both missionaries and native preachers have gone, usually, on horseback with saddle-bags, sometimes for a six weeks' tour from the east, where the great wall touches the sea, to the sacred mountains on the west, and hundreds of miles north and south, to preach and scatter tracts. The results have been salutary. Persistent efforts have been successfully made for self support. The



THE PRESENT MIKADO OF JAPAN, IN NATIVE COSTUME.

charge of being hired and fed by "foreign rice" hurt the native preachers, and many of them resolved to take no more money from abroad. Their resolution cost them something, but, as their leader said, "I am glad I did it!" Their faith, courage and manliness have been found equal to it.

A mission has lately been started in West China, in which the

medical work of the Woman's Foreign Missionary Society is prominent and successful.

Methodism has thus, in thirty years, done well in China. The Church South has also done faithful work there, chiefly in



REV. Y. HOUDA.
The first Japanese ordained in the M. E. Mission by Bishop Wiley.

the region of Shanghai, where Bishop Wilson is now visiting. The Wesleyans have a mission now long flourishing at Canton, and other Methodist bodies have stations at Ningpo and Tientsin. There are, in all, over twenty thousand Chinese converts in the

various Methodist societies. The abuse of Chinese in America is just now causing blind retaliation upon missionaries in West China, but this will be brief.

Japan is so near China that its Methodism may here be told. The entrance was in 1872; the progress has been most rapid. Dr. Maclay, coming from China, took charge of the work, and his helpers were Messrs. Harris, Soper and Davison. Bishop Harris, with many visitors, was present at the formal organization at Yokohama, August 8, 1873. This city had, since the opening of Japan to the world, in 1853, come into existence as the great centre of foreign intercourse, and here were to be the headquarters of the mission.



GOUCHER HALL.
Anglo Japanese College, Tokio.

Tokio, the capital, eighteen miles away, will, however, be its natural center. Other cities were at once occupied. The first real estate was bought at Nagasaki, an important sea-port, by Mr. Davidson. It was notable that this is in poetry and legend the sacred region of Japan, where the gods once lived in the form of men, and thus the first foot-hold of Methodism was in the Japanese Holy Land. Mr. Harris was sent to Hakodati, the only place in the island of Yesso open to foreigners, and here, January, 1874, he preached the first Protestant sermon ever given on the island.

It was now an interesting time in Japanese history. The Mikado had come out of ages of seclusion, and the present one was making a wise and energetic administration felt in all his land. The world was surprised to find here a vigorous and intelligent



SEMINARY AT HAKODATI.

people suddenly entering into the list of nations. The stirring world came in like a tide, and the Emperor and his people welcomed the arts and ideas of the West. Several branches of the Church saw the opportunity and the pressing duty to bring in Christianity at such a crisis. There was a boundless hunger for hearing the Gospel, and this has grown by what it has fed upon, until it is probable that, in ten years, Japan will rank as a Christian nation. Dr. Maclay looked about and was convinced that the work was already beyond the working force of the mission. He urged its increase and welcomed all Christian laborers.

The first year was spent in gaining foothold and the language. Preaching in Japanese began in the summer of 1874, the congregation being four, but soon growing to fifty. Here in Yokohama in October, the first converts, Mr. and Mrs. Kichi, were baptized.



M. E. CHURCH, HAKODATI, JAPAN.

Miss Schoonmaker, of the Woman's Foreign Missionary Society, now opened a boarding-school in Tokio, in the only place to be had, half of an idol temple, the priest of which needed money. So the building long served to very contrasting uses, a Christian home and school, and a gloomy shrine of false worship. This year the government gave Mr. Harris in Hakodati a handsome piece of land for mission buildings. At the end of the year, about twenty had been converted.

The next year, besides the preaching, public day-schools were begun, the classes were formed in full Methodistic style, and various buildings were erected.

The next year, 1876, the missions went on prospering. Bishop Marvin of the Church South, with Mr. Hendrix, his traveling companion, spent a week in loving and cheering fellowship at Tokio, Yokohama. In the fifth year, Mr. Davison presented to the mission a collection of hymns in Japanese. Of these the M. E. Church of Canada, having a mission in the country, bore half the expense, as it did also in the translation of the Discipline. There had been founded in Yesso, where Harris was laboring, an agricultural college, and of this Col. W. S. Clark, from Massachusetts, was now president. He was an attractive man, gallant and accomplished, and by his quiet instructions many students were brought to Christ. These in turn instructed others, and so Harris was much aided. This was the year of the Satsuma rebellion, a proud and restless people revolting against the Emperor because they had no representation in the government. It cost fifty thousand lives and fifty millions of dollars. After it came the cholera, so that it was a year of disaster.

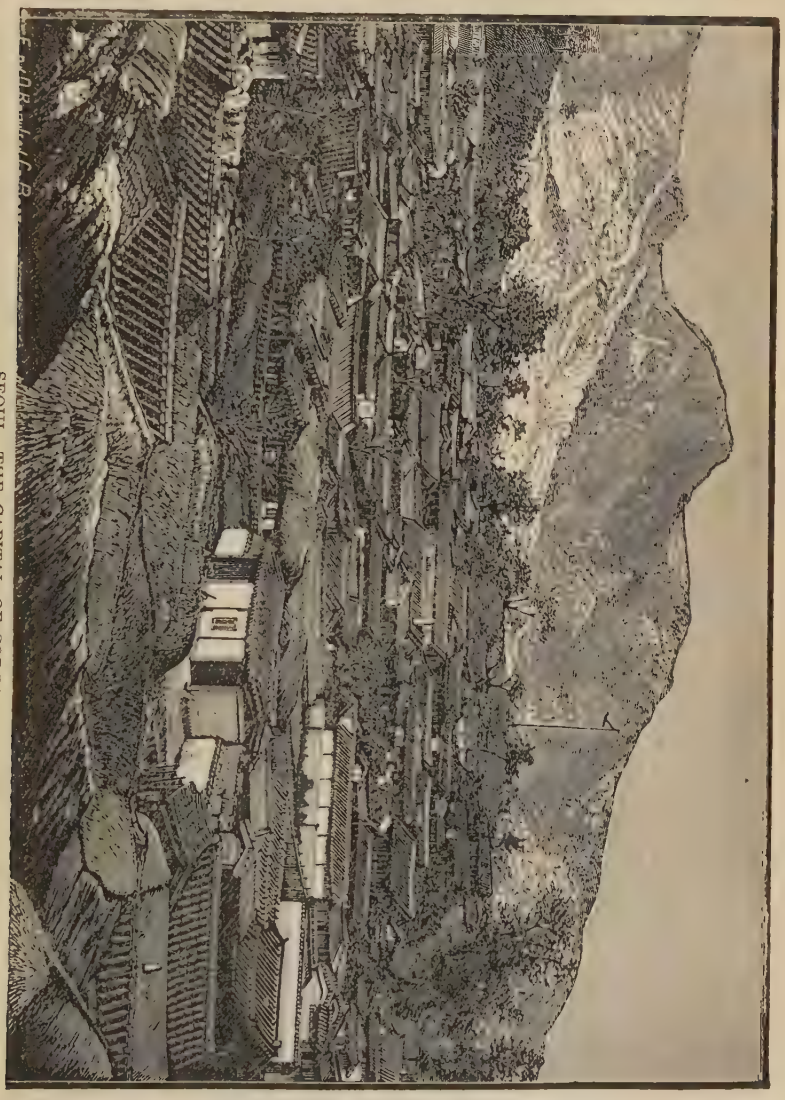


PHILANDER SMITH BIBLICAL INSTITUTE, AOYMA, TOKIO, JAPAN.

In 1878, Bishop Wiley visited the missions. These were able to show him as the result of five years' work, five important and thriving central stations and several out-stations. There were fourteen missionaries and thirty-two native helpers, one boarding and five day-schools, church property worth twenty-five thousand two hundred dollars, translating Discipline, Catechism and Hymns, and three hundred and eighty-one members.

Since that date the buildings at Tokio have been burned and rebuilt. Mrs. Governor Wright, of New York, has built a seminary at Hakodati in place of a school-house there burned with the church (now rebuilt.)

At Tokio, in 1879, an institution was opened for ministerial education, to which J. F. Goucher, of Baltimore, gave a fund of ten thousand dollars. Mrs. Smith, who built the Nankin hospital,



SEOUL, THE CAPITAL OF COREA.

has here built the Philander Smith Biblical Institute, at the "Ei Wa Gokko," the Tokio University. In the Anglo-Japanese, the secular part of the same, there were last year one hundred and sixty-eight students. Besides this, there are five schools under

the care of the W. F. M. S., and a "Cobleigh Seminary" at Nagasaki. Japan is the most hopeful land of missions. Its people have great capacity, and the converts are true, courageous and clear-headed. These now number about seventeen hundred.

In the year 1886, Mr. Harris, one of the first missionaries, as we have told, came to work for the Japanese in California. He finds eight hundred in and about San Francisco, seventy being baptized Christians. Many of these attend high schools; six are in the Pacific University, and eighteen have just gone to eastern schools. Half are of the gentry class, the rest of the "intelligent middle." They all wish to learn English "as she is spoke," and to return to Japan to promote the welfare of their own people. In six months, though mostly poor, they have given Mr. Harris over one thousand dollars for religious purposes. "I left Japan with regrets. The work there is charming, and moves with power and promise. I am thankful that in my native land I may still labor among the Japanese to whom, thirteen years ago, I dedicated my life." Indeed, he could not find a work nobler or more useful.

Corea, north of Japan and China, has been a hermit among nations, known by hardly more than name. Of late it has had violent internal strifes. In 1885, Appenzeller and Scranton went to explore it. They found it a land of idle men and toiling women, but at Seoul, the capital, they found entrance, and bought lands for future uses. Dr. Scranton's mother takes land in the same spot for the W. F. M. S. Her son entered at once upon his practice of medicine; he was solicited to receive students and, making his own house a dispensary, finds the work growing beyond his ability. Three Corean students have been sent to the school in Tokio.

The King has given his royal sanction to the work. "It is very kind of you to take such an interest in Coreans; it would be a good thing if you were to teach them, and there could be no objection." This meant: "Go ahead, if you can get pupils!" Appenzeller now has pupils, as Scranton has patients, and the fruits will appear. Corea is the land into which Methodism has most recently entered, in which the Gospel was hitherto quite unknown.

CHAPTER XLVIII.

Methodism in India.



HALF the size of the United States is about the extent of India, which has five times as many people, and these are of twenty-one races, using fifty tongues. Upon such a land there is room for all the labor that Christendom can spare. The East India Company fiercely persisted in excluding all missionaries for one hundred years, and when it was at last obliged to concede their entrance, as by the law of Britain and of nations, it contrived hindrances down to the Sepoy Mutiny, about the time that Methodism entered the country. In 1856, William Butler, an Irish Wesleyan of talent and education, and well acquainted with English affairs, had come to preach in the United States. In Ireland he had been assistant of James Lynch, who, after thirty years of service as Wesleyan missionary in India, had returned enfeebled to his native land. Butler was thus peculiarly related to a missionary enterprise in India, and his superior personal qualities completed his fitness. He was sent to find the best place and to found a mission, and September 25, 1856, he reached Calcutta. To choose a field in so large a land, where Wesleyans and others were at work before him, was a task delicate towards other missionaries



THE GIRLS HIGH SCHOOL, NYNEE TAL, INDIA.

and difficult in itself. "We are to go, not to those who want us, but to those who want us most," is the Wesleyan rule. He wanted to leave none without the Gospel. At last he chose the northwest provinces. His field had on the north the Himalayas; on the west and south the Ganges, being Rohilcund and Oude. It was about as large as eleven-tenths of Pennsylvania, but with five times as many people, Lucknow having three hundred and fifty thousand. Other missionary societies conceded to that of the M. E. Church the right and duty of evangelizing this district. To occupy it, Butler asked for twenty-five missionaries. The Presbyterians at Allahabad kindly sent him a young native as an interpreter, Joel T. Janiver, afterwards the first native preacher.



WILLIAM BUTLER.

In a fortnight after work had begun at Bareilly the mutiny broke out. Dr. Butler, after much urging, fled with his family to Nynee Tal on the mountains. Joel remained to watch the outrages. He saw the head of Maria, the first convert, struck off by the sword of a Sepoy. Emma, the other escaped and, returning, buried Maria's body under a rose hedge by the mission dwelling. The rage of the mutineers against these was from their having eaten with Christians. The forces of Neil and Havelock soon arrived, but the whole story of the mutiny was dreadful.

On the very day when the mutiny broke out in Bareilly, Messrs Humphrey and Pierce, with their wives, left Boston for India, and, arriving, they went to Nynee Tal. Parsons, a man five years in the country and fluent in the language, the Hindoostanee,

joined the mission, and all began to learn the language and to labor where they were. They went to Bareilly and Moradebad in January, 1859, living in tents. The people first reached were the Sikhs, a loose and straggling race, a few miles out of the cities, who got the idea of bettering themselves by becoming Christians. In spite of this worldly motive, many became true and active Christians. They served well as preachers, teachers, colporteurs and catechists. After a dozen years, four-fifths of the converts were still from these Sikhs. In spite of this primal notion that they were to receive and not give in Christianity, they have so far improved as habitually to give as much as they spent on their former religion. Soon two valuable helpers appeared. One, Azim Ali, was specially of use as a teacher of the language. The other, Fieldbrave, was Eurasian—i. e., European-Asian, of English father and Hindoo mother. He had served as preacher and in state employ, and he now entered and spent some years in the mission. He was a fine speaker and an earnest laborer, so that he was of great use to the work in the feeble days. His son is now a preacher in North India.

It was at four P. M., March 18, 1859, that Dr. Humphrey and Joseph went to the bazaar to unfold the banner of the Cross in the heart of the great city. The people crowded around and heard with reverence and wonder. Both preachers spoke and felt encouraged at what they saw. In the evening they preached before the Rotwalee or police station, the street being well watered, and the chief of police, a young Turk from the Crimean war, a shrewd and prudent man, standing by them. This man walked home with the preachers, asking if they could not in preaching omit the *name* of Jesus, as that was irritating to Mahomedans. They explained to him why they could not, and he owned the force of their reasons. In July of this year, Humphrey baptized his first convert, Zahur-ul-Kugg, a Mahomedan teacher, now a preacher. This man was for his faith driven from his father, mother, wife and children.

The Methodist was a preaching mission, and American ways seemed happily fitted to India. Perhaps the people were shy of the English as their conquerors. They have habitual gatherings at fairs and festivals, and of these the M. E. missionaries have made good use. Sometimes two millions of people encamped for days at some sacred or habitual place, so that continuous

preaching is heard. They live in villages in the country, and at evening, as in their cities, all are at leisure and can listen in the public squares. In the cool season, preachers go with tents from



MISSION TEA PARTY TO THE BRITISH SOLDIERS AFTER THE SIEGE OF LUCKNOW.

village to village, as the preachers went in early Methodism, and so, it is said, the Brahminic teachers had always done. This accounts for a large part of Methodist success in India.

Sir Henry Lawrence, who was with Havelock a great figure in the mutiny, said at his death: "Let a mission be established in Lucknow." It was a great city and a center of a great region, and just then, by its siege and sufferings in the mutiny, its association with the great name of Havelock and Scotch Jennie's "Dinna ye hear it?" when the relieving force was miles away, Lucknow was before the eyes of the world. All roads to other missions passed through this great city.

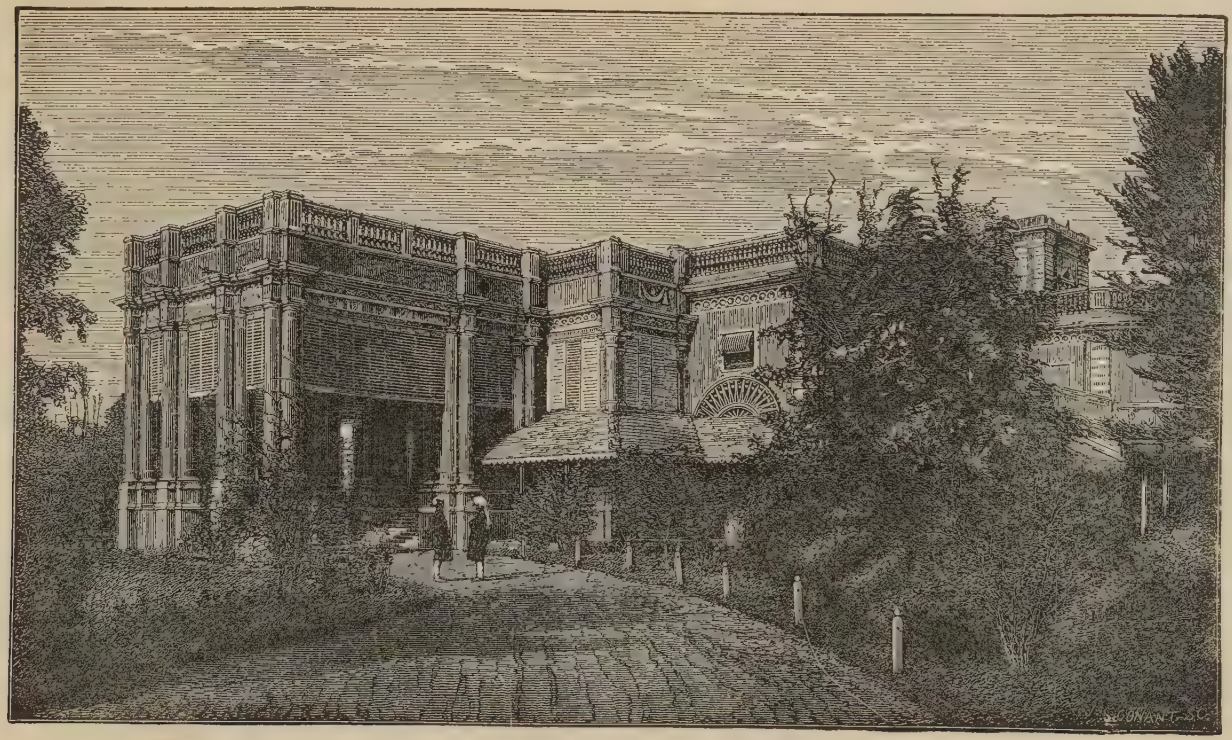
Montgomery, a noble Christian, commissioner or military Governor, gave the mission a valuable property, confiscated from mutineers, and offered what other sites it might need, for the reason of its being a public benefit. He added from his own purse five hundred dollars. Work began at once. The first comer to the mission was an orphan, a girl of sixteen years; then a boy, who became an exhorter; then a native policeman. In July, 1859, there were thirty converts, forty-nine baptisms, and a dozen serious inquirers.

The next month came from home five missionaries and their wives, with J. M. Thoburn, who, after twenty-five years of "apprenticeship," is now at the head of the India work. Of these, Mr. Downey died soon after arrival, but Mrs. Downey (*nee* Rockwell, from a gay, dashing girl, come to be a devoted, enterprising woman) went on with the work.

The mission was now enlarged, and Bareilly became its center. There was fixed at Shahjehanpore "The World's King's City," an asylum for orphan boys, survivors of the mutiny. One of these, found on an elephant's back after his father had fallen in fight, is to-day a preacher, James Gowan. So did the orphanages strengthen the mission.

A Book Concern, after Methodist type, was started, and now flourishes at Lucknow. In a year, there were fifty-six native Christians in Bareilly. Budrow was then reached, premises purchased, and Mr. and Mrs. Humphrey began work. There was a famine, and the common people (half the people of India never have what *we* call a full meal) were starving. The police picked up children whose parents had died of hunger, and these they instinctively brought to the mission. A girl's orphanage was thus begun.

Here was now brought, from the lowest caste, Chimman Lall.

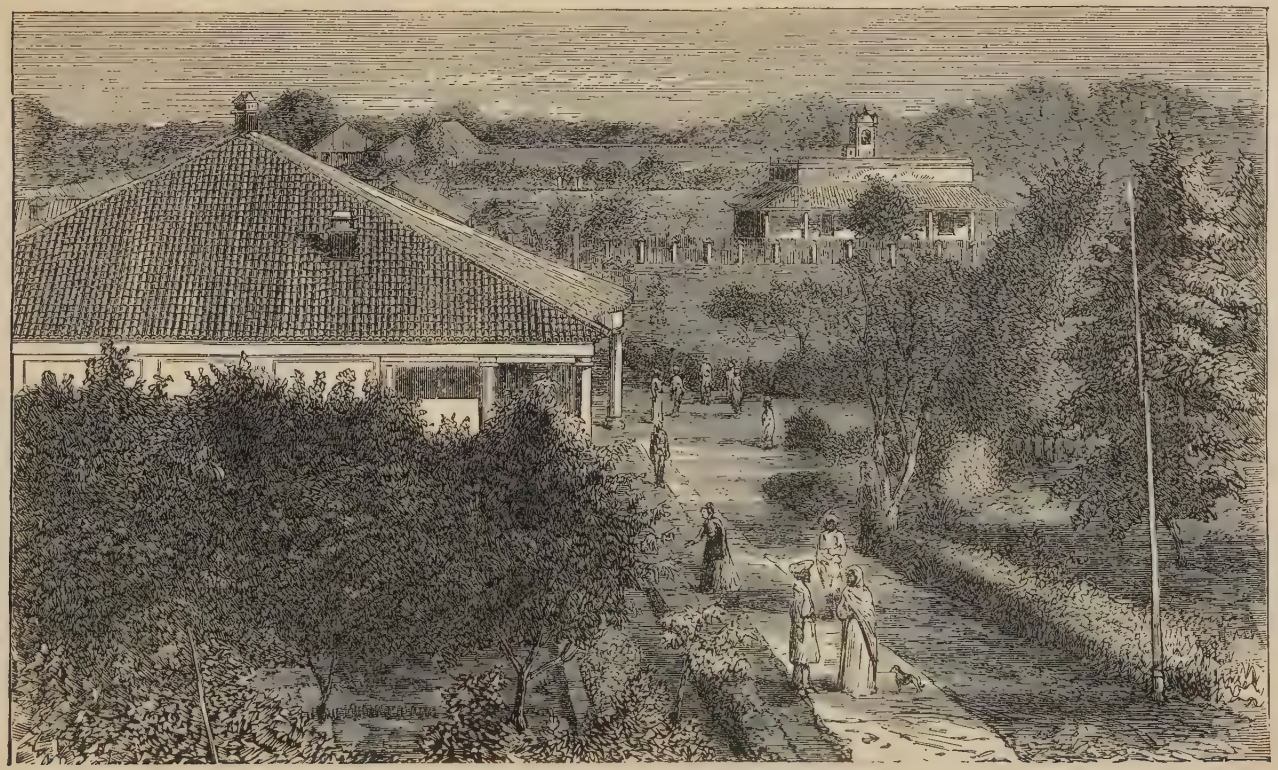


THE LALL BAGH HOME, LUCKNOW, INDIA.

His early training was of the most baleful sort, but he heard the Word, and with deep conviction and much inborn energy he broke away from the ways of his fathers. He studied hard, and completed well a theological course in the school afterwards founded at Bareilly. He then, with Wesley's own zeal, went from village to village, addressing chiefly his own low caste, and with true Wesleyan results. He is now, 1888, in labor and usefulness at Lucknow.

Mahbub Khan, a Mahometan, was teacher in a government school. Seeking for truth (with a mind graciously disturbed, as active heathen minds are apt to be when the Gospel comes near), he read all books of his own faith and grew more restless. He had been told that Christianity was false; he saw that Mahometanism was so. One day he asked a fellow-teacher for a book "to drive away the blues," and got a New Testament left by a missionary. This he took home, read a little, laid it by, and then took it up again. He read the Blessings of Matt. v. and thought them indeed well invented! He read on, and the Sufferings, Matt. xxvii, touched him, and he felt that this must be true, and he accepted it. He meant to be a quiet, prudent Christian, but "his tongue broke out in unknown strains." He began to tell his older pupils what he had found. He could but come to the missionary and confess Christ. He expected that his wife would forsake him and his family be broken up. She studied the case and nobly said: "I am your wife and will never leave you." They and their children were baptized, and several of their kindred have followed them. Mahbub showed talents of a high order, and soon became a preacher and at the head of the native ministry.

The missionaries came rapidly on in that most difficult matter, the talking to the people in their own tongue. Still they had queer experiences. If they spoke ardently, they seemed to the average hearer to be "mad about something," and all wondered what it could be. Every little precinct had its local speech or slang, and good, classic words were liable to be misunderstood. The missionaries laughed at their own blunders, and the people, keen as old Athenians, enjoyed them. One was preaching, when a portly pundit—rabbi, doctor—interrupted him several times. The preacher finally turned: "You are no pundit; you are only



MISSION HOUSE AND ORPHANAGE, BAREILLY, INDIA.

pindit" (i. e., a fat man). The crowd laughed at the pun, and the pundit was suppressed.

Another trouble was with the child marriages. These take place while the bride is a child of six, eight or ten years. She goes to live in the family of her future husband, and there fares like a slave. If her betrothed die, she, poor thing! is doomed to a servile life, so that the old suttee—widow-burning—was a positive relief. It is believed that the Empress Victoria will call attention to this matter in early legislation. Thus, in a family, the men and boys came to baptism without the girls. The missionaries early refused to baptize men without their families, and now many a household has true Christian usage; but what are they among so many?

Another sore trouble to the converts was from their ancient persuasion that the spirits of the dead need food and drink, and they who refuse to offer these will, after death, suffer in their own turn thirst and hunger. These offerings to the dead were hard to renounce.

The women of India were like most women in heathen lands, sufferers from heathen usages. Those of high rank suffered most. Since the English have been in the land, native princesses have ruled with energy and success in various domains and yet have never seen their generals or ministers, holding all councils and giving all orders from behind a screen, yet showing by their comprehension and sagacity great ability in affairs. In sickness, the pulse was felt and treatment prescribed in the same way. The life of a high lady was that of a frog in a well. She never went from the *zenana* unless closely veiled, and she saw no man's face but her husband's, and heard no voice but his. Without books, music or society, she led a dismal life.

The zenana—harem—woman's part of the house, was of course shut to missionaries, and only orphans and women of the lowest caste could hear the Gospel. At last, entrance to these family prisons was made by medical missionaries.

India is a land of immense sickness. The people seemed to think that the newly come preachers could heal their diseases, as a part of their sacred calling. Humphrey, one of the first missionaries, was a medical man, and he saw the need of the mission.



HINDU WOMEN RESCUED FROM THEIR DEGRADATION.

Miss Swain, a trained physician, came to his help in 1870, and he needed her, for in the previous year he had had thirty-five thousand patients at seven dispensaries managed by himself with a growing band of fairly-trained student helpers. A native prince presented her at Bareilly an estate worth forty thousand dollars, for a medical school and hospital, and on this a noble building has been erected.

Miss Swain made, in 1870, two hundred and fifty visits, and treated at her rooms one thousand two hundred and twenty-five



TEACHING IN A ZENANA, INDIA.

patients. Her school has sent out almost every year a class such as were, by a competent Board, pronounced qualified to practice medicine. The Women's Foreign Mission Society has sent out accomplished ladies as physicians. All have been taxed to their utmost by calls for practice. Princes have sent carriages to bring them to their palaces, and the poor have blessed them for healing. Wherever these and their helpers have gone, they have freely carried the Gospel balm for souls, and thus the zenanas have been reached.

Thus at Moradabad, in 1874, Miss Julia Lore opened practice.

With two helpers she sat in her dispensary for a week, when a little boy from across the street was brought to be treated. A crowd soon followed and she was called to families. A young Mahometan lady said: "One day I became suddenly ill. Our friends were alarmed and called the 'doctor, Miss Sahib.' I soon recovered and now they are quite willing that you should come to our house." She had never seen a Sahib (i. e., missionary, really "Your Worship") nor any foreign woman but Miss Lore.

In this way "the doctor, Miss Sahib," opened hearts and houses. She was at length welcomed with tender embraces and asked to tell about the "new religion." Elderly women would call her "daughter" and listen tearfully if she would sing a *bhajan*, a Christian hymn to a native tune. Those who were not exactly sick would send for the doctor to beguile in conversation the time that hung upon their hands. They were faithfully told of Christ and His salvation, and many longed for peace in Him, but profession meant banishment from home.



CLARA M. SWAIN, M. D.

After the physician, followed the Bible reader with tracts and portions of Scripture, and words of love and experience, and these produced in the zenanas results of which we cannot now speak in detail. There are now in India a vast number, more than one million, of homes where teaching is done, and the zenana school is a great institution. The Gospel is taught in but few, yet the effect of them all is to arouse and guide the women of the land, and the result is sure to be beneficial.

Out of the mission day-schools came slowly the Sunday

school. Parents were greedy of secular education for their children and consented, to obtain this, that there should be some use of Scripture. Soon the Bible was a text-book, and the Catchism, and then came prayer and preaching.

Craven, an experienced Sunday-school worker, came to Lucknow in 1871, and took charge of the school work. He soon invited all the boys to come to a Sunday-school. Many came and, finding it good, brought their comrades, and the work went on until soon every school in the mission became a Sunday-

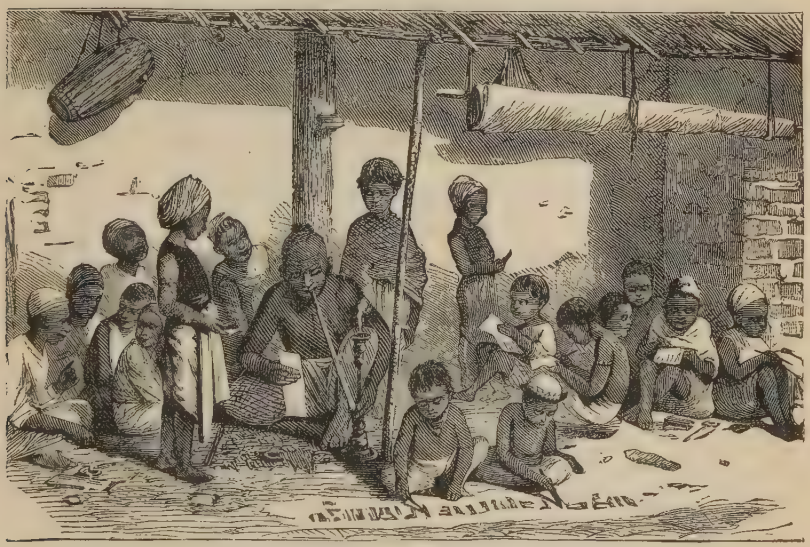


MISSIONARY TENT LIFE, INDIA.

school. The annual picnics are joyous and effective. The "honor-men," boys and girls, who have had no absence or lost no lesson for the year, ride upon a stately elephant, furnished often by some native nobleman, and the beast's capacity is many times taxed by the number of successful scholars. The singing, the sports and the refreshments make the holiday complete. There is a good supply of Sunday-school literature. This year the Sunday-schools of India have about twenty-five thousand scholars.

Provision is made for higher education. India had always been a land of schools, such as they were, and, just before our

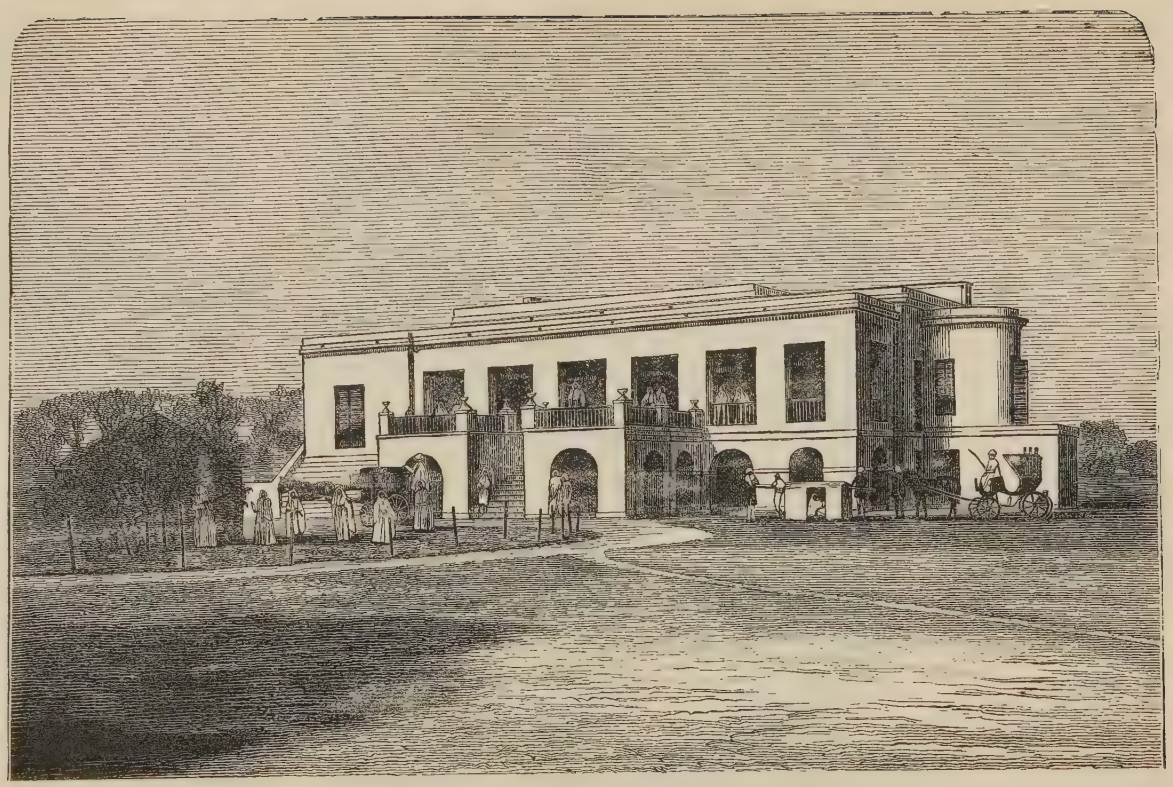
mission was planted, Lord Bentinck, governor-general, had organized a great system, with universities at Calcutta, Madras and Bombay. Of this, the masses, the poor, got little benefit. Schools, as we have seen, were soon connected with the missions. In 1872, D. W. Thomas, a missionary, gave twenty thousand dollars to found a theological school at Bareilly, for he saw how the young native preachers needed thorough training to cope with Brahminical and Mohammedan teachers, and with the growing mind of young India. Every false and infidel notion of the world was coming, or was liable to come, with the new intellectual



AN HINDU SCHOOL.

life now dawning on the land. To this, Remington, of Ilion, New York, added five thousand dollars, and the sum became sixty-five thousand dollars. It is now prosperous, graduating, in 1885, nine, of whom five are good English, as well as vernacular, scholars.

There is a normal school with four graduates. The theological school, all others in India having failed, has shown how the wants of the land may be skillfully met, and other Churches, after thirteen years' watching of its processes, are now establishing their own after its pattern. Of many other excellent Methodist schools in India there is here no need of mention.



HOME FOR LADY MISSIONARIES, BAREILLY, INDIA.

In 1870, that William Taylor whom we saw in California came to India. He had been to Australia by a long road, a year in England, and three years in the regions of Australia and the South Pacific. He had then spent four years in South Africa, where twelve hundred colonists and seven thousand Kaffirs had been brought to Christ under his labors. Thence by the West Indies and British Guiana, he reached India. The missionaries gave him a hearty welcome. He is a fearless, independent man, who marks out his work, and does it, fond of breaking into new, hard work.

Dr. Thoburn yearned for revival work, for something beyond the routine, for invasion of territory outside of the lines, and he had urged Taylor to come and help them. He came, a giant in bodily strength, silent of habit, majestic in his long, white beard, indifferent to what might be said, with no 'if" in his talking. He had come to work in revival, and a week after him the revival came. His meetings were singularly quiet, but powerful. They broke all the slow routine, and brought in life and victory. He was not able, for various reasons, to affect the native masses but he gave courage and impulse to all workers.

He then went to the larger field of Bombay and South India. He there organized of his converts, at their request, a Church, self supporting, evangelistic, with no distinction of caste, language or color. The Eurasians, the business men, but lost from Christianity, were moved by his appeals and came to his support. Laymen who could preach in various tongues were raised up to help him. Mohammedans, Hindus and Parsees were reached, and the times of refreshing had come. Missionaries came from America, and Churches were formed in South India of men who paid the expenses of all movements and did not wish the Gospel as a charity.

Taylor then went to Calcutta. "The hardest work of my life was here and under the greatest discouragements. A great work of God was what Calcutta least desired and most needed. A more convenient season would never come; so I determined, as the Lord should lead, to win the battle or die at the guns." After months of labor, only fifty-three were gained.

In 1873, Taylor's Churches were brought into the Methodist Connection, having ten preachers and five hundred members. Dr. Thoburn took charge in Calcutta. Taylor then went to



THE GIRLS SCHOOL, CALCUTTA, INDIA.

Madras, the only remaining great city, and labored six months. Three hundred and forty had been converted, but some of these joined other Churches, but a good society was formed, as was, soon after, the case in other cities of the region. Soon Taylor went to America, still working in many ways for India.



GRADUATING CLASS.

At length, in 1875, he visited, after eight years' absence, "my wife and boys" in California, and soon went to South America on another great evangelizing tour after his firmly-held Pauline ideal.

He left in India a record of hearty labor under the greatest

of difficulties, and he broke the way through appalling barriers into new regions where men of his spirit have followed successfully.

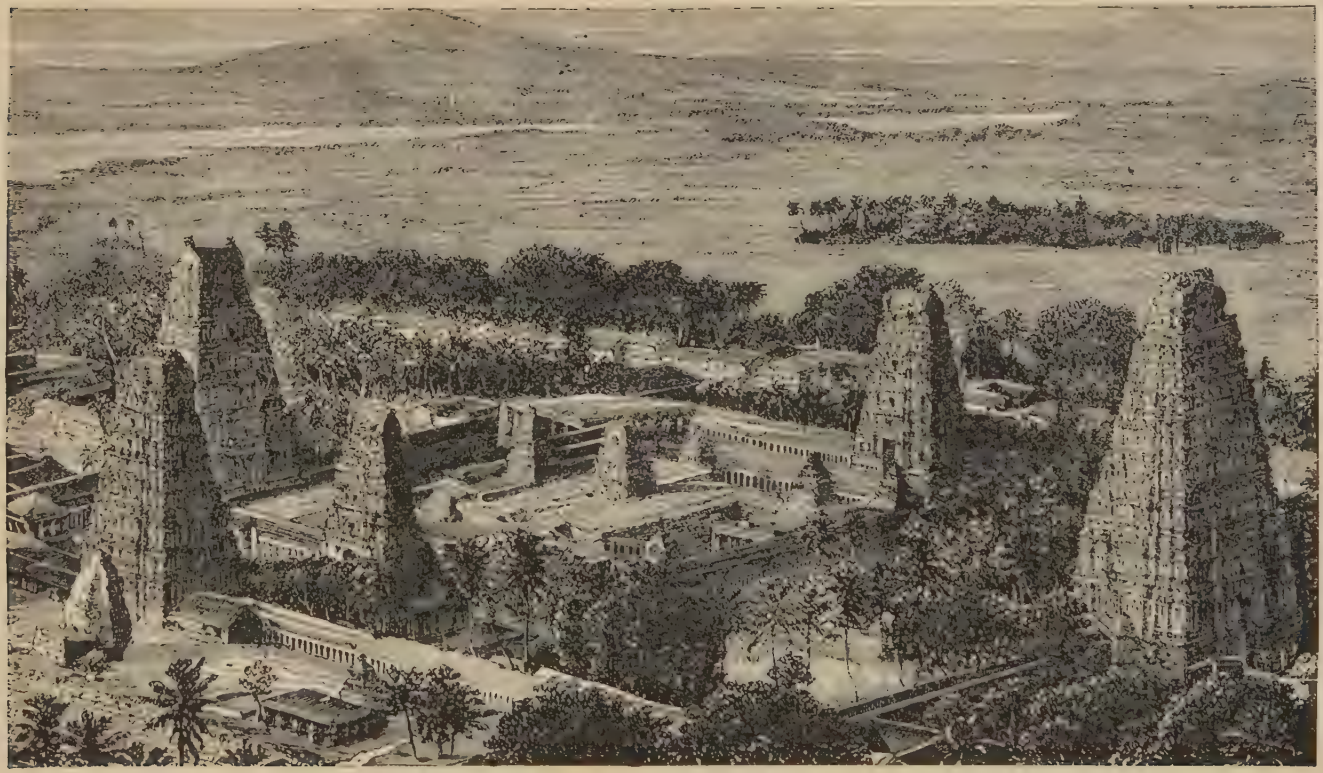
In Calcutta, Dr. Thoburn entered at once upon revival work, which can hardly be said to have ceased after ten years of progress. A church holding two thousand was built and paid for. It is now under the care of J. M. Thoburn, Jr., and is a center of religious power, though its actual growth is not large on account of its constantly feeding other enterprises.

Calcutta is a great sea-port, and the first member of Taylor's Church was captain of a vessel. In 1875, Mr. Oakes, an Eurasian, was led to visit seamen and invite them to the meetings. Soon Christian ladies began to visit for singing and prayer the resorts of sailors, asking them to attend service. Many were gathered in from the dens and dives; captains invited preaching on their ships, and soon a seamen's M. E. Church was organized. The work has been good and salutary. On the church premises are a coffee-room, reading-room, inquiry-room and boarding-rooms, with residence for the missionary Sometimes a dozen men are converted at a meeting, and efforts are then made to form praying bands on their respective ships, so that each, as it goes from port, may be a floating Bethel. The best of men are chosen for the work, at present B. T. Eddy and C. W. Miller.



RAM CHUNDER BOSE.

There is also at Calcutta a thriving native Church where service is in Bengalee.



BIRDS-EYE VIEW OF PAGODAS, EAGLE HILL—MADRAS PRESIDENCY.

There is an inebriate asylum, and schools which were made necessary by the fact that existing schools were either ritualistic or Romish. Dr. Thoburn has of late done evangelistic work with most excellent results. Last year he was, by a broken leg, unable to serve, and was recuperating in America.

His work has reached to Rangoon in Burmah, where S. P. Long has a Church and a large and laborious field. Singapore, an island fifteen hundred miles from Calcutta, the center of a great and growing trade, has now been occupied, and Mr. W. F. Oldham, who, with Mrs. Oldham, is Eurasian, and of rare talent, has there gathered a society and a great door opens.



ISABEL THOBURN.

Gifted men have arisen in the Methodist Episcopal Church of India. Dennis Osborne, an Eurasian, and Ram Chunder Bose, a Hindoo, visiting this country at General Conference, have won the highest esteem. Dr. Thoburn affirms that, if Christianity were to die in America, there is enough of Church force and faith in India to take hold and restore it. Last year, 1886, was the most prosperous of all years. In an evangelizing tour in Oude, three villages were wholly converted and baptized, and the South India Conference were calling for twenty-five men to enter immediate service. We must leave ampler details. Enough has been told to show that Methodism is in India, acting its beneficent character fully out, doing its own work, and inspiring its evangelical neighbors to do theirs in love and harmony.

CHAPTER XLIX.

Methodism in South and Spanish America.



ETWEEN the United States and Cape Horn, the M. E. Church, after it came to ability to do foreign work, found a line of States now getting clear of the Old World and proposing to govern themselves. The people were Pagan or Romanist and twenty millions in number, and the New World below us was to be what they should make it. It was natural to count these needy people the first claimants on missionary benevolence. In 1835, a Mr. Pitts was sent to examine South America, and on his report Mr. Spaulding was sent to Rio Janeiro and Mr. Dempster to Buenos Ayres. In Rio, the preaching was not allowed in anything that looked on the outside like a church, (a queer statute!) and in Buenos Ayres it could not be in the Spanish language. The Romish Church did its utmost at multiplying obstacles. There was enough to be done; the Scriptures, at least, could be circulated. Spaulding soon had in Rio forty hearers, and Kidder came to his help. They opened a Sunday-school, the first effort ever made for the blacks, and had a weekly prayer-meeting. At this time, 1836, Rio was a bad place. It had one thousand priests, but no prayer

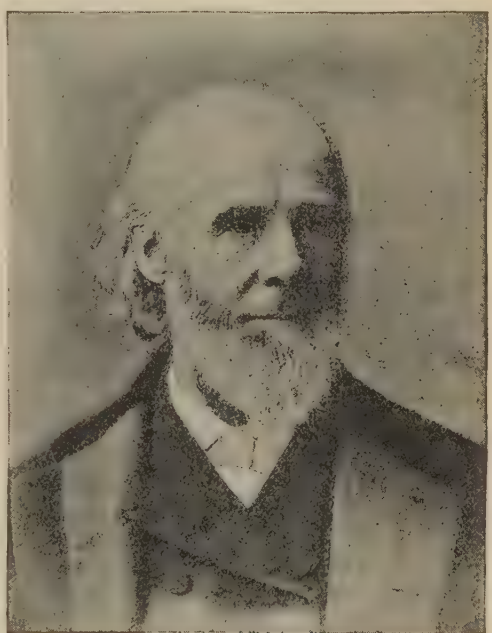


CYPRESS GARDENS OF CHAPULTEPEC OR CALLED
"HALLS OF MONTEZUMA," MEXICO.

or sermon for the people. The priests were low in morals, and cared about religion only enough to oppose with fury the efforts of the missionaries. Not one in five hundred of the people, or in one hundred of the priests, had ever seen a Bible.

By the aid of the Bible Society and of some generous English merchants a great many Bibles were distributed. The missionaries also preached on board ships in the harbor, especially those of their own navy.

Mr. Kidder traveled extensively. He was the first Protestant minister to visit San Paulo. He found one priest who welcomed the Bible and aided in its circulation. As he was just feeling able to preach in Portuguese, the sudden death of Mrs. Kidder compelled him to return home. For various reasons the work in Brazil was given up to the Presbyterian missions already established there.



D. P. KIDDER, D. D.

The Methodist Church South has now in Brazil flourishing missions.

There remained the work in Buenos Ayres. The first Protestant worship in the city was held by a Baptist, Mr. Thompson, in 1820. A Sunday-school was opened the next year, and a Presbyterian mission was conducted. It was closed before Dempster's arrival in 1836, but worship was continued without a pastor. The awful Rosas was then Dictator, but he welcomed Dempster, only warning him to keep to the foreign population. The city is to Europeans the avenue to South America, to which come four thousand miles of navigable rivers, flowing through fertile regions.

Dempster found an ample foreign population (now fifty

thousand), and to these for twenty years the work was limited. He was an able man, and soon there was need of building. Then war came on; the society was in debt and its workers were recalled. Three years later came peace, and the stir of business was sudden and immense, and all life revived. Before recall, Dempster had done well. His parsonage was finished and his church nearly so; his day and Sunday-schools, his church and congregation were respectable.

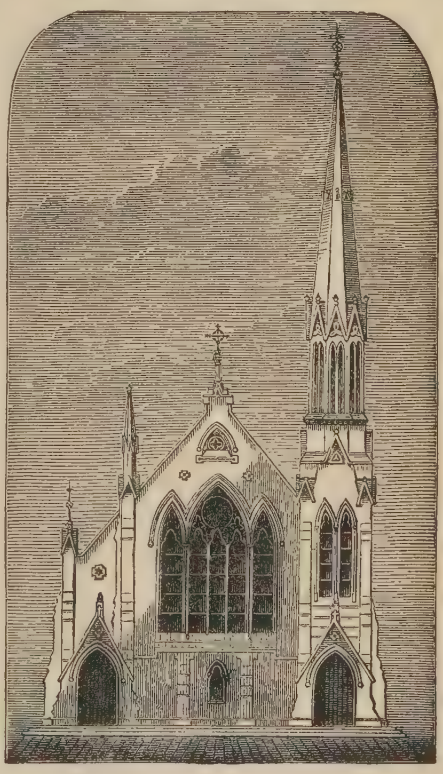


BUENOS AYRES, ABOUT 1840.

All were sad at the stoppage of the work. At Montevideo, a petition to Bishop Hedding, headed by Tarros, the Swedish consul-general, set forth that the removal of Norris, the missionary at that place, would leave them in darkness and ignorance, as painful as a relapse in fever. At Buenos Ayres, the foreign residents guaranteed one thousand a year to support Norris, if sent to them. He was ordered to sell out the plant at Montevideo and go to Buenos Ayres. On Christmas, 1842, he received at the latter place a hearty welcome. For four years he was blessed in his

labors. Most of the time a civil war was raging, but he kept his flock and it grew in spite of the evils that accompany war.

In 1846, he came home, and Dr. Lore was his successor. During four months of interval, sermons were read and meetings sustained by the members. Dr. Lore was in service until 1854. Mr. Carrow, who succeeded him, found on every side the fruits of eight years' faithful labor, even in troublesome times. In the Church were about eighty, gathered amid the long storm of war. In 1855, the last revolution ended, and Carrow urged prompt extension of the work. His labors met obstacles and misfortunes. Half the gatherings were lost, and Mrs. Carrow's health failing, he had to return home. Dr. Goodfellow now took charge of the work, and the time of the divine favor drew near, when the seed sown in tears and toil was to bring its harvest. He managed the mission thirteen years, and rarely did a month pass without conversions. There were wars, cholera and earthquakes, but in spite of commotions, there was progress. In 1863, a school for the poor was begun, and this proved a true and efficient aid to the mission. In 1872, a beautiful church edifice was erected, for which long efforts had been made, beginning in 1864. In that year, Dempster, the first missionary, died, and the church, though long in building, was truly his memorial among those whom he had well served and who held him in lively remembrance. The work now spread, and, as in the rest of the world, it had its heroes. George Schmidt, who, besides



BUENOS AYRES M. E. CHURCH.

his German, spoke many tongues, undertook the Bible work. He carried his pack over thousands of weary miles. The priests, to whom he always first offered his books, often got him thrown into prison, but he was always able to defend himself in court, and the more his persecutions, the larger his sales. Mobs were unable to do him harm. He had been a kleptomaniac, who could not sleep unless he had stolen something, and for this he was in prison in Brazil, when a Bible from the Bible Society was the means of his conversion, and his propensity to steal troubled him no more.

He worked as cooper, and with his earnings bought Bibles to give away in gratitude for his cure. He, at last, went into the service of the Bible Society, and there wore himself out. He died in a rude hospital, alone and uncared for, but he had won the record of a good and faithful servant.

After a prayer-meeting, a captain of the Argentine army, blazing with new uniform, arose and declared himself an Auracanian Indian from Southern Chili. His people, he said, had convents and the like, but "no good." He had been baptized, but was, for all that, a pagan. They had schools, but he could not read, for they were never taught that. In the meeting, his heart had been touched with the simple, spiritual worship. He begged for a missionary. His tribe were sowing and reaping, making butter and cheese, living in their own houses, but had no light. "I will build you a house about as good as this." This was Antonio Negron, a chief of that great tribe on the Pacific coast. There was no missionary for him.

Charles William Pearson had come from England and entered business with his brother in Buenos Ayres. On his birthday, August 5, 1865, his mother, widow of a Wesleyan minister, a lady of culture and faith, wrote from Leeds: "I have been all day in prayer for you, and now just at night my prayer is answered; you are to be converted and become a minister; I know not when or how, but my covenant-keeping God has said it." At just the same hour, after a thoughtful day, Charles was writing to her: "My plans are changed; I am to be a Christian at all hazards; Christ first and business afterwards, if at all." The letters passed each other in mid-ocean, and six weeks after writing were read at their destinations on the same day. Charles at once became active in the mission, such an ally as cheered all hearts. He

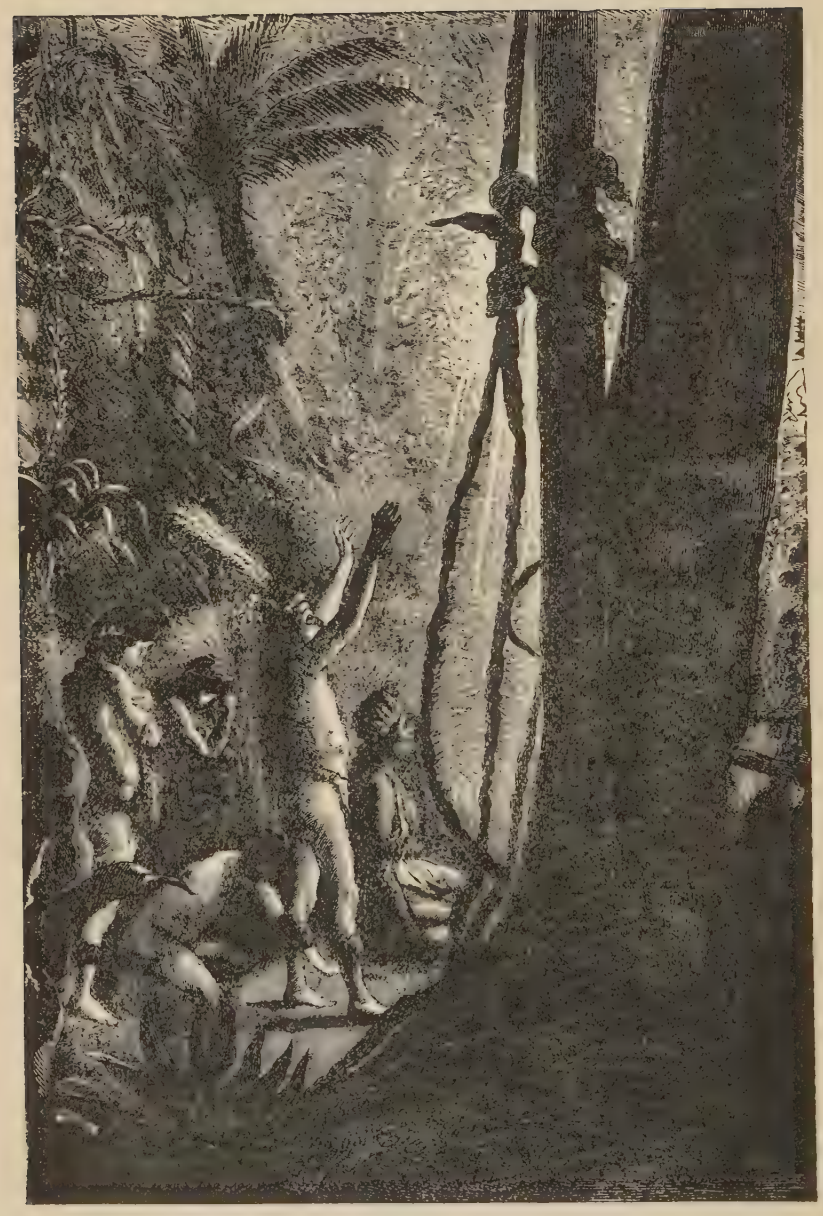
afterwards graduated at Evanston, and has long been professor of English in the Northwestern University. Urquiza, Governor of Entre Rios, in 1866, welcomed the missionary to his own town of Urquiza, and gave five hundred dollars towards building a church.

John F. Thomson, whose family had come from Scotland, and whose "mither," deeply imbued with lessons of "the great ha' Bible," found congenial fellowship at the mission, was to be a sheep farmer. Dr. Goodfellow turned his thoughts to an education. He was converted, and spent seven years amid the ennobling associations of the Ohio Wesleyan University. Returning in 1866, he resumed his Spanish, and enriched it with all the resources of his education.

The next year he heard of Mrs. Aldeber. This lady was born in Patagonia, the southernmost town in the world, on the frontier of civilization. Here a lady from Spain was teaching, and "Fermina" became her pupil, and very dear. The lady had a New Testament, and when her loved Fermina became Mrs. Aldeber, she gave it as the choicest of bridal presents. Years after, Fermina, a widow with four children, teaching at Boca, not far from Buenos Ayres, heard that a clergyman in the city was preaching from her now old, worn book, the Testament. She invited him to her house, and service was there sustained for ten years, and then she removed to the city.

At her home was converted Cardoza, a sailor of reckless character. *Conversion* it truly was. His life was at once transformed after Christ's dear image. He began a faithful support of his family, and also the leading of his friends to Christ. In a yellow fever, that in 1871 wasted the city, he, with another convert, gave his time to the sick, saving more patients than the physicians, and bringing many to the Saviour of souls. He then took his religion to a colony on the northern frontier, to the Gran Chaco, where for ten years it has been a light shining in a dark place. The first Spanish sermon in Buenos Ayres was given by Mr. Thomson, May 25, 1867. His audience was more than the house could hold, and of the best people in the city, legislators, professional men and prominent citizens crowding with the common people.

The preacher frankly stated the difference between his Gospel and that of Rome, so that the Spanish work might rest on



AMAZONIAN INDIANS WORSHIPING THE SUN.

clear foundations. He had a good hearing, as also on Tuesday evening afterwards, and the new work was fairly begun.

In 1868, three sailors came to the parsonage to inquire where to find lodgings and labor. They staid to a prayer-meeting, and all began the Christian life. One of them, Mathieson, opened a sailors' home for an evening resort, and by day gave his time to labor among the hundreds of seamen in port. He could speak half a dozen languages, and thus reach men of many nations. He had some trials, but good success. One morning he found himself without money or breakfast, but he never stopped work. He found at the post-office a letter with two dollars, which a sailor, dying in England, had sent him in gratitude for kindly service. Mathieson afterwards served in New Mexico, the northern border of those ninety millions of Spanish peoples on whose southern border he entered his work.

The most eminent lady in literature that Spanish America has ever produced, Senora de Norhona, known wherever Spanish is spoken, became, in her last years, a devoted laborer in our Church and Sunday-school. Just before her death, her pastor found her with the Bible given by her class open before her, and herself praising God for His goodness. The Romish priest refused interment in consecrated ground unless she would renounce Methodism. She quietly chose to die trusting in Christ alone, and to rest in the Protestant cemetery.

In 1871, the first Spanish service was held in Rosario by Mr. Wood, who afterwards became professor of Physics in the National College in that city.

"By their fruits ye shall know them." Our missionary has, besides spiritual results, formed a society, like Henry Bergh's, in New York, that has banished bull-fights. The bull-ring was torn down, and in its place came a decent cattle show, with premiums.

The temperance work, too, has prospered, and the W. F. M. S. has done well.

In Montevideo, Thomson, in 1868, was politely greeted, and here he had a lively experience. In the State University, a famous Romish doctor was asserting the divine authority of the Apocrypha. Thomson was invited to answer him in the University Hall On the evening of their statement of the question, a most intelligent audience crowded to hear "the young heretic." At the

next meeting the masses were not admitted, and in place of the doctor a well-fed priest appeared, who refused to debate unless the people could hear. Thomson agreed with him, and offered to adjourn to another place, but the padre could not do that without his Bishop's consent. The next Sunday night the plump padre came to Thomson's, and, asking to say a word for the Church, talked on for some mortal hours. Thomson appointed to answer him on Wednesday evening, but that night fell seriously ill, and his physicians forbade all labor. He, for rest and recovery, left the town. Then trumpeted forth the fat father a victory! His portrait he had sold on the street as "Friar Mansueto, the conqueror of Thomson." Soon his victim was back in fair health, and Mansueto, calling on him, urged him to enter the Romish, or, if he would keep his family, the Greek Church. "It was too bad to use such splendid gifts in a Church so crude and dark as the Methodist, when he could have a great career in the True and Holy Church."

The longed-for evening came, and the room was packed with Catholics, and Velazio, an eminent jurist, presided. Thomson began by saying that he had not yet been heard, yet Mansueto claimed a victory. Was that just? "As many as think it *just*, please rise?" Not one arose. "As many as think Mansueto is *not* conqueror, rise!" Every man stood up. Thus he gained good hearing, and the verdict in his favor was crushing. He was at once appreciated at the University. He lectured there, putting into his lectures a large and hearty Gospel. He became president of a literary club, and edited a literary journal for the students.

To-day, there are in South America, one thousand in society and five times as many in attendance, with sixteen hundred scholars in Sunday-schools, and twelve hundred in day-schools. Three papers are printed, and our hymns are sung at the opening of the public schools, in which, of all grades, are many Methodist teachers. All the elements of growth are active, and the increase by conversion is one hundred and fifty a year.

In Mexico, the northern land of Spanish America, "our next-door neighbor," Methodism made a home in 1873. Juarez, an Indian of great ability and patriotism, had opened Mexico to Protestantism in 1857. Then came Rome's last struggle, and,



PARSONAGE. CHURCH. SCHOOL HOUSE.

CHURCH, PARSONAGE AND SCHOOL, MIRAFLORES, MEXICO. (Built by Dr. William Butler and dedicated by Bishop Merrill, in 1878.)

with the aid of the French Emperor, Mexico had years of sad, bloody history, never to be repeated.

After the long storm was over, the vast Church and properties, save churches used for worship, were confiscated, and all convents and monasteries abolished. A great door was opened and all Churches hastened to enter. There was need of it. Every bad thing of Rome had ruled and the condition of the people was dreadful. William Butler, now come from India, was taken to Mexico by Bishop Haven, with money given by the founder of De Paw University, to open a mission.

In Puebla they bought the grounds and buildings used by the Inquisition, where many a poor victim had come to agony. In the capital, ground far more historical was gained, the very site of Montezuma's palace, where, three hundred years before, Cortez had seized the Emperor's person and handed his country over to Spain. On this stood the Monastery of St. Francis, where four thousand monks had been fed by people to whom they had done no good. Under the noble Juarez and the new laws, this had become the property of those whose toil had built it, and for near three centuries supported it. Better mission property can be found nowhere in the world. It is in the very best part of the city and provides for every want of the enterprise. The work went on briskly, and soon there were four congregations in Mexico. In 1873, Dr. Cooper, of the Episcopal Church, having an English congregation, united it with the Methodist, and entered the Methodist Spanish work.

Toward the end of the year the Romish priests grew furious. They had had rule in Mexico three hundred and fifty years, and the people were weary of them. In half the families of the country there had never been a lawful marriage, and all other morality was of the same sort. There was a growing call for Protestant service. The priests tried violence and murder. Twenty Christians were killed, and churches were plundered. The government did its best. The Archbishop, whose word would have stopped all outrage, let it go on, and to his Church's damage. For now ten years all is peace.

At Puebla, where the legend is that angels worked on the cathedral by night as the workman did by day, the Church had owned nineteen-twentieths of the real estate, and did most of the

business of the city. Of course there was devotion to Rome even after the confiscation of its property, and the first Protestant preacher, Dr. Riley, a Presbyterian, had to flee for his life. At the first Methodist service, January, 1875, only two persons dared to come. In April, the public were invited, and the street was full of a noisy mob, whom a rain in good time scattered.

In August, the new premises were used. As native preachers were needed, a school for training converts was opened in 1876. Since then the favor and energy of the government has secured rest, and the work has prospered.



DR. J. W. BUTLER.

Guanajuato, a city of eighty thousand people, in a rich region, three hundred miles north of the capital, among fat lands and silver mines, was reached in 1876. The Governor heartily welcomed the missionaries, and promised them protection, and premises were secured. The Bishop gave his people instructions, and they raised a mob, headed by three priests, to wipe out the mission. The Governor ordered the chief of police to disperse the mob in ten minutes, or he would call out his troops. The chief obeyed, though himself in sympathy with the mob. The mob did not rally, and soon was preached the first Protestant sermon in this important city. Two obstacles hindered early progress; one was requirement of the marriage ceremony, the other was bitter personal persecution. The former was soon to be a duty, the latter diminished.

Mexico is so near us that we can understand its condition. Religion there has for ages had nothing to do with morals.

Robbers cross themselves devoutly, and houses of ill-fame are dedicated to the Virgin. It is a land of gross darkness. But it is a rich land, and must in time be a good land, and many Christian people are working to help it. The W. F. M. S. has an orphanage in the capital. *El Abogado*, a Christian advocate, is a beautiful journal, read in the palace of the President, and many tracts and books are printed and circulated to enlighten the peo-



THE CITY OF MEXICO.

ple. Up to 1886, two million five hundred and ninety-five thousand five hundred and ninety-one pages of religious literature have been scattered by Methodism south of the Rio Grande. There are fourteen hundred in society, and three times as many in adherence.

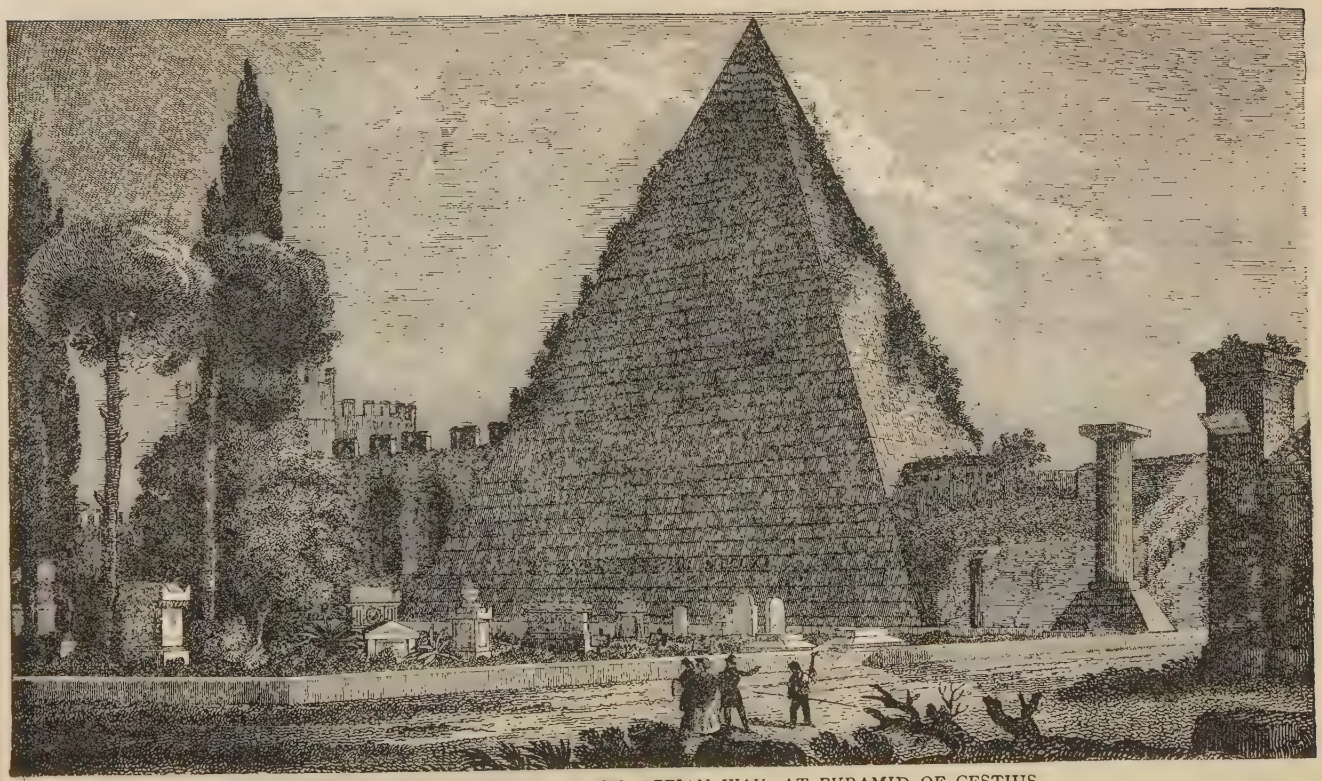
The Church South, also, has there a good and thriving work.

The Theological School at Puebla has three teachers and sixteen students.

The Spanish work of New Mexico is now in its second year. Thomas Harvard, superintendent, has twenty-seven preachers in Spanish, all faithful men; one, David Al Wah (David Alvah), the only native Arabian Methodist preacher in the world. S. N. Thornton, Superintendent of the English work, is building at Albuquerque, a hopeful University.



SHIP PREACHING.



PROTESTANT CEMETERY, ON THE APPIAN WAY, AT PYRAMID OF CESTIUS.

CHAPTER L.



Methodism in Europe.

OF the work done by Methodism in Scandinavia (Denmark, Norway and Sweden), we will first tell. It began in this country. "Pastor Hedstrom," born in Sweden, was a tailor in New York. In 1829, he was converted and became a preacher. Bergner, also a Swede, brought out of the depths of wickedness, a carpenter, was deeply affected at the condition of his countrymen, who came to New York either as sailors or emigrants. Soon others were interested, and a ship was bought at Pier 11, North River, and named "John Wesley." This became a church, and, to Bergner's great joy, Hedstrom, as pastor, held there his first service, May 25, 1845. Fifty Swedes were present. The first Methodist congregation in America, eighty years before, was five. The ship became an asylum, a labor and emigrant bureau, a distributing center, not only for Swedes, but for all North Europeans. Its good influence was felt far and wide. The emigrants pressed on to the frontiers, and soon societies were formed in the West, in Iowa and Wisconsin.

In 1850, twelve thousand Scandinavian seamen visited New York, so that Hedstrom's task was great, while Willerup found in Wisconsin twenty thousand Norwegians needing his labor.

Both enterprises went on together, the ship being receiver, helper and distributor of people for the western Churches. Hedstrom was for a while relieved by Petersen; a new ship was bought, and this afterwards moored at Harrison street, Brooklyn, but the work still goes on. Hedstrom died in 1877. Of Scandinavian members in the M. E. Church in this country, there are now twelve thousand, and usually of a solid, spiritual, intelligent class.

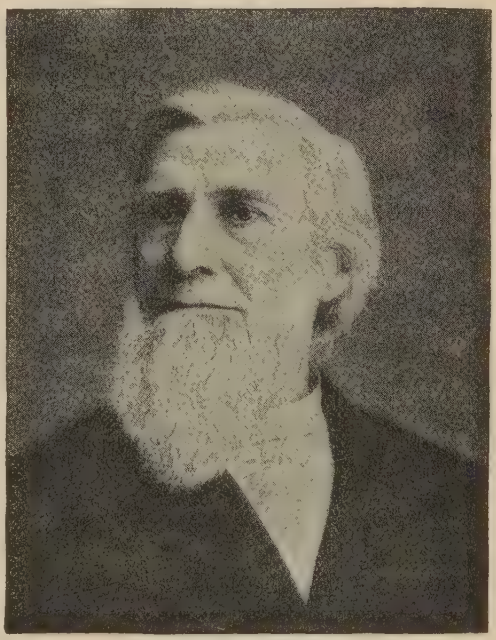
Correspondence from these awakened religious interests in their native land. Converts even made the home voyage to tell their kindred the tidings of salvation. Hedstrom had made such a visit, and had seen his father and two brothers come to the Saviour. Petersen went on like errand to stay a month and could not get away until after a year. He was then sent by Bishop Waugh "to raise up a people for God in Norway." He went to his native land as a foreigner, being an American citizen. He found some offended at his coming—as if, forsooth, they were heathen!—others at his doctrine. Yet, after a year, in 1854, he had fifty "with us in heart and life." His labor was chiefly at Frederickshalt. The State church, which by law could make every preacher show his credentials and swear to obey the laws of the land, and made every man record his pastor's name, was a tedious enemy.

Willerup now came to his help, and at Sarpsborg, in 1857, a church was built of funds raised in the town. Soon one was built at Frederickshalt. Willerup then went to Copenhagen. As years went on, the special glory of Methodism as a *revival* was seen in the State (Lutheran) Church. It built chapels, sent out laborers and stirred itself with new life and zeal, though it heartily opposed the Methodist efforts. There is now a Norway Conference of over four thousand members.

In Trondhjem, the "Land of the Midnight Sun," the northernmost point yet reached by our Church, is a society of about fifty, so near to the Paradise Found, the North Pole, home of Adam and Eve.

In Denmark, Willerup began work in 1857. A church was dedicated in 1866, in Copenhagen, but Viele became our chief

station. The Lutheran Church felt the zeal of the new-comer, and put forth commendable efforts for preaching and Sunday-schools in neglected places. At Hornsyld and Langeland, a citizen of each place, Simonsen and Brunn, built a chapel and gave it to the society. In later days, Hon. M. J. Cramer, brother-in-law of General Grant, and United States Minister at Copenhagen, identified himself with the Methodists, and did them true service during his official stay of twelve years. In Denmark are now twelve hundred in society, twice as many in average attendance on worship, and fourteen hundred in Sunday-school. Two periodicals are published.

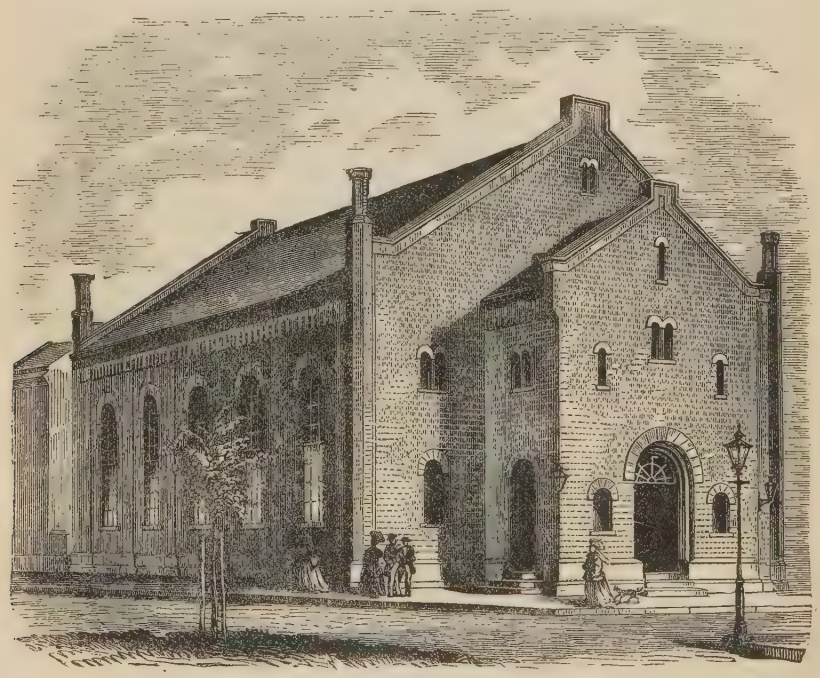


Rev. O. P. PETERSEN.

Larsson was a convert at Hedstrom's Bethel, in 1852. On his return, being wrecked, an English vessel picked him up and took him to Sweden. He was neither preacher nor exhorter, but he began simple work, and for eighteen months had a continuous revival, all the time working with his own hands. He thus began Methodism in Sweden at Calmar. In 1855, Swenson, also a Hedstrom convert, went home for a visit, and found himself working with Larsson. They were laymen. The laws of Sweden were hard upon those not of the State Church, and, not ten years before this, five Baptists had been fined and imprisoned for their faith's sake. Clergymen, jurists and other eminent citizens were at the meetings, and the King himself urged a change of law. The meetings could not be held "in church hours," nor could churches be formed or sacraments administered. Still the meetings went prosperously on, and Onderholm, a born Swede, opened service in the

island of Gottland. Soon there was a great revival at Gottenburg, and the Archdeacon of the State Church bade it God-speed.

In 1868, there were revivals elsewhere, and at Karlskrona the people built a neat chapel, some living on two meals, and others pawning their spare clothing and furniture to get money for it. This was the second Methodist building in Sweden, a Wesleyan Mission Chapel having, in 1826, been built at Stockholm. In 1870, a rich man at Monsteras opened his house for meetings, and at Karlskrona a leading business man, Kringelback, was con-



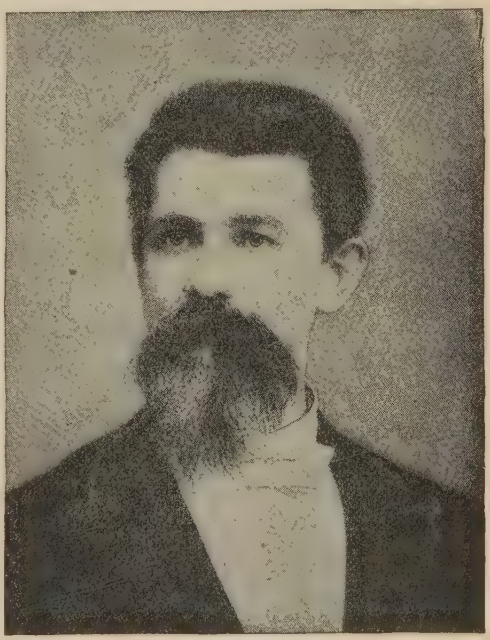
METHODIST CHURCH, CHRISTIANA, NORWAY.

verted. He proved his sincerity by beginning to pray morning and evening with his hundred and twenty employes, and to preach to them on Saturday evening. Soon eighty of these came to Christ. He also gave liberally to the general cause. At the end of 1871, twenty chapels were counted, and the preaching had reached royal ears. One preacher was fined, another imprisoned, but at Warburg, where these annoyances were worst, the work grew, and soon a fine chapel was built.

The King's counsel had at last prevailed for a modification of

the rigid laws, and, in 1874, "The Swedish Methodist Episcopal Church" was formed. In February, they presented their petition to his Majesty, who was deeply moved, and blessed them: "God be with you, my people!" It took a year to get their charter, through long and weary formalities, but in the year three hundred were added to the societies. A training school was established at Orebro; a Book Concern and periodicals, "Sandebudet," and all the fixtures and features of Methodism became facts accomplished.

To-day there are in Sweden six thousand in society, with about ten thousand in Sunday-school. The book agent is a member of the Diet, or Legislature. The country is poor, but the last year, one of constant revival, has been the best ever seen.



LEROY M. VERNON, D. D.

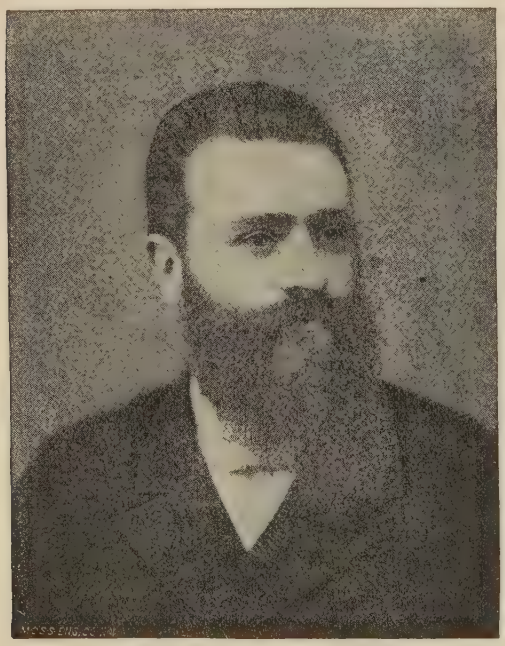
In Finland, the nobility are aiding the society at Helsingfors. A minister of government and his sister, the Princess Karamsin, have attended and dealt generously.

Thus, in the icy North, Methodism, like the Christianity of which it is only a fresh movement, is warming and cheering human hearts. As we trace it in every climate and continent, among various kindreds and tongues, we find it always and everywhere the same.

In 1832, Charles Elliott, whose Irish warmth made his convictions ardent, had become persuaded of the utter apostasy of the Romish Church of to-day. He came to look on a Romish land as a heathen land. It was only natural that he should urge a mission to Italy as a duty pressing on the Christian world. For forty years, or nearly, his idea was counted as a pleasantry or at

least as a thing impracticable. In 1870, the question found a vigorous advocate in Gilbert Haven, and gained a favorable hearing with the Missionary Board.

Leroy M. Vernon, son-in-law of Dr. Elliott, was asked to go as missionary to Italy. He was surprised, but, giving no direct negative, was appointed, and in the end of June, 1871, he sailed for the ancient land. On his way he consulted in London with the Wesleyan missionary secretary, who had ten years before begun work in Italy. Arriving at Genoa, he found a true friend in O. M. Spencer, U. S. Consul, and there he fixed his home. His next work was to explore the land through which he was to "spread Scriptural holiness," and to perfect himself in its language. The political state of the country, the feelings of its people, the condition of the Romish Church, and the progress of other missions, had to be carefully examined. He came to see that Rome was the true place for the mission. The Wesleyans proposed to join their work with his, but separate friendly labor seemed preferable. Strangely enough, Gavazzi, one of the most eloquent men of the century, and champion of Protestantism and "A Free Church in a Free State," opposed the coming of the mission, as if it might complicate and weaken the Protestants.

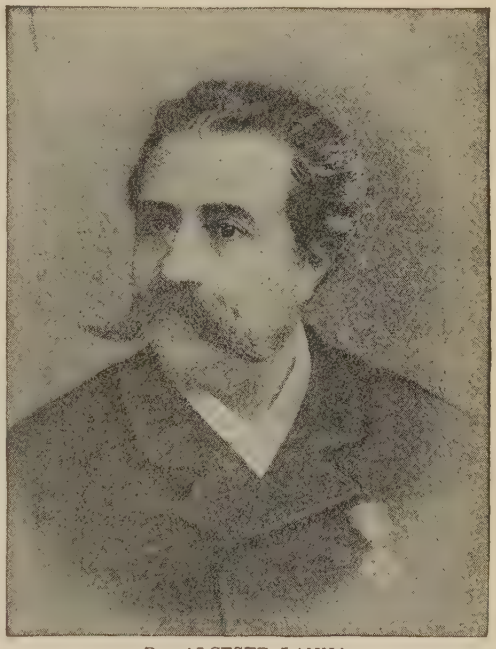


Rev. TEOFILO GAY, D. D.

The headquarters were fixed at Bologna, but it was four months before a place for public worship could be had, so bent were the priests on keeping Vernon out, and, meanwhile, a hall was leased at Modena. Here, in June, 1873, was the first service

with sixty present, and the next Sunday as many attended the opening of a hall in Bologna. Work was begun in Forli and Ravenna also, these four towns being near each other.

Of course there was opposition. A priest showed in a pamphlet that Vernon's doctrine was atheistic, immoral and retrograde, fair of face, but all serpent beside. At a public meeting, to discuss the pamphlet, the priest did not appear, and Vernon turned the adjectives and the man-serpent figure upon him and his doctrine with bold and successful demonstration. Now came a valuable helper, Dr. Gay, a French Protestant of piety, learning and general culture, whose ancestry were of the long-suffering Church of the Waldenses, for ages struggling with persecutions in northwestern Italy. In November, 1873, Gay entered Rome as a Methodist preacher. A hall was rented near the old Forum, where Cicero had spoken, where Paul had been in prison. Here, on Sunday, December 18, 1873, he preached to a full house his first Methodist sermon. In a few days, Methodist work began at Florence, also, by Arrigai, a man of education, who had lived in America. He had a rough time with a mob excited by the parish priest, but the damage was slight, and six of the mob were promptly put in prison.



DR. ALCESTE LANNA.

In 1874, Milan, the great city of North Italy, was occupied. Two places were occupied, and three services in each were held weekly. Dr. Lanna was professor of Philosophy in the leading college in Rome, and had been the same in the Seminary of the Vatican. He was of broad, inquiring mind, and religious

questions had occupied and troubled him. He had noted this coming of the Methodists to Rome, but he could not safely come to a Protestant minister, and to become a Protestant meant loss of all things, place, friends and standing. At length he got an interview with Vernon and Gay, and told them his heart. Other interviews with long and free conversations were had, and at last Lanna decided to give up all for Jesus, to bear His cross and do His work, let the cost be what it would. It was like the coming of Jonah from the maw of the sea monster.



ENRICO CAPORALI, LL. D.

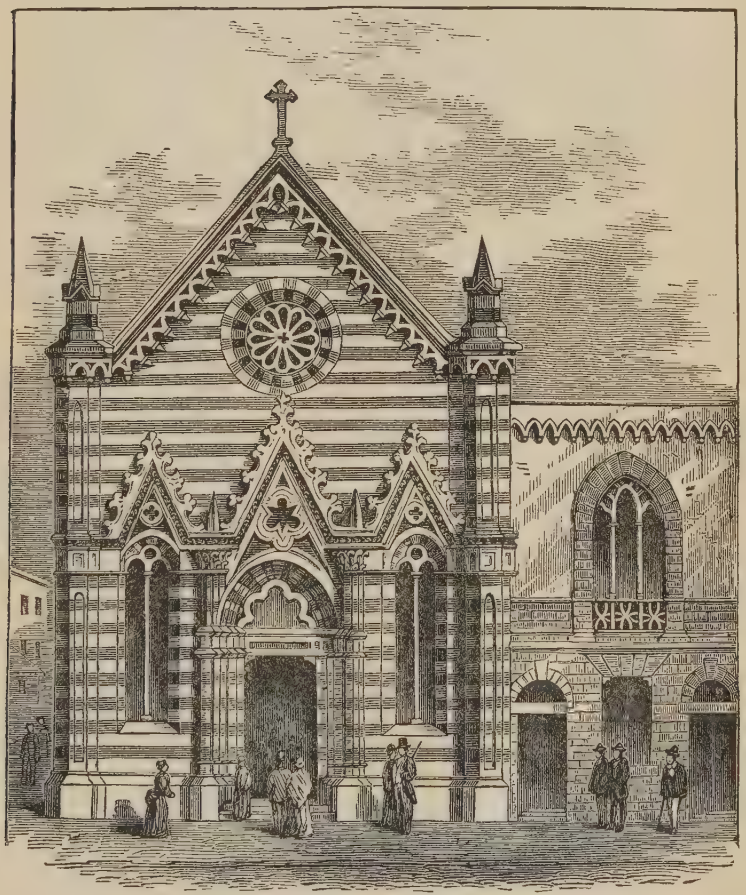
The next year was made glad by a like conversion. Caporali was of high rank in society, and well known as author and editor, engaged at the time on a scientific encyclopedia. One evening his attention, as he walked the street, was drawn to some words in a lighted vestibule, indicating services within. He stopped and heard them, and went on with truth like an arrow in his heart. He was converted, and with all his gifts and accomplishments entered the following of Christ.

The little band was made strong by his coming, and his own soul found rest.

One Ravi had years before given up Romanism and become a Protestant preacher. In Rome he had gathered a flock of forty whom he had well taught and trained in the truth. His work had been his own, wholly independent, and now he and his willing people came together to the handful of Methodists, and took membership with them. All these cheering events, with no reverses elsewhere, made the Annual Meeting of 1875 a glad

occasion. Bishop Simpson was present, and Dr. Lanna was ordained deacon and elder.

An event of gladness and victory was yet to come. It was the building of the first Italian Protestant church in Rome. A choice site on Via Poli, a street of high character, was offered for



ST. PAUL'S M. E. CHURCH, THE FIRST PROTESTANT CHURCH IN ROME, ITALY.

sale, and Vernon at once secured it. It had been the garden of a monastery, and of course there was a cry and a curse at its desecration. Free Italy found voice in the dailies for approval, and Colonel Coaindrelli, one of the patriots prominent in 1849, being government inspector of buildings, aided and defended the enterprise. It is queer that the pope had bought for the stables of

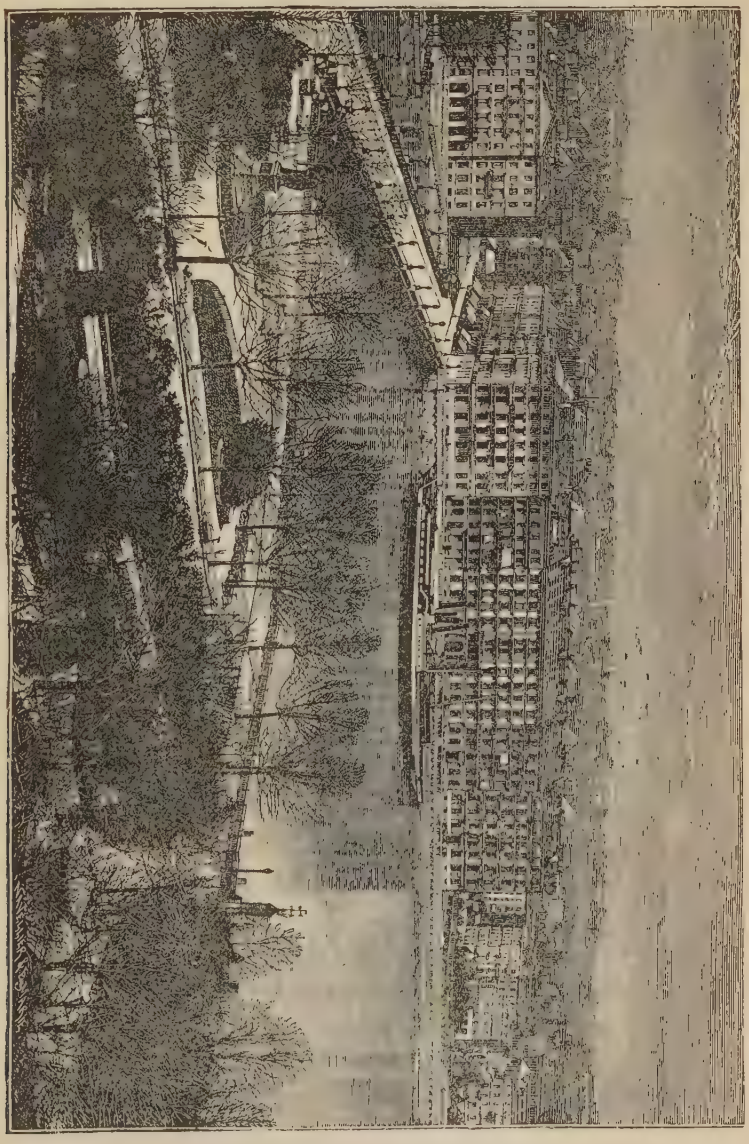
his French allies, that force of ten thousand which Napoleon III. for many years lent him, the roofing material now used on this church. On the departure of the French to the war in which Napoleon fell, this material was sold and the Methodists took it of the dealer who bought it. "The Festival of the Roof," an Italian usage, like corner-stone laying with us, was on All Saints Day. The Catholics were in the cemeteries praying for and to the dead, while the few Methodists were rejoicing in a work for the living. The banners of Italy and America were hung from the front wall; dinner was served for the workmen, and Dr. Lanna made a glowing address, full of patriotism and pious zeal, grateful for Italian freedom and Gospel light. "Long live Italy! Long live the King!" There was gay and cheerful music, and an old extemporizing poet, such as abound in Italy, being one of the festive workmen, broke forth into a rhapsody of song in honor of the occasion.

The priests were looking for some proof of divine displeasure at the heretical undertaking. "Has no one fallen from the roof?" asked one. "No one." "There is time yet." But no one ever did fall, and at Christmas came the Feast of Dedication. The audiences were large; all the evangelical churches of Italy were represented, and the event was noted in foreign lands.

Early in 1876, Ravi rented a theater in Naples, and transformed it into a church. Stasio, a young lawyer of position and ability, was there converted and came into the ministry. Another Gay, and a vigorous young man, Bambini, were also joined to the working force. These latter opened work at the charming city of Terni, the scenery of which is so often painted. Here a monk was set to demolish their work with his curses. He could not use the civil power, as of old, and his curses, like the boomerang, came back on him and his cause. The nuns were dismissed from service in the public schools, and the monk wished he had kept stiller in the new, free Italy.

In 1876, Cardin, a Wesleyan, came to the M. E. work and was put into Venice, "Fair Queen of the Sea." Here the angels, according to the legend, had brought from Syria St. Mark's cottage, and where they placed it was afterwards built St. Mark's Cathedral. No city of the world has had such place in song for a thousand years, and into this paradise of art and nature

Methodism now came, but only with toil and patience did it get a footing.



GENEVA, SWITZERLAND.

At Arezzo, near Florence, a church was now secured on a long lease. In front of it, across a thirty-foot street, is a house wall, on which is painted a Virgin and Child. Before this at night

is hung a lighted lamp, fed by the house-owner, and there it has glared upon the rude, staring picture, while across the little street has shone the true and living light.

Baron Gattuso, one of Garibaldi's heroes, took charge of the work. The W. F. M. S. now, in 1877, put three women into service as Bible readers, and also Dr. Stazi, a fellow-student of Lanna, a man of high culture and attainment, took charge in Milan. It is remarkable that so many of the very best Italians became preachers, and by this the work was at once, socially and intellectually, respectable.

In 1878, a journal, *La Fiaccola* ("The Torch"), was introduced. By reason of the stream of travel, the work in Italy, and especially at Rome, has been more noticed than any other in the world. It is small, but it is on historic soil, wet with the blood of ancient and modern martyrs. Here, in the ground now used as the Protestant cemetery, out on the Appian way, and marked by the Pyramid of Cestius, which was built for other uses, Paul the Apostle laid down his life, and missionary zeal might well grow warm in such a vicinity.

There is opposition enough. It drives the priests mad to see the work the mission is doing, but there is steady progress in all good things in Italy, and the darkness of a thousand years is disappearing.

Bishop Hurst, in 1884, dedicated a beautiful church in Bologna, and a Catholic chapel in Pisa was bought, repaired and dedicated. An Italian church at Geneva, Switzerland, the home of Abel Stevens, the Methodist historian, has joined the Methodist Conference. Dr. Caporali edits a *Quarterly Review*, and in every way Italian Methodism has a complete life of its own. It has twelve hundred in society, with twenty-five preachers. The largest society—of about two hundred—is at Florence. Thus the Story of Methodism in the fairest of all lands is the same as elsewhere.

Bulgaria is the wide region below the Danube, and is to be the probable successor of Turkey in Europe, as Armenia is its probable successor in Asia. In 1855, Dr. Riggs, of the American Board, urged the Methodists to send missionaries to this country. The Bulgarians were of the Greek Church, but not of the Greek language. They wanted religious services in their own speech

and a Church of their own. Messrs. Long and Prettyman were sent in 1857. Reaching Rutschuk, on the south side of the Danube, they found a fertile and beautiful land, the Protestants cordial and even "the unspeakable Turk" kind and tolerant. They settled at Shumla, forty-five miles from the sea, and began the study of the language. This was a trying task, and it was long before they could tell the people their errand. Mr. Flocken, who could speak Russian, soon joined them. Mr. Long soon went to Tirnova, a city near the Balkans, the finest in all Bulgaria, having thirty thousand Turks, as many Bulgarians, and alone of all cities



BULGARIA MISSION.

of its size in the world, not a single Jew. For this city the Romanists were making a desperate struggle, offering the people the protection of the pope and the aid of France. The leading citizens, however, turned to Protestantism to find life for their Church and hope for their land. Dr. Long began to preach in Bulgarian, December 24, 1859, with fifteen hearers. All Catholics were warned, under pain of excommunication, not to attend his preaching, but his congregation grew.

A Bulgarian priest (Greek) came to him to ask the loan of a Bible. He complained, with tears, of the impiety of his people. "I am poor, weak and ignorant; what can I do? My people have

no instruction and will not hear mine. If I ask them to pray they say they are not priests and the praying is my business. They call themselves Christians, but they do not love Christ or keep His commandments. I went to my superior priest and asked for a Bible. He said the Bible was not for me to read and I had no business with it. Now, I am a priest, and I do not see why I should not read the Bible."

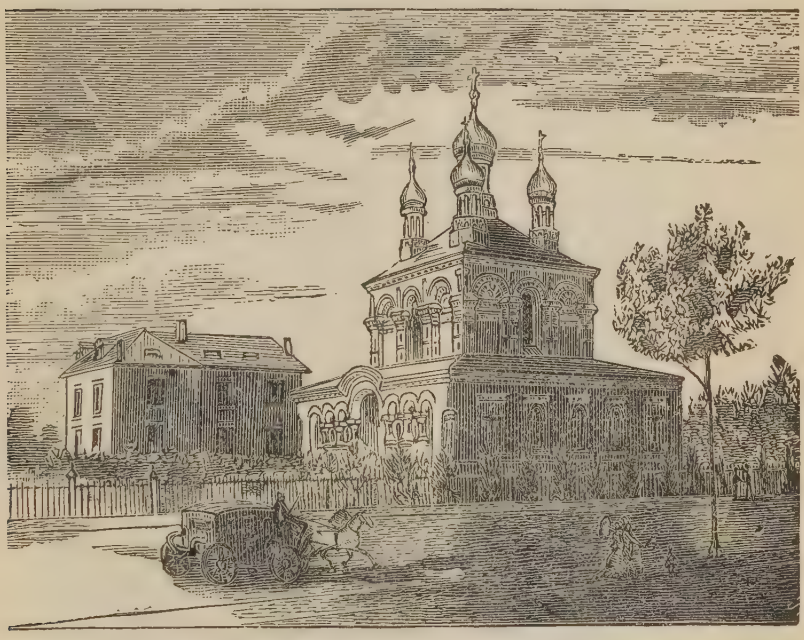
Elieff, the first Protestant convert in Bulgaria, had found Christ in reading a Testament from the British Bible Society. He did not know that there was another in the world that felt as he did. He was surprised to meet a colporteur who held his views, and, going to Constantinople, he learned from the missionaries the full nature of the faith. He now came to Dr. Long and became a permanent and valuable helper.

In Shumla, meanwhile, some progress was making. A young German, who was going to Jerusalem on foot to pray for the soul of his dead mother, was converted. A young Jewess became a true believer, and Flocken officiated at her wedding, using his simple ritual in the presence of guests of several nations. Some of the religious usages of the people were strange. On St. John's Day they baptized all strangers, and proposed to do so to the missionary! December 24th was kept as the birthday of Colida, a heathen deity, and then, dragging a log from the woods, they cut upon it a rude human face and drank themselves drunk to its health. It was time for a purer religion. Dr. Long had a taste for poetry and music and he put into Bulgarian many sweet songs, as "Joyfully," and the like. These the children to-day are singing. He is to be called the pioneer making the way for western and Christian literature into that long-neglected land, and for this he will have an honorable fame, when Bulgaria shall take her place among the nations of the world.

Mr. Flocken then went to Tultcha, near the sea. Here he found a singular people the Molokans.

In the last century, two young Russians, a young man and woman, had gone to England as servants of the Russian embassador. Coming home, they told of English Christians who met in dwelling houses, without image, cross or holy candle, who did not fast or cross themselves, yet were very pious and sincere. They and their friends determined quietly to do the same. They

put away images and the like, and on fast-days ate milk. For this they were soon called Molokans, from *moloko*, milk. They were also called Nemoloks, non-worshipers, from rejecting images. Czar Alexander I. had been favorable to them, but Nicholas treated them like a savage, though they were now one million of his best subjects, and many had fled to Turkey where Mr. Flocken found them. He was present at one of their meetings. It was simple, scriptural, but imperfect through ignorance. He was anxious to supply their lack of knowledge, and they were glad



THE FIRST RUSSIAN M. E. CHAPEL.

of his idea of coming among them. He felt sure that those two original Molokans had in England been at Methodist meetings. In May, 1860, he opened a school in Tultcha, assisted the Molokans and distributed tracts in German, Russian and Bulgarian.

In 1862, the era of storms and opposers came on, Dr. Long went to Constantinople and gave his time to translations, preaching in his own house. Flocken found his school hindered by the habit of early marriage, and by a system of apprenticeship that takes boys from school at twelve. He was about to leave Tultcha when a revival began, and soon the first Russian M. E. Church



THE LOFTCHA SCHOOL, BULGARIA.

(1868) was organized. There has never yet been a second. There were nineteen in society, with a Sunday-school of thirty-five.

Opposition and difficulty of many sorts set in, and the mission was abandoned. Dr. Long became professor in Roberts College, where his learning and talent still keep him in great usefulness. A native Russian, Petroff, staid by the Church in Tultcha, and Elieff served a place, Sistoff, and itinerated. Mrs. Clara Proca began a useful service as Bible reader, but Flocken and his helper came to America.

In 1873, the mission was resumed. A new man, Dr. Buchtel, was sent with Mr. Flocken, and in learning the language, the conversion of his teacher was his cheering introduction to Bulgarian work. The country was now cut loose from the Greek Church, but not for the better. Several native Bishops forbade the reading of the Bible, and foreigners were not welcomed. Dr. Buchtel had to come home for Mrs. Buchtel's health. Flocken and Elieff did their best, and Mrs. Proca, supported by the W. F. M. S., was very useful.

The dreadful war between Russia and Turkey now began, and the massacres in some parts of Bulgaria shocked the world. Bishop Andrews came in 1876 and ordained the faithful Elieff, the first Bulgarian Protestant, the first Bulgarian Methodist preacher. The effect of the war was now felt near the missions. The Turks became fierce and cruel, and there was no safety. After much suffering, Flocken and other Americans came home in 1878.

The same year he returned for a while, and Messrs. Thomoff, a Bulgarian, a graduate of Drew Seminary, and Challis, who had already been in service in the country, were later sent.

The prospect in this worn and weary land is now better. It is looking as if here were before long to be a great nation, and there is a growing inclination to hear the Word. The past has been full of trouble, but the missionaries now at work are persuaded that they will soon show the Slavonians of Bulgaria, after five centuries of Turkish oppression, still humans capable of a spiritual religion. There are now one hundred in the societies; Miss Schenck, of the W. F. M. S., has at Loftena a thriving school, and the attentions of herself and her pupils to the wounded in the late struggles have done much to win the hearts of the people.

German Methodism, in both America and Germany, begins with William Nast. He was piously reared and thoroughly educated, but he came out of the University of Tubingen with his religion spoiled by philosophy. In 1828, he emigrated and became tutor in the family of Mrs. Duncan, of Duncan's Island, in the Susquehanna. There he saw Methodist preachers and came to know of the M. E. Church. He was then professor of German at West Point, where McIlvaine was chaplain, who, with some devout officers, encouraged his religious feelings. For three years he was under deep but varying conviction, until finally, at a meeting in Ohio, he was able fully to give his soul to the Saviour, and enter into a glorious peace. His call to preach was clear, and he became German missionary in Cincinnati. He had been favored with the best friendship of the Episcopal and Lutheran Churches, but he felt his home to be with the Methodists. He had learning and high character, but he was of heavy tongue; he could not sing, he felt quite un-Germanized.

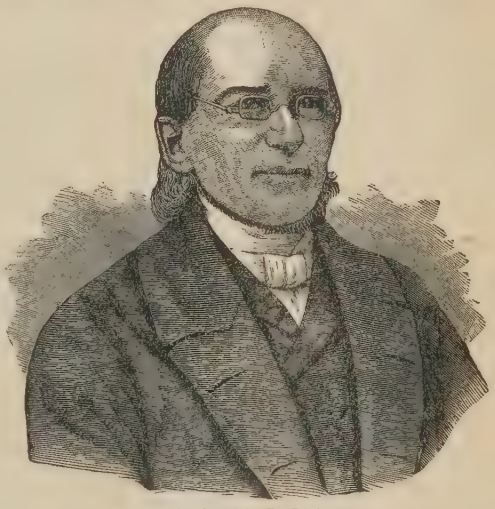


WILLIAM NAST, D. D.

In his first year, he reported twenty-three awakened persons. The next year, he addressed the Germans through all southern Ohio, on a circuit of twenty-five appointments. His seven converts joined English societies. In 1837, he formed in Cincinnati the first German society of the M. E. Church, having twenty-six members. A convert of his first year, John Swahlen, a good singer, began to help him. In 1839, Swahlen, being now a preacher, built in Wheeling the first German Methodist edifice. It was dedicated in 1840, and the society is still flourishing in its

succsssor on Chapline street. In 1839 was issued the first number of the *Christliche Apologete* (Christian Advocate). In this year, too, was converted Jacoby, a young physician of broad and thorough culture. He was born in Mecklenburg, an Israelite of the tribe of Levi (?), and was now in Cincinnati in his profession. He was, by a deep experience, fitted for an effective career. In 1841, he was sent to St. Louis, where he began his work with but one converted German, while mobs and opposers were fierce and many.

Dr. Nast now devoted his time chiefly to the spread of Methodist doctrine and life through the agency of the press. Wesley's sermons and other standards of Methodist doctrine were translated into German in rapid succession. The *Apologete* aroused the fiercest opposition of the Roman Catholic church, and became a fearless defender of evangelical Christianity. The pioneer work of German Methodism was baptized in the blood of its early adherents, by mob violence. In years, hardly fifty years, the German Methodist work has spread over all this country. It has the *Apologete*, with nineteen thousand subscribers, *Haus u. Herd*, with seven thousand five hundred and forty-seven; *The Sunday-School Bell*, thirty-eight thousand; *The Berean Leaf (Bibelfor'cker)*, thirty-nine thousand five hundred, and other Sunday-school publications, its Church catechism by Dr. Nast, its Church hymn-books and collection of Sunday-school hymns and songs, the latter being widely used in other German Churches and a respectable collection of other books. The Western Book Concern publishes more German works than any book house in this country.



Rev. LUDWIG S. JACOBY.

The chief institution of learning is the German Wallace

College, Berea, O. This dates from 1864, having been preceded by a German department in Baldwin University, at the same place. There is still free access between the two institutions. There is a Biblical department; and over one hundred and sixty have gone from it into the ministry. Here, too, is an orphan asylum, opened in 1863, the first in the Methodist Episcopal Church of the United States. There are altogether five Methodist Episcopal German schools or colleges in this country, of which nine-tenths of the cost was paid by Germans, two orphanages and the foundation for a Deaconess school, in Kansas City. Of members in German societies there are about fifty-two thousand in the United States, and of preachers six hundred and forty-seven, and these contributed to missions in 1885 an average of one dollar apiece. Such is the American train of results following the conversion of Nast in 1835, and he still lives to look and labor, as he edits, for now forty-nine years, the *Apologete*.

In 1844, Nast was sent to Germany to prospect for a mission in the old father-land. He knew how for a century the masses of Germany had been godless and unbelieving, and those who, like himself and Jacoby, came to America had the better chance of becoming Christians. So many of these wrote home of their experience that one said: "Every letter is a missionary." He found one Muller, who, fleeing to England to avoid serving in Bonaparte's army, had there become a local preacher, and, returning after twenty-five years' absence, was preaching as a Wesleyan missionary in Wurtemburg. Nast was glad to find Muller's work very prosperous, and he believed the good man could fill the present demand, as the State Church elsewhere refused openings. Muller died in 1858, but the Wesleyan Society continued his work and it prospers to this day. All Europe was shaken in 1848 by political revolutions, and one result was that the German Diet, under popular pressure, declared full religious liberty for all Germany. This was construed to have reference only to the Lutherans and Catholics, but the free cities, at least, were open, and, in 1849, Jacoby was sent to Bremen.

His soul was sorely tried, and he longed to return from a godless land to one that had Sabbaths. He could find no place to preach, and his first sermon was in Aachen. Impression was

made, but his next sermon, at Aachen, was unheard by the gay, Sundayless community. At length he got the Krameramthaus, a public hall at Bremen. It seated four hundred, and was on the evening of December 23, 1849, packed and crowded.

He soon got a hall twice as large, and that was crowded. He went to a vile suburb where he was often interrupted and preached to the unwashed. At Baden also, fifteen miles away, he had a school house full. At Easter, twenty-one converts formed a class, and on May 21, 1850, the holding of a Quarterly Conference fixed the birthday of the mission. The same day came the first issue of a Methodist religious journal in Germany, that land of reading.

Already a thousand hymn books had been sold, and the demand for books was wonderful. *Der Evangelist* began with two hundred subscribers. This year the Book Concern prints about thirty-five million pages. Jacoby was soon unable to meet the growing demand, and Doering and Nippert was sent to his help, and with them came Dr. John McClintock. On the day after his arrival, Nippert preached on a barn floor near Bremen. Horses and cattle, pigs and poultry were all crowded unwillingly by the congregation, and their discontent made a very mixed scene. On the Sabbath, Dr. McClintock preached the first English sermon that had been delivered by a Methodist Episcopal minister in Germany, and on Monday evening was held a meeting in behalf of Africa, at which over five dollars was given, being Germany's first missionary collection for the Methodist Episcopal Church.

Sunday-schools now came to Germany, one of eighty children being formed at Bremen, and another at the hard suburb, with the ponderous name, Buntenthorsteinweg. The Lutheran Churches soon and widely were forming them.

The first exhorter was Fiege, licensed in 1850, and Jacoby foretold truly that Germany would yet be sending preachers to America. A watch-night was held at the end of the year, while a ball was in progress on the floor above. The meeting was too much for the dancing, and the throngs crowded the hall, and the occasion was one of divine glory and power. Methodism had surely entered Germany.

Now began the period of persecution and of annoyance. A

mob drunk with free liquor, and instigated by state clergymen, broke every window where Doering was preaching in the old style of Wesley. The Sunday-school was denounced in vain, and, as an answer, one among the vile dens of Bremerhaven grew from fifteen to one hundred and thirty.

Nippert, going with a colporteur to a town was met by a mob with a fierce leader, who tore off their clothes and threw the colporteur into the ditch, bidding Nippert never come there again. Twenty years later the funeral train of that leader was passing that very spot. The hearse was overturned by accident (i. e., without hands) and his coffin pitched where he had thrown the colporteur.

Wunderlich, who had been converted in Dayton, O., came home to Saxe Weimar to witness for his Saviour. His mother and brothers were converted, and one of them began to preach. The comer was fined, imprisoned and banished for persisting in his work. In one prison were three for "infidelity," a queer coincidence; he, put in for praying too much; they, for not praying at all! The comer returned to America, but his brother persisted, though fined ten dollars for every sermon. In 1851, Jacoby found at Saxe Weimar a society of one hundred and thirty.

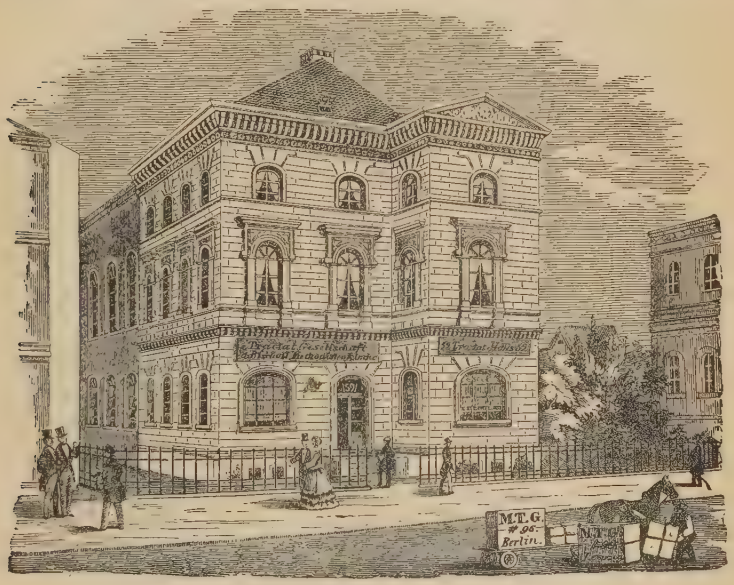
At Frankfort, Mr. Riemenschneider held meetings in his own house, but his congregation of one hundred and growing was suppresed because it annoyed his sensitive neighbors. He went to Giessen, where all the notables of the town came to hear him. He was then put in jail for the night, because he had no passport, and the next day was sent out of the little dukedom (Hesse Darmstadt). The tracts which had been taken from him were read by three or four sets of officials and then returned, the officer who returned them begging a few. Thus these were well read, and that is what tracts are for.

Through all the country there was a great readiness to hear, and great rage of opposition by clergy and magistrates. In Heilbronn and Alsace preachers were imprisoned, but the work went on. In 1856, the Annual Conference was organized.

In Zurich, Switzerland, a preacher advertised a service, and went in true, wrestling faith, but not a soul entered the hall! The next Sunday he had five hearers, and the following seven, but his evening congregation filled the place. In Zurich, is now a beautiful

church and a vigorous society. This tried brother was the first of the German missionaries to die, but he left in Zurich forty members.

In 1860, a Biblical Institute had been established at Bremen, its corner-stone being laid in 1859, ten years after the coming of the first missionary. W. F. Warren now president of Boston University, became a professor in it. In 1866, John T. Martin, of Brooklyn, gave twenty-five thousand dollars to build for it a worthy building, which was erected in Frankfort-on-the-Main as being more central, and the Martin Mission Institute has since been its name. In the same year, a chapel worth fifteen thousand



BREMEN CHURCH AND TRACT HOUSE.

dollars was built in Berlin, chiefly by the efforts of Ex-governor Wright, of Indiana, then U. S. Minister to Prussia, who died before it was finished.

In 1871, Jacoby, who had begun this work, and for nineteen years been at it, returned to America. Doctor (now Bishop) Hurst, who had, since 1866, been director of the Biblical Institute, came to the Drew Theological Seminary, was succeeded by Dr. Nippert, who returned in 1886 to the United States and was in turn succeeded by Rev. C. Achard, the son-in-law of Dr. L. S. Jacoby and the present Director.

In 1875, Bishop Simpson held the Conference. His Sunday

discourse was one of those marvelous efforts which came from his lips as a special blessing, and Nippert's translation was so rich in skill and sympathy, as to seem a prolongation of the power. The sermon was read and remembered, and, not the hearers only, but its German readers, were deeply affected. Doering, after twenty-six years' service now visited America. After a year he came back to take charge of the Book Concern, but later returned to the United States where he still resides in Berea, O. Thus three of the original pioneers of Methodism in Germany, Doering, Nippert and Riemenschneider are spending the closing years of their life in this country. Dr. Nippert is still an effective member of the Central German Conference.

There are now in Germany ninety-one churches and chapels, with about one hundred preachers and about fifteen thousand in society, and twenty-three thousand scholars in Sunday-schools.

How has Methodism taken hold of Germans within the life-time of men yet living! Fifty thousand in America, and fifteen thousand in the father-land, and Nast, the first convert, still in service! The Revival, which we call Methodism, has done for Germans as it has done for so many other people.

We have now told the Story of Methodism in the lands which it has visited. We have found it at Trondhjem, near the North Pole; we have found it at Patagonia, near the South Pole, and in every climate between. Bishop Taylor in Africa, and Mr. Oldham at Singapore, are spreading it beneath the Equator. By its fruits it is known to be a genuine form and development of Christianity. It is everywhere Christianity in earnest.



CHAPTER LI.

Free Methodism, and Some Change of Usage.

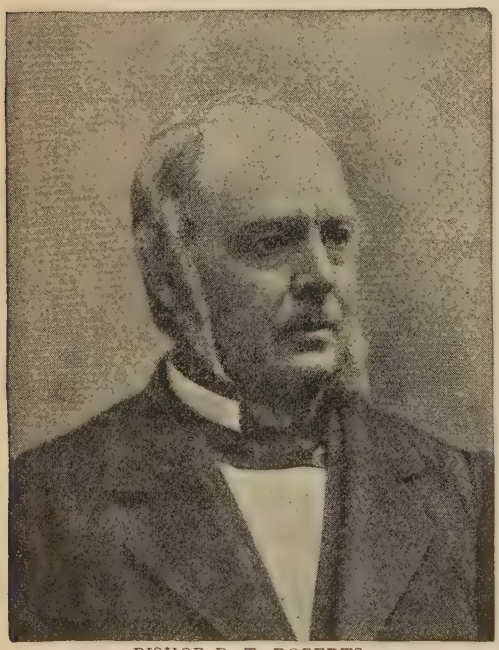


OF the youngest offshoot from the great Methodist Church we now come to tell. In human affairs the form and manner of any institution does not remain without variation. In Church and state, as well as in art, education and society, methods are ever shifting. The successive generations, and the same generations in various lands, must modify the outward form of religious usage; it is the spirit that abides and quickens every form. This change of form, not only in usage, but also in speech, will always be unwelcome to some, and they will choose not to swerve with the swerving times from what is dear and venerable by its associations, and has served the fathers well. The youngest offshoot from the great Methodist body illustrates this remark.

The Free Methodist Church was organized at Pekin, in western New York, August 23, 1860. Its founders were preachers, who held that the parent Church was sadly departing from fidelity to the clear doctrines and simple usages of Wesley. They held that hearty repentance, proved by suitable behavior, was ceasing to

be faithfully preached; that the witness of the Spirit was but little enjoyed, and that a merely intellectual persuasion, without love or loyalty to Christ, was taking the place of the self-sacrificing faith of the heart. As to Christian perfection, it was preached in styles so conflicting that it might as well not be preached at all, and the number of those professing it was small. In this way the supernatural element, the glory and the power of the Church, was weakened and dishonored.

It was also urged that in wealthy societies discipline fared quite as badly as doctrine, and could not be executed. Methodists were dressing as gaudily as the world, were doing business unscriptural in its nature or methods, and were in oath-bound fellowship of secret societies with unbelievers. In the churches were costly pews, organs and hired artists, daintily-read sermons in buildings of extravagant cost, and supported by picnics, fairs, concerts, by any means rather than the primitive, apostolic and Wesleyan. In the Genesee Conference many ministers regretted and denounced this unhopeful departure.



BISHOP B. T. ROBERTS.

Of these the most prominent was B. T. Roberts. He was a brilliant and effective speaker, and a concise, clear, energetic writer, a college friend at the Wesleyan University with Bishops Andrews and Gilbert Haven. He and his friends would not be silent at what they held to be ruinous and wrong, and, in 1857, Roberts was tried for publishing an article on "New School Methodism," in which he had set forth the view of the Methodistic

decay and departure as above given. He now offered to retract any statements therein made, should they be proven untrue. His article was taken as slanderous, and he was pronounced guilty and sentenced to be rebuked by the Bishop. The next year some one republished his article, with an account of his trial, and he was again tried by his Conference, this time for what was called contumacy — persistence after rebuke. Neither the publication nor the circulation (it was a pamphlet) seemed legally fastened upon him, yet he, with a colleague, McCreery, was expelled from the Conference and the Church.

A convention of laymen, looking upon this expulsion as unjust and tyrannical, passed resolutions of sympathy for the expelled, and, as proof of unabated confidence in them, urged them to continue in the work of the ministry. Several ministers of the Conference freely denounced the expulsion, and the next year four of these were expelled and two located on charges of the same contumacy. Many laymen were put out of the Church, and the term "Nazarite," as indicative of higher piety and holiness, or the assumption of the same, now came into use. There was a world of unpleasantness now rife, and in almost every society in western New York heart and Church divisions prevailed. It could not be expected that the blame of the unhappy state of things would rest on one party and not on both.

The General Conference of 1860 met at Buffalo in the territory of these disaffections. Fifteen hundred members of the Methodist Episcopal Church within the Genesee Conference petitioned for the investigation of these acts of the Conference in expelling its members. A committee was appointed for this, but was soon discharged. Roberts had appealed both his cases. That of his expulsion was not entertained; that of his previous rebuke was confirmed — i. e., not reversed, the committee being equally divided. Other Methodist bodies being more or less liable to the charges already made against the Methodist Episcopal Church, the people in the new movement, being thus outside of their original Church, had to proceed and form a new denomination. It was a case of deep convictions and of impracticable temper, in which the action of the Methodist Episcopal Church was hardly correct, and it was better for all parties that separation take place. In most societies those who choose to do

so simply left and formed new ones, no letters being asked or offered, and those who remained proceeded as the original and lawful society.

The new Church was after the model of the parent. Bishops were chosen for four years and Presiding Elders were called district chairmen. In all the Conferences laymen in number and right are equal to the clergy. Probation is retained, but none enter it on "a desire to flee from the wrath to come." An actual saving faith is required, and none are admitted to full membership who do not give proof of a living religious experience. Laying aside gold, pearls and costly array, membership in secret societies, and all use of whisky or tobacco (unless as medicine) are forbidden, and attendance on class meeting is enforced.

The new denomination found great hindrance from being at once the chosen home of wild-fire and unreasoning zeal, that disliked all discipline and had its own ideas of order, and some strange practices were found in its meetings. These have worn off, and in twenty-six years energy and zeal have come to be joined to charity, sobriety and decorum. Most of its adherents have been drawn from the poor and uncultivated, and most of its preachers have been uneducated.

Bishop Roberts began, in 1860, the publication of *The Earnest Christian* to expound the principles of the new Church, and this, as his independent journal, has had a large circulation. He has also published tracts and pamphlets, but as yet there is little standard literature. *The Free Methodist*, at Aurora, Ill., also a private enterprise, has a large patronage.

Bishop Roberts is still at the head of this new Methodism, which he was in this way led to found and which he has now so long conducted. He counts about six hundred preachers, traveling and local, and thirteen thousand members. There are two seminaries, one at North Chili, N. Y., and one at Spring Arbor, Mich.

It will be seen that the basis of this new departure in form from the M. E. Church is urged by the departed to be a falling away of the Church from its early character. That is indeed a serious matter. If the Methodism with which our Story ends is not the same as that with which it began, then this is not the

Story which we intended. Let us look closely for the state of the case.

First of pewed churches. They have an air of inhospitality. We saw how the Boston church, the first pewed church in Methodism, was saved by Colonel Binney's making it a stock affair, cashing its debts from his own purse and letting his poorer brethren work out their various subscriptions at their leisure. None but a man of generous faith would have taken such a risk. Such things have since repeated themselves. Wesley's life was spent in labors chiefly for the poor, and, as we have seen, the English at home are more prone to acquiesce in an established order than we Americans. We are self asserting, bound to have things to our mind, if we can, and that not wilfully or wickedly, but because we believe our mind is right. It will, therefore, happen that those who build a church can make a pew in it a permanent home for their families, where their children can sit with the parents, and comforts and fixtures be provided, and there is much to be said in favor of this.

In free-seated churches there is a tendency in persons and families to occupy the same places, and a stranger could hardly tell whether it were pewed or free. The tenant of a pew has the chance for politeness and hospitality, and this a Christian will not fail to use. So of costly churches, something is due to art, beauty and refinement, and no man enjoyed these more keenly than Wesley.

The first pewed church in the West (Christ Church, Pittsburgh) is a splendid edifice, beyond anything in western Methodism, when erected. Bishop Morris was looking at it. "What would John Wesley say if he saw that?" asked a grumbler. "He would say, 'It is the finest Methodist church I have ever seen,'" was the quiet answer. There seemed to be something wrong when, as was for years seen at a point on Cayuga lake, a Friends' meeting-house worth five hundred dollars stood near a cottage of one of the worshipers, and this cost thirty thousand dollars, the grounds being equally valuable. That men and women sit apart was a relic of Wesley's monastic ideas. The life of the family has gradually prevailed over that. It is still kept as the usage in many places, yet it has come to be classed among the things not essential.

In the matter of singing as a part of public worship, Wesley's views were too correct to be superseded. "Let all the people sing; not one in ten only!" We have seen how Charles Wesley sang the Gospel, putting Scripture into verse and music as if he were himself divinely inspired. He put the Story of Grace into the people's language and the people's tunes, so that all could sing, and to-day hardly any Christian people sing six hymns without including one of his making. At Bolton, 1787, Wesley's heart was glad. He had put a short stop to what he found at Warrington. "A few men who had fine voices sung a psalm which no one knew, in a tone fit for an opera, wherein three or four persons sang different words at the same time. What a burlesque on public worship!" At Bolton, about one hundred boys and girls were taught to sing and, "they sang so true that, all singing together, there seemed to be but one voice. In the evening I desired forty or fifty of them to come in and sing, 'Vital Spark of Heavenly Flame.' Some were not able to sing for tears, yet the harmony was such as I believe could not be equaled in the finest chapel." He returns afterwards. "The spirit with which they all sing and the beauty of many of them so suits the melody that I defy any to exceed it, except the singing of the angels in Our Father's House."

Music at worship, by a quartette of artists, is certainly not Methodistic or scriptural. A concert or a *musicale* is quite another thing. The Sunday-school is the true feeder to congregational singing, and Wesley would be glad again could he see (perhaps he sees) how the singing of the societies has been in late years improved by the happy training of the Sunday-school.

The use of tickets to love-feasts has been discontinued. In Wesley's plan these were certificates of standing. Membership in the societies was held to be a privilege to be retained only by Christian activity and usefulness, and the quarterly visitation of the preacher in charge was to ascertain, as far as possible, each member's religious character. In this country, the ticket system has gone out within the memory of those now living. It was found that few cared to come in who were not already serious, and that it was better to put no hindrance in the way of their coming. The love feast is a place of joyous witness for Christ, and it often happens that such witness affects some hearts more

deeply than any formal sermon. The ticket system was therefore easily discarded, and the love-feast has come to be a public service, in which bread and water are taken together in token of Christian friendship, and the time is given to cheerful, soul-expanding fellowship.

The class is the unit, the smallest organism in Methodism. It was to consist of not over twelve, and of these the leader was to be a spiritual acquaintance each week renewed. The value of such an organization is great. It makes every member responsible to somebody, and, from being primarily a financial convenience, it came to be a source of mutual knowledge, aid and comfort. The heart that has no relish for it, or something equivalent, has reason to doubt its own religious health. The class meeting is not a confessional. No one is obliged to make a speech in it. The intent of it is the same as of those schools where the older scholars serve as monitors to the others, and all teachers know how aptly scholars appreciate and relieve each other's difficulties. In England, non-attendance renders one liable to exclusion from the society on the ground that when he became a member that was a clear condition, and he agreed so to do.

In America, exclusion has not been counted as a penalty for non-attendance, this latter not being held to be an offense "that would exclude one from the kingdom of grace and of glory." Still, the moral obligation exists, and the class meeting is in most societies highly valued as helping a life of light and victory. In America, too, circuits early begun to break up into stations, and the informal usage prevails by which prominent Churches practically select their own pastors.

Still these modifications are not enough to justify the statement that Methodism in this country materially differs from Wesleyanism in England, or from that which Wesley founded.

In India, Dr. Thoburn was once surprised at seeing eleven men come forward and ask for baptism when he had had no time with them for inquiry and instruction. It was a critical moment. His helper, native, told him that if he put these men off they would be discouraged. Dr. Thoburn baptized them at once, contrary to all usage, rather than leave them in the precarious and unsettled condition of inquirers. They were thus fully and promptly brought away from heathenism and committed to

Christianity. He was glad that he put aside Church usage, and gained souls, for these men prospered. Reporting the case to Bishop Kingsley, the robust answer was: "*Under the Methodist Discipline it is always right to do the best you can under the circumstances.*" His decision relieved the faithful missionary from many a difficulty, and uttered the true spirit of Methodism.

These changes in Methodist ways and usages are partly due to the influence that has come to it from other Christian bodies. The lineal source and origin of Methodism was from the Church of England, the Protestant Episcopal Church of this country. To this day the Wesleyans occupy a middle ground between the Dissenters and the National Church. Some societies are still found using the liturgy arranged by Wesley from the Anglican Prayer Book; some Wesleyan families send their children to be confirmed by state Bishops. Not until this year have they voted to call their societies churches, and their chapels churches. So in New England the Congregational Churches formed the aristocratic class, and Methodists were at first held to the support of those Churches. Methodism there has for that reason had a peculiar type, more decorous and self-controlled, with pewed churches and written sermons. Not, indeed, behind in labor and sacrifice, and to-day no people are nobler in their Methodism.

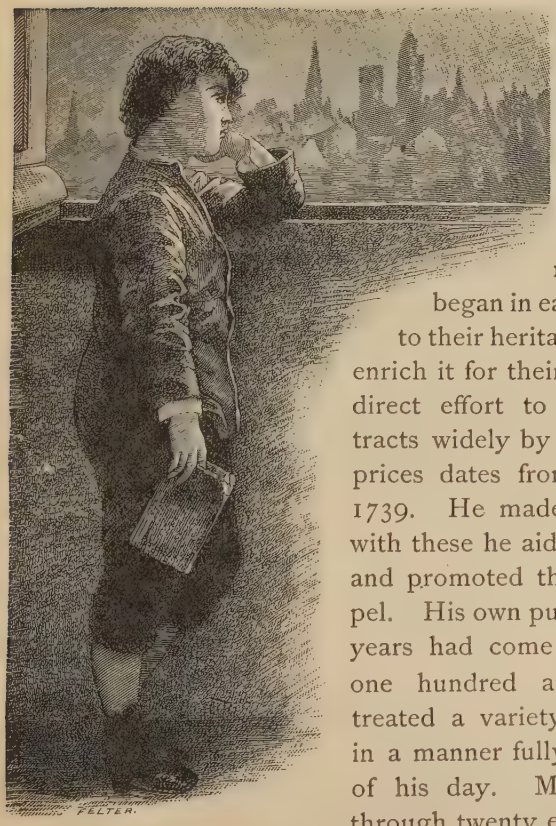
But, meanwhile, the Methodists have influenced their neighbors. It has been especially the revival Church. It has gone beyond metaphysics and doctrinal statement, beyond sacrament and ceremony. It has used a working theology, believing this thing first of all that men should be up and doing what is put in their power to do. Sinners are called straight out to conversions; backsliders are warned and heartened to return, converts are bidden to tell what God does for them.



CAZENOVIA, N. Y., ABOUT 1840.

CHAPTER LII.

Methodist Literature.



JOHN WESLEY, as we have seen, was not only a scholar, but he also held that literature, like the Gospel, was the heritage of mankind. He early began in earnest to restore men to their heritage and to unfold and enrich it for their benefit. His own direct effort to scatter books and tracts widely by large sales and low prices dates from the Foundry, in 1739. He made some profits, and with these he aided needy preachers and promoted the work of the Gospel. His own publications in sixteen years had come to the number of one hundred and eighty-one and treated a variety of useful subjects in a manner fully up to the advance of his day. Many of these went through twenty editions and most of them were sold at less than one shilling each. They thus came

into the hands of the poor, and well used they must have been, for at Wesley's death many had vanished or could be had at only the highest prices. The Hymns sold quickest, as was very natural. Charles Wesley, before his conversion, had written nothing. It was in the dingy street of Little Britain, in the heart of London, that he found peace and the fountain of his poetry was unsealed. One might visit the street, as one walks through Smyrna, and thinks how here with Homer began the immortal songs of Greece and the classic world. John had already published some hymns, but when, three days after Charles, he entered into peace with God, the brothers began a poetic career together, in which Charles outstripped his brother. Their hymns were simply the expression of their own feelings.

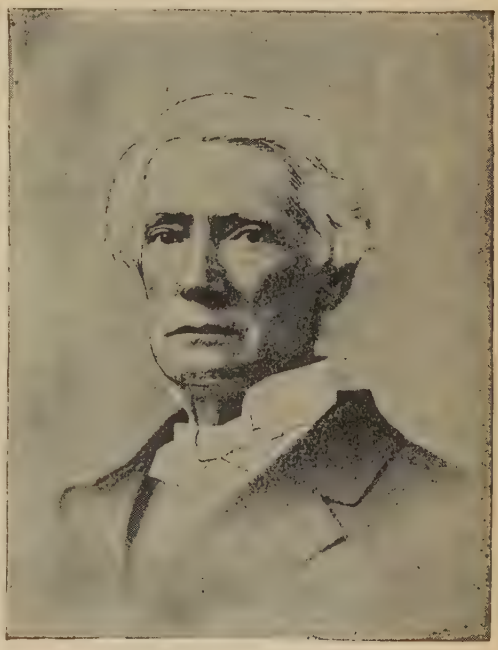
A new hint soon came to Charles. His preaching was one day interrupted by the rollicking song of some sailors. He told them to listen to the sermon and come the next day and he would give them a song to their own tune. They came and he had for them his

"Listed into the cause of sin,
Why should a good be evil?"

Thus putting hymns into familiar tunes, he found ready sale for them. With the songs went other books. "See that every house is supplied with books" is Wesley's direction. In 1778, he began the *Arminian*, the second oldest religious periodical in the world. It is now called *The Wesleyan Methodist Magazine*. For the publication of his works Wesley soon had a "Book Room" near the Foundry, and afterwards on premises adjoining the City Road Chapel. This Book Room he willed to trustees, who transferred by legal process until it came into ownership of fifteen trustees, who are members of Conference, and into the management of a "Book Steward."

At the Centennial, in 1839, its premises were enlarged to meet the demands of a greatly-increasing business. Here are published the *London Quarterly Review* and eight other periodicals, and the issues have been over twelve millions a year. Its publications stand well in the general market, and are sold by all dealers.

The Book Concern of the Church in America has long been the largest religious publishing house in the world. In 1787, as we noticed, it was determined to proceed with the printing of "our own books," and soon John Dickins, with six hundred dollars of his own finding, began the business in Philadelphia. There must have been good profit, for besides six hundred and sixty-six dollars and sixty-seven cents salary, and a house to the agent and as much to the distressed preachers, there was a payment of eight hundred dollars to Cokesbury College, and sixty-four dollars to the Bishops for schools. The whole profit must have been twenty-five hundred dollars a year.

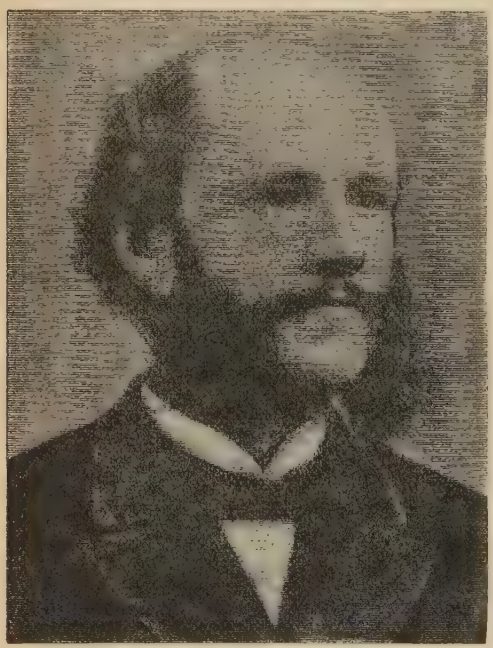


DANIEL CURRY, D. D., LL. D.

In 1797, a book committee to examine and decide upon publications was created. In 1804, the Concern was removed to New York. *The Methodist Magazine*, though ordered in 1796, was first published in 1818. It is now *The Methodist Review*, under the effective editorship of Daniel Curry. The *Youth's Instructor* began in 1823 and in 1826 *The Christian Advocate* appeared. In periodicals, New England could not wait, for its *Missionary Magazine* began, in 1815, at Concord, and *Zion's Herald*, with pages nine inches by sixteen, the first Methodist weekly in the world, and still one of the best, was started at Boston in 1823.

The financial history of the Concern showed good management. Ezekiel Cooper took charge of it in 1799, finding four thousand dollars of property and three thousand dollars of debt. In 1804 he had a clear capital of twenty-seven thousand dollars. In 1816, the capital was eighty thousand dollars. In 1820, Dr. Bangs

took vigorous hold and soon had a manufacturing house in Crosby street. In 1820, the difficulty of transportation made desirable the planting of a Concern at Cincinnati, and from this and that at New York, branch houses for the sale of books were established in various cities. The *Advocate* soon had thirty thousand subscribers, being more than any paper in the land was having; it also advertised the books. Soon more room for the plant was needed, and in 1833 an immense house was built in Mulberry street. This in 1836 was burned, at a loss of two hundred and fifty thousand dollars. Public collections were taken, yielding ninety thousand dollars; some insurance was realized and soon the Concern was at work. At the division of the Church, the Concern paid to the Southern Church two hundred and seventy thousand dollars, together with all its property, debts, accounts, etc., in the South, being in ratio of its number of traveling preachers. The Church South then planted its Concern at Nashville. The Concern went on prospering and twenty years afterwards, bought the iron building, 805 Broadway, for salesroom and general offices, still retaining the Mulberry street plant as a manufactory. To pay for the new building, which cost seven hundred and fifty thousand dollars, bonds at par were issued, the last of which were in the year of 1886 redeemed and burned.



JAMES M. BUCKLEY, D. D., LL. D.
Editor of the Christian Advocate.

In 1889, a vast edifice will be seen at the corner of Fifth avenue and Twentieth street. The six hundred borrowed dollars which, in the hands of John Dickins, founded the Concern in 1789, will at its centennial have become an inmate and owner

there. It will have a home worth a million and a quarter and a net capital of two millions and a half, with annual sales of two millions and a quarter and a profit of two hundred thousand dollars. It will be issuing four thousand five hundred books and tract publications, and the daily average of bound volumes will be three thousand. Of all book and tract issues there will be a million pages daily. Could John Dickins look down on all this, it would be with wonder and delihtg.

Of all periodicals the Concern now issues nineteen, and besides these are fifty-four published in the Church interest; in all



METHODIST BOOK CONCERN, NEW YORK.

seventy-three. If to these we add the half million working capital of the Church South with its valuable plant and its twenty-five periodicals, the publication houses of the other branches of Methodism in America, we have some three hundred periodicals and a publication capital of three millions, with all which that suggests of print, circulation, and reading. These figures are immense and "need explaining." The explanation is simple. Some of the Methodist preachers have the finest talent for affairs, and their calling has its secular and financial side on which they find exercise and development. Their brethren see this, and thus

some of the best business men living come to these agencies and their success proves their gifts. Then, too, all traveling preachers are agents. In this way it has happened that only once has the Concern suffered by frauds in management (a trifle, of an overseer in the bindery), and never by a defaulting agent. While so great a financial success, it has done vast good to the minds of nearly three generations. It has called into existence kindred associations, and nearly every Church has now its "Book Concern" under some form and name, giving religious literature at low prices to its people and to the world.

The origin of Sunday-schools and the opening of the first one in America at Crenshaw's in Virginia, have already been given.



Publishing House of the M. E. Church South, Nashville.

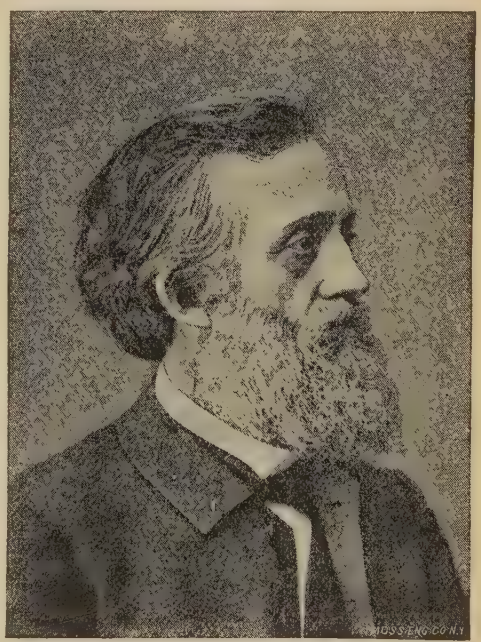
In 1790, Sunday-schools were recognized by the Conferences. Directions for their formation were given, but there was no general organization of them. Dr. Durbin prepared a Question Book, and the first Library Book and others followed. In 1827, a Sunday-school Union was organized, and its starting was successful. At the first annual meeting, more than one thousand schools and sixty thousand scholars were reported. For various causes the Union declined, but, in 1840, it was reconstructed. At its report, in 1845, the attendance of scholars was nearly one-third of the number of communicants in the Church. In 1876, the scholars almost equaled in number the Church members. The Year Book for 1886 gives the members, one million seven hundred and eighty-seven thousand three hundred and thirty-nine, and the Sunday-school scholars, one million seven hundred and ninety-six thousand and thirty-four, showing a great change in forty years. The number of conversions during this last four years was two hundred and ninety-seven thousand eight hundred and three.

The object of the Union is to collect money from the

Churches, and to aid weak schools, as well as to plant schools in destitute places. For this purpose it receives about fifteen thousand dollars per year. Closely connected with it is the Tract Society, which has usually about the same income.

Of Sunday-school books there are one thousand three hundred and fourteen volumes. Of the *Teachers' Journal* one million copies; of the *Classmate* two million copies, and of the *Advocate* over four million copies have been issued during the last four years.

In treating of the Church South, as well as of some other branches, the Methodist Episcopal Church being in fact the parent stem, we will give something of the style and success of these various institutions as found among them.

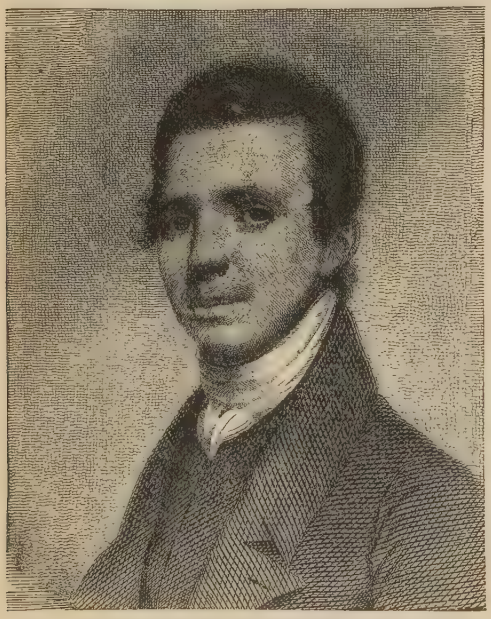


O. P. FITZGERALD, D. D.
Editor The Christian Advocate, M. E. Church South.

Under the vigorous leadership of John H. Vincent, Secretary of the Union since 1868, Institutes have been introduced. These are held in the Church districts once or twice a year for the training of the teachers in the best methods of teaching Scripture and of managing schools. These Institutes are continually enlarging into Assemblies, where the best talent in the country is employed and the schools of a conference are represented. These are now found from Maine to California, and furnish at once delightful resorts for summer recreation, and some days of valuable instruction and intellectual activity. The first of all and greatest is at Chautauqua, under Dr. Vincent's own guidance, to which, and what has come of it, a chapter will be given.

Closely connected with the subject of literature, and summer and general study, is the general work of education. Nearly

every Conference in the M. E. Church has its Educational Society, the object of which is to collect and manage funds for the education of Christian workers, chiefly those intending ministerial or missionary work. These societies expend part of their income within their own limits and send the remainder to the General Board at New York. This Educational Board was formed in 1868. It is made of twelve trustees, half being laymen. The funds under their control were given at the Centennial of 1866, and have been increased by gifts and collections, until now one hundred and ninety thousand dollars are safely invested. Of this sum, the annual interest is spent by the Board for the following purposes: (1) To aid young men in preparing for missionary work. (2) To aid them in preparing for the ministry at home. (3) To aid the biblical and theological schools. The receipts of the Board in 1884 were fifty-six thousand one hundred and eighty-five dollars. A similar Board among the Wesleyans in England has long done like service, and the Methodists of Canada have the same system.



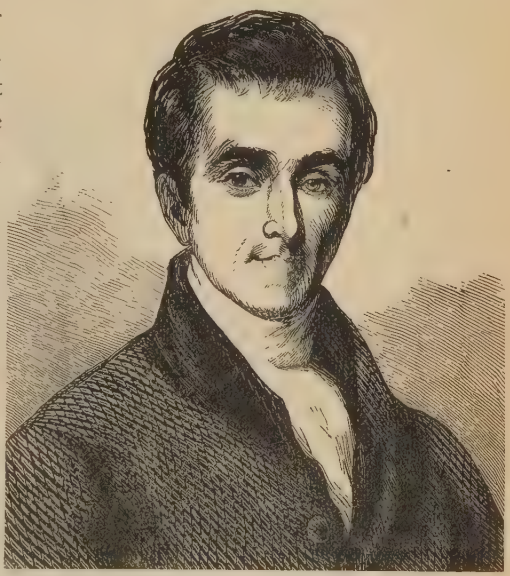
JOHN SUMMERFIELD.

"Children's Day," the second Sunday of June, has come to be a Church festival. Its aim is to enlist the children of the Sunday-schools in the cause of education, and to commend especially to their sympathy, and plant among their growing ideas, the education of such of their own number as are to serve in the Gospel during the generation in which they themselves are to live. The ardor with which the day is welcomed, and the generous giving usual thereupon, are very hopeful for the future volumes of the Story of Methodism. Its collections are for the education

of missionaries and ministers from Sunday-school scholars.

In the matter of authorship and literary production, Methodism has to-day an honorable record. Its specialty has been *preaching*, and from the beginning until now "spoken speech" has given its men their chief repute and power. Of eloquent men it has had its share.

Some of these were born orators. The most eloquent Methodist in America, since Whitefield, was John Summerfield. He was born, in 1798, at Preston, England. In 1818, he began to preach, and immediately drew immense audiences. He came to America in 1821, with Bishop Emory, partly for recovery of health. Here his first effort, at an anniversary of the Bible Society, marked him as the first platform speaker then living. He joined the Troy Conference, and was stationed in New York, but no house could hold the crowds that pressed to hear him.



REV. GEORGE G. COOKMAN.

He had been reared in Ireland and his temperament was Celtic more than Saxon. In Dublin, when a boy, he used to attend the courts and after listening to a long trial he would say: "O how I would like to sum up!" At one time, being witness in a case of perplexing details, his testimony was so clear and gratifying that the Judge said to him: "You'll one day shine in the world." In New York, his address in behalf of the Institution for the Deaf and Dumb, the only one of his discourses ever published, was probably the greatest effort of his life. At his concluding sentences he dropped his handkerchief, and at the signal the children rose to their feet and stood before the audience with "Poor, poor dumb mouths." "I transfer

these children to you. Behold them! They now stand before you as you must stand before the judgment-seat of Christ." In a few burning words he so touched all hearts that a collection of one thousand dollars was taken, and on the plates were a gold necklace and several valuable rings.

His career was most brilliant but brief. He died in New York in 1825, being only twenty-seven, closing his career at the age when Demosthenes and many other orators began theirs, but no American has in four years so deeply touched as many people, and children that heard him are still living to tell how his tongue entranced them.

In the year of his death, George G. Cookman came from England and well-nigh filled his place. In 1839, he became Chaplain to Congress, and no chaplain has ever equaled him in eloquence and power. Members of Congress were converted under his service and all Washington felt the influence of the chaplaincy. He embarked in 1841 for Europe, on the steamer President, but the ill-fated vessel was never heard from. Two of his sons and a grandson have followed him in the ministry.

Of later years no preacher has equaled Bishop Simpson in the power (in him but not of him) to sweep great assemblies with sacred eloquence, but of able speakers Methodism, North and South, has a good supply.



CHAPTER LIII.

Methodism Among the Freedmen.



NOTHING in the ordinary struggles of the world has been so marked as one feature at the close of the civil war, in 1865. The separation of the combatants left helpless between them a mass of five millions of colored people, a fortieth part of the negroes of the world. The government undertook the care and guidance of its wards, but

> "How small of all that human hearts endure
> Is that which Kings or laws can cause or cure!"

It was soon found that personal and organized benevolence alone could do the work needed by these unfortunates. Their ignorance and immorality were such that only the patience of Christian love could labor and wait for their reform. The Freedmen's Bureau was also in the eyes of southern whites a constant reminder of the recent struggle. It represented the party then controlling the government and was unwelcome to their eyes. Besides, the United States government is not patriarchal,

and that any class of people should lean upon it for support is contrary to its theory of personal responsibility. Its doctrine of life, liberty and the pursuit of happiness is that citizens help themselves, or, in some way independent of the state, help each other. The most unhopeful element in our Indian management has been the dependence of the Indians on the government. As soon, therefore, as the immediate pressure was over the Freedmen's Bureau was discontinued and the relief of the colored people was thrown upon public benevolence, which meant—which always means—the benevolence of the Churches.

As we have seen, the Methodist Episcopal Church, with the best desires to care for what seemed its natural inheritance, was heavily taxed to repair its own severe losses by the war, and had few spare resources for the relief of the "Brother in Black." We have seen how the Church South heartily and honestly urged the formation of the colored Church, "de Chu'ch de white folks set up," and that this now contains the colored people who were under its care "befo' de wa'." To-day there are almost no colored people in the Church South.



A MISSIONARY A CENTURY AGO INSTRUCTING COLORED CHILDREN.

Bishop Keener says of his South Carolina Conference in 1885: "White membership, fifty-four thousand eight hundred and fifty-eight. Colored members, seventy-six, mostly sextons. Think of our Church in South Carolina as solidly white." At present there is not a colored congregation in the Church South served by a white preacher. The Methodist Episcopal Church began on the whole wisely. It sent teachers first.

The Freedmen's Aid Society was organized in 1866, and in October of that year seventy-five teachers were sent to open schools in various places. The southern whites did not all take the matter kindly. Some felt it like a new invasion and there

were instances of rude behavior. Gradually the work was better understood and it has come to be welcomed. Well it might be, for it has been a vast blessing to the South. There had been in some of the states no good school system even for the whites, and there were few good teachers to be had for colored schools. These had to be brought from the North. The colored children began to learn with great readiness. Training schools were opened and young people of promise were taught the art of teaching and the work went on hopefully. In due time there was found to be need of still lower labor.

The Woman's Home Missionary Society was formed to do at the South, chiefly, what the Woman's Foreign Missionary Society was doing abroad. Its devoted servants visited the lowest places in cities and towns, as well as in the rural districts, sought out the most degraded, relieved their wants, read to them the Bible and got the children and adults, too, into schools. These women had some hard times in their faithful labors, chiefly from the cruel scorn of the higher white families, but they kept on. They knew of Whose cup they were drinking. In patience and long-suffering they worked on, and in due time the good results appeared.

What need there was of all this effort will easily appear. There were in the South, at the close of the war, eighteen and a half millions of people, of whom six and a half millions were colored. Of these, eighty per cent. could not write and many of the whites were in as bad condition. Meanwhile, the M. E. Church was gaining rapidly in numbers. In 1884, it had in the South over four hundred thousand communicants, of whom three-fourths had been added since the war, and these were about equally divided between whites and colored. The M. E. Church could not undertake to educate all these, but it did its part. It began with primary schools in cabins and did what it could to help the ignorant masses.

When the states began to recover from the evils of the war, they went to the task of establishing public school systems, guided by the experience of the North. It has now come to be the case that elementary instruction is as well provided in the southern states as in most of the northern.

The illiteracy is chiefly of those beyond school age, and the young, between six and sixteen, are fairly taught. The task of

the society and of "de ole John Wesley Chu'ch" is now to provide for higher instruction. The colored people are less inclined to mix with the whites in school, church and society than they were twenty years ago. This is seen in the fact that the Conferences were then mixed. They have steadily tended towards separation until now they are entirely distinct. At first the color-line was entirely ignored, and the man in black was accounted a full brother. Nature has asserted herself, and while as citizens the white and colored are to-day breaking up party lines and voting variously they socially are parting as gently as oil and water. This is not at the instance of the whites in either Church or school. It seemed to be by the instinct of the blacks. The colored preachers were restless until they had Conferences of their own.



GAMMON SCHOOL OF THEOLOGY, CLARK UNIVERSITY.

The society has now to provide higher schools, training schools and professional schools, such as the state ought not to be taxed to support, and which in most of our states benevolence in some form supplies. About forty such schools are now operated by the society in the South. These have been carefully located, places being sought where the largest number of people can be benefited, and where there is the surest local sympathy and support.

At Atlanta, "the Chicago of the South," is the Clark University, already equal to any institution of learning in the South, except the magnificent Vanderbilt University. It has at the edge of the city four hundred and fifty acres of land, rapidly rising in value. Its chief building is fitted to all the purposes of school and boarding. The students are trained in farming, blacksmithing and carpentry, and they themselves have built houses for the faculty, a Home where the girls learn all the arts of housekeeping and plain sewing. Thus what the negro most needs, training in labor, with right ideas of its fitness and dignity, and what the girls so greatly need, training in housewifery, plain cooking and

needle-work are found on the premises. There is ample instruction in all the branches of book-learning. The Gammon School of Theology is upon the same premises, bearing the name of the giver of over twenty-five thousand dollars to build and endow it, being about half its entire cost.

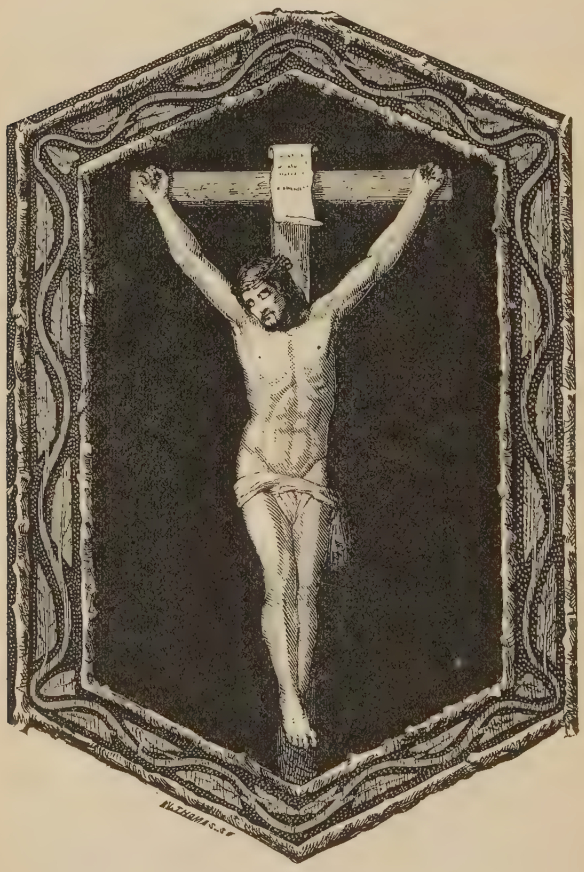
The Claflin University at Orangeburg, South Carolina, has a similar outfit of farm, etc. Instruction of this kind combined with manual labor elevates the negro. A mere getting of learning tends to give him a peculiar reluctance toward manual labor and to unfit him for what he must surely do if he is to live and thrive in Dixie, or elsewhere. It is a relic of his old condition that he so often counts exemption from labor a blessing. Industry and economy are to be the lights of his pathway to improvement. It is therefore wise that the society in its schools keeps this constantly before him.

In every state, from Baltimore to Marshall and Houston, there is a higher Institution. In Little Rock there is a Philander Smith College for the blacks (the same Philander Smith as at Tokio, Japan, and at Nankin, China), and there is a Little Rock University for whites. Alabama has a school of moderate grade. In New Orleans is a University and at La Teche is the Baldwin Seminary. These are the only ones that compete directly with Roman Catholics.

In all, the institutions for colored pupils are this year twenty-two, with an attendance of three thousand four hundred and sixty-one. For whites there are eighteen, with an attendance of two thousand seven hundred and fifty-eight. The expenditures for the year closed are one hundred and seventy-four thousand, seven hundred and fifty-two dollars. During its career the society has spent one and three-quarters of a million of dollars. There are now in the South fourteen Conferences, composed of colored preachers. No distinction of these is made in the Church reports and no color line is found in the Minutes. The colored members prefer to be by themselves and they are Methodists for all that. There are no colored Bishops.

In the good time coming when separation shall have run its weary course, and there shall be but one Methodism in this land, these enterprises will thrive with flush life and vigor. One can hardly foresee how two races, so distinct and yet so similar, are to

prosper on the same ground, under the same political rights and privileges. This has never yet happened since the world began. We must dismiss that to the distant future. There are no race troubles now, and piety and culture do not produce troubles. If this land is in the order of divine providence to show to the world the new sight of African and Caucasians living in peace, freedom and mutual regard, neither blending nor hating nor fearing each other, it will do the world good service,





THE SCHOOL-BUILDING AND SCHOOL-GIRLS, FOOCHOW, CHINA.



HALL OF LANGUAGES, SYRACUSE UNIVERSITY.

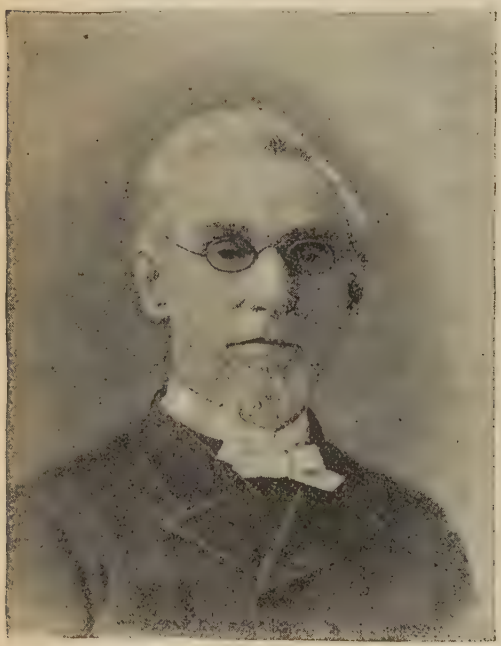
CHAPTER LIV.

Methodist Benevolences.



COLLECTIONS for its various benevolent enterprises come in the pleasant and various round of the Methodist year. The advantage of a Connection appears in the fact that every itinerant is an agent for each of these enterprises, and none are paid as employes except the handful of secretaries who give their whole time to the accounts and other interests of each cause. The Missionary Society is the oldest and largest of all the Church benevolences. Its origin and operations have already been given in various chapters of our Story. The humble, solitary movement of John Stewart among the Indians of northwestern Ohio and the effort to support him and his work, as the Church was in honor and duty bound to do, led to the creation of a regular system of collections and distributions. In 1819, Nathan Bangs and Joshua (afterwards Bishop) Soule organized the Missionary Society, and the next year it was

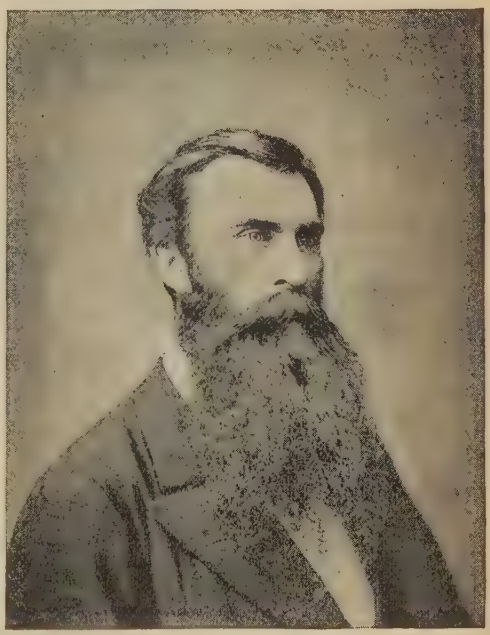
approved by the General Conference. It seemed to be for a long time a personal affair. Dr. Bangs was its sole officer for sixteen years, doing most of its work gratuitously while serving the Church in some other appointment. In 1841, Charles Pitman, a man of large views and of great sympathy and skill in address, took the new office of missionary secretary. His chief labor was to visit the Churches, to form societies and promote earnest feeling and liberal giving.



JOHN M. REID, D. D.

On the failure of his health, in 1850, John P. Durbin was made his successor. A new era came on, or rather the day of small things rapidly enlarged. His term of service was twenty-two years. In that time every foreign mission except Liberia began. The income of the society rose from one hundred thousand dollars to seven hundred thousand dollars. He seemed to have all the gifts needed for the place, eloquence of the highest order, administrative ability, and great tact and discernment in choice of missionaries. At his death Methodism had girdled the earth. When he was no longer equal to the task the society ceased to be a voluntary undertaking and was made an organic part of the Church, so that every Methodist is a member of it. Its collections are a part of the regular finances of the Church, which every one joining the Church solemnly promises to maintain "according as God prospers him," so that no honorable Methodist can slight it. John M. Reid, following Dr. Durbin, was in 1886 missionary secretary. The duties of the office have long been too great for one man,

and an assistant has been necessary. The present assistant is Charles C. McCabe, often called "chaplain" from his cheerful service in song and prayer to his fellow-prisoners at Libby prison during the war. Last year the sum to be raised was set at one million of dollars, and, while the senior secretary took the burden of office work, the lively chaplain was rousing the friends of the cause and all Methodists far and near to meet the demand. The society now employs one hundred and eighty-eight missionaries sent from the United States, with four hundred native helpers. It has about five thousand employed within the United States.



YOUNG J. ALLEN.

The Missionary Society of the Church South is steadily increasing its operations. Immediately after the first General Conference of the M. E. Church South, steps were taken for her first foreign mission. The Chinese ports were just open, and Shanghai was selected as the place in which to begin work. Dr. B. Jenkins, an Englishman, and Dr. Charles Taylor, a New Yorker, who were at that time in South Carolina, were chosen to inaugurate the work. They were joined by Dr. Carnyingham, Dr. Lambuth and Dr. Allen. The war in the United States cut off the Missionaries from communication with the home office, but the Missionary Treasurer of the M. E. Church honored the drafts of the Southern Missionaries and made an advance which was repaid, principal and interest, after the war. Dr. Allen was now employed by the Chinese government as president of an Anglo-Chinese college and a translator. He retained this place for some years after the war ended and then was made superintendent of the mission. He projected and

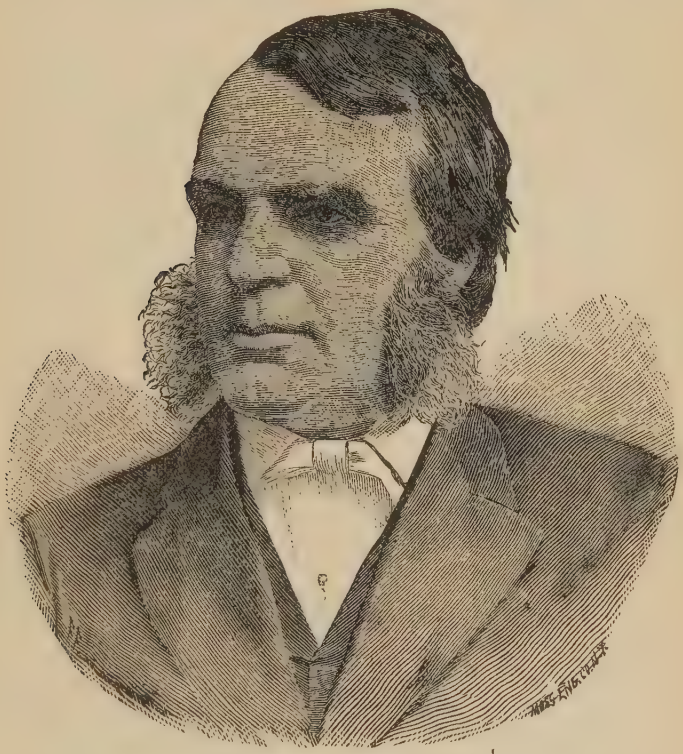
finally established the Anglo-Chinese University at Shanghai. There is a hospital at Foochow, and a high-school, and the Ladies' Board have a home school at Shanghai, Manziany and Suchow. The work is now (1888), decidedly prosperous and hopeful." It has done a good work chiefly in the region of Shanghai, and it has now twelve missionaries with nine native preachers. The Woman's Board has nine missionaries in China and the property of both societies, Church and Woman, is one hundred and thirty-five thousand six hundred dollars. Bishop Wilson is now visiting this mission. It has a valuable hospital and excellent schools at Suchow. If only this mission could be made one with that of the Methodist Episcopal Church, how much greater would be the economy and efficiency of the work! This mission cost last year twenty-four thousand dollars.

In 1873, the Church South established a mission in the city of Mexico. The chapel of St. Andres was built, and soon was gathered a society of eighty-three, with two native preachers and a free school for boys and girls. The revolutions in the state were singularly harmful to this little company, but now for eight years it has grown and prospered, G. M. Patterson being the superintendent of the mission from 1878 to 1886, and the only foreigner in the mission, his policy being to utilize native helpers. Spreading out from the city, there are now fifty-three stations, each as a light shining in a dark place. At these are five missionaries, and other native helpers to the number of forty-three, and a membership of two thousand. The mission property is worth one hundred thousand dollars. There are in the city two industrial schools, one for girls and one for boys, and in the mission there are nineteen day-schools and sixteen Sunday-schools, with an aggregate attendance of more than one thousand pupils. Its support last year cost thirty-three thousand dollars. The Mexican Border Mission is sustained by the Church South on the Texan frontier. It has a difficult field, but it is able to employ nine missionaries with over thirty Mexican helpers. In view of the wild life of the border, and the poverty and ignorance of the people, the success of the mission is gratifying. It received last year an appropriation of twenty-nine thousand three hundred and fifty-five dollars.

The Church South entered Brazil in 1878. In the great

Empire it has been found that the hold of Romanism is relaxing. It has failed to make the people wiser or better, and there is a disposition to discard it and try anything that offers improvement. There are now in Brazil five missionaries of the Church Board and two of the Woman's Board. Four schools are in progress. In the societies are one hundred and thirty-one members The cost of the work last year was about sixteen thousand dollars.

The domestic missions of the Church South need the greater



CHARLES C. McCABE, D. D.

part of its funds which, in 1885, amounted to two hundred and sixty-seven thousand two hundred and sixty-three dollars. The amount judged proper to be raised in a given year is estimated by the missionary committee and assessed. The assessment of 1885 was two hundred and sixty thousand dollars, so that the income was a happy advance of over seven thousand dollars upon the expectation.

The Church Extension Society of the M. E. Church was

organized in 1864. Its object is to aid in building churches in places now weak, but of fair promise, and it aims to do this in a systematic and safe fashion. It is an interest very difficult to manage; first because it can help only those who are willing to help themselves and, next, because there must be security for funds advanced, and that means a judicious use of them. Help is given by donations and loans. The Loan Fund is created by gifts and bequests specially made for it, and no part of it can be given away, though it may be loaned without interest. It is now about one million, and the loans last year were one hundred and five thousand one hundred dollars. The Donation Fund is raised by annual collections in all the societies, to which all good Methodists give something. The donations, in 1885, were one hundred and thirty-one thousand three hundred and forty-six dollars. The result of this system is wonderful. When an assembly of men, Ingersoll (Bob) at their head, met at Rochester, New York, to exult over the decay of Christianity, Chaplain McCabe, then secretary of this society, was able to telegraph for their comfort, "We are building churches at the rate of two a day." Of twenty thousand M. E. church edifices now standing in this country, this society has aided in building five thousand and three hundred.

The Church Extension Society of the Church South has had a rapid and prosperous growth. It was incorporated in 1882, and has, in four years, received one hundred and forty-five thousand two hundred and forty-two dollars. Its system of loans and donations is like that of the M. E. Society, and it has already aided four hundred and fifty-nine Churches within four years. A happy annex to the society has been devised, and it now goes into operation, by which the women of the Church in an associated society assist after a like fashion in building parsonages.

The Methodist Episcopal Sunday-school Union, for the aid of needy schools, the publication of Sunday-school literature and the general care of Sunday-schools, was formed in 1840. Its importance may be reckoned from the fact that its statistics show twenty-two thousand two hundred and forty-six schools, with a census of two million twenty-eight thousand seven hundred and seventy-eight people in them. Its funds by collection are about sixteen thousand dollars, and with these it helps nearly a thousand

schools a year. The conversions in the schools are about seventy thousand a year.

The Tract Society, like the preceding, is an organic part of the Church. Its income by collection is about fifteen thousand dollars a year. It circulates in this country in seven different languages and also in every country where we have a mission.

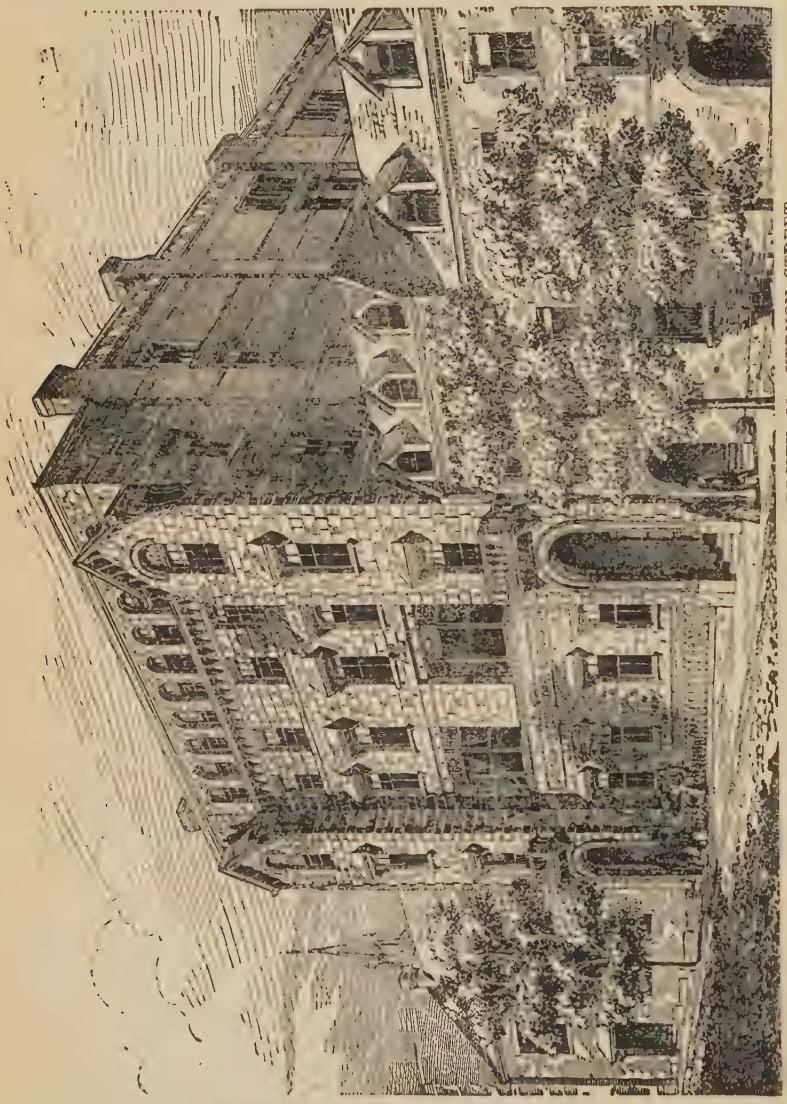
In the Church South and in other Methodist Churches these two interests are not separated from the general pastoral and publication work.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society are not parts of the Church. They work in separate organizations. Bishop Janes, in 1869, proposed to the former an organic union, "a wedding," with the parent society. To this Mrs. Dr. Hibbard, the president of the Woman's Foreign Mission, wittily replied: "There are two hindrances; the parties are too near of kin, one claiming to be the 'parent,' and there is too great disparity of age, one being fifty years the elder." The Bishop declared that one refusal should not break a courageous man, but the proposal has never been renewed.

The society seemed to fill a real vacancy. It gave the women of the Church something special to do, redeeming the rich out of idleness, and setting before the poor an object near and clear for their mites and prayers. *The Heathen Woman's Friend*, a monthly edited by Mrs. Dr. Warren (Boston University), has a circulation of over twenty thousand. An illustrated paper for the women of India is published at Lucknow. The income of the society was, in 1885, one hundred and fifty-seven thousand four hundred and thirty-nine dollars. From this are supported two hundred and fifty-two workers of all grades and the work is sustained in seven different foreign countries.

The Woman's Home Missionary Society was formed in 1880. Its immediate object was to re-inforce the Freedman's Aid Society by interesting the women of the Church directly in the southern work and by supporting women among the ex-slaves as teachers and readers. The freedman is simply an unformed man, and his family is in the same crude and chaotic condition. To shape his children to piety, neatness, thrift and intelligence is the first effort; to reach adults, those children of a larger growth, and win them to industry and temperance, is the second. The laborers for these

people have an immense experience of the ludicrous, the pathetic and the disagreeable, but they work for Christ's sake and have no failure. The society's work is also among the Indians, and Mrs. Gaddis among her Pawnees, trying to bring them to decency, to

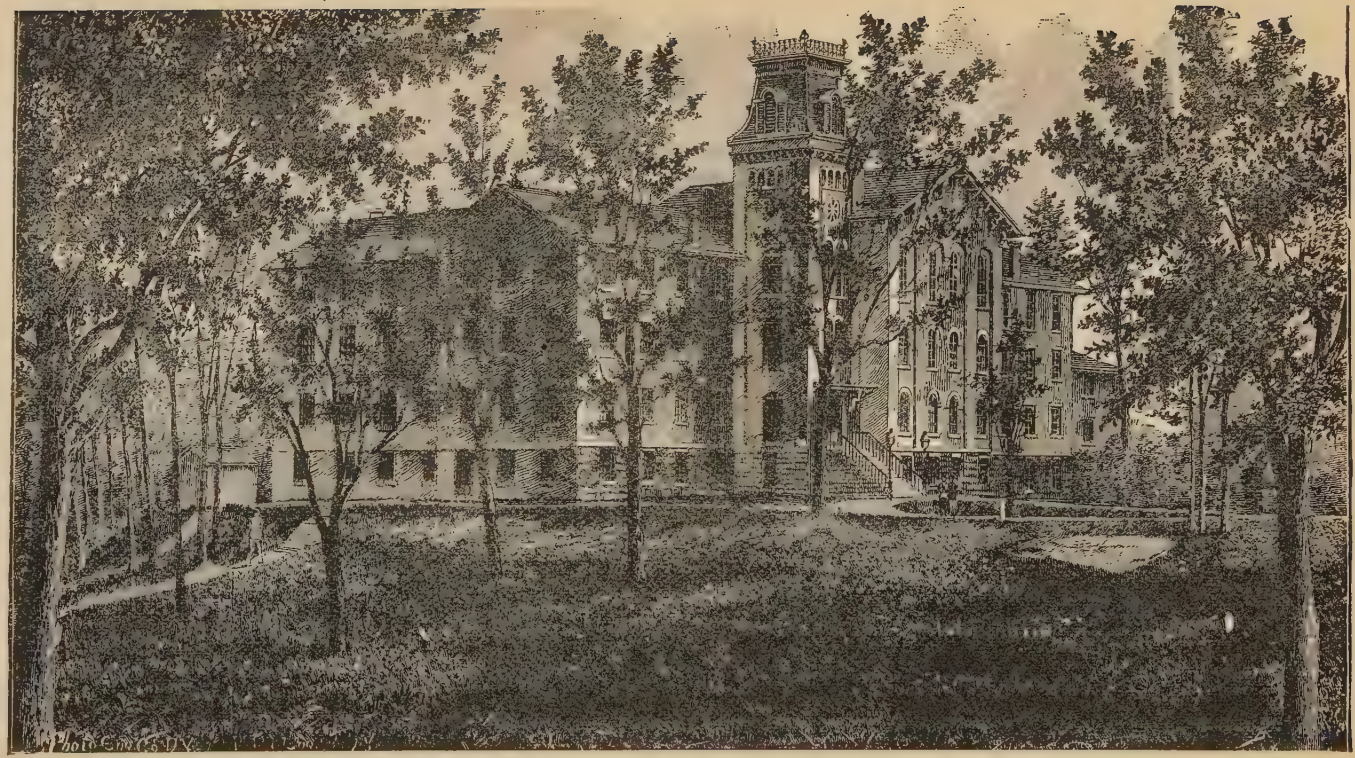


SCHOOL OF THEOLOGY—BOSTON UNIVERSITY, MT. VERNON STREET.

house-thrift, to reading, and from the worship of stuffed wild geese to Christ, is a good example of the workers. The income of the society for 1885 was over forty-four thousand dollars.

Education in the Methodist Churches has already been partially told. It truly belongs under the head of its benevolences. To plant an institution is the noblest form of individual benevolence, when it is done as told in the motto of Harvard, "*Pro Christo et Ecclesia*," for Christ and the Church. The Church is the one thing that abides in the restless whirl of mortal change, and institutions of learning anchored to it and under the shadow of its Living Head, perpetuate the name of the founder and become the joy of many generations. The great universities of England and most of those, all the ancient ones, in Europe were so founded. Almost none of the seats of learning bear a founder's name. Better and truer if none did! No one person can do such exploit alone. Of educational institutions the Methodist Episcopal Church has now one hundred and forty-three. Of these, theological schools are ten, colleges and universities are forty-five, classical seminaries are sixty-one, female colleges and seminaries are eight, and foreign mission schools are nineteen. Their entire property is fifteen millions. This last is imperfect, for, while one writes it, the University of Southern California gains a basis of two and one-half millions, and large additions in the year 1888 are making in other schools. Of the theological schools, the oldest is the Boston. In was first placed at Concord, New Hampshire, and opened as the Methodist General Biblical Institute. When the Boston University was built the removal was made in 1867. Since 1871 it has been the Theological Department of Boston University, which is intended to comprise a complete system of affiliated colleges in all departments of learning. There could not be a better location. Boston culture is proverbial, and the city, like Athens of old, is itself a school. Its pulpits and platforms set before the student examples of the highest sacred and secular eloquence. The libraries, the resources of art and music, the historic associations and the bracing breeze of the sounding sea, inspire the young mind and help to furnish the student in every good work. The needs of the city for such labor as aids in training the laborer are great. It is not quite a Christian city, but no Church is more faithful and thriving than the Methodist.

The Garrett Biblical Institute at Evanston, Illinois, bears, unfortunately, the founder's name. Mrs. Eliza Garrett, dying at



MONNETT HALL, OHIO WESLEYAN UNIVERSITY (THE COLLEGE HOME FOR YOUNG LADIES.)

Chicago in 1855, left the means by which it was established. Its organizer was John Dempster, already named in our Story, whose father had been one of our earliest preachers from England. It has done a great work in training ministers for the western regions. One of its buildings is Heck Hall, Barbara's true monument. About two thousand students have there received instruction. The huge city of Chicago is but twelve miles away, and its crude and mostly foreign-born population give the students ample apprenticeship in evangelical labor. Evanston is a charming town by the bright blue Michigan, and so many decayed preachers have made it a residence that it is called the Pilgrim's Rest.

The Drew Seminary, also named from a founder, is at Madison, N. J., forty-five miles from New York. It has a noble place, not so much of imposing architecture as of parks and grounds, so that a student might say: "This shall be my rest forever. Here will I dwell, for I have desired it." Its libraries and appliances are choice and ample. Planted in the heart of metropolitan Methodism and served from the beginning by able men, it has, since its founding in 1866, done a work worthy of its resources, and already about one in thirty-six of Methodist preachers are its graduates. Although so far from New York, many of its students find calls to labor in the city and its environs. Other theological schools are at Baltimore, Atlanta and in foreign missions.



GARRETT BIBLICAL INSTITUTE.

Of colleges the oldest is the Wesleyan University at Middletown, since Allegheny and Dickinson, though earlier built, did not earlier come into the control of the Church. The University began its work in 1830, but was not a college until the

following year. It was happy in having for its first president Dr. Fisk, whose fame abroad was fully justified by the happiness of those who were immediately under his shadow. The University is beautiful for situation. Its buildings look upon the mirror of the Connecticut and its wide range of wooded hills south and east, while in front and around is the quiet town in fullness of foliage and of homes. The University has every modern improvement and fixture, and of all Methodist colleges does most truly college work.

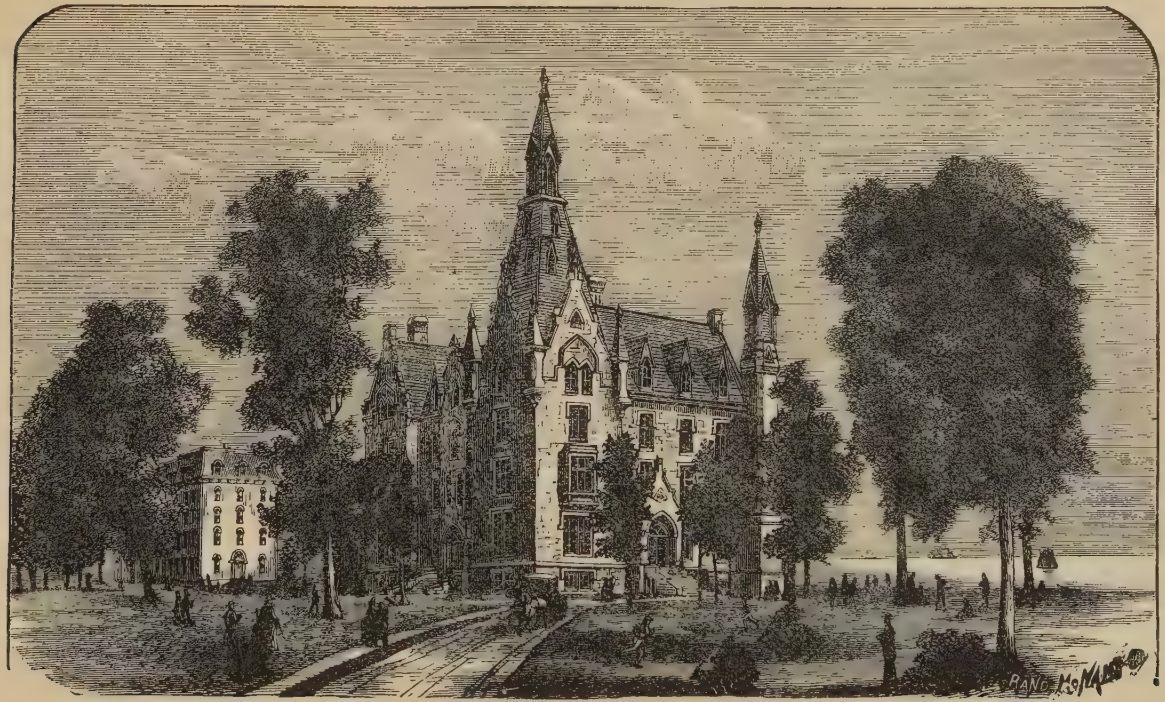
Its namesake at Delaware, Ohio, was founded in 1842. Its



WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.

growth was slow, as it might well be in a state that has forty colleges, but it has come to be foremost of them all. Its buildings and fixtures are very extensive, and its attendance is nearly one thousand in the associated schools. No Methodist college has been so favored with continuous revival, the converts being sometimes hundreds in a year.

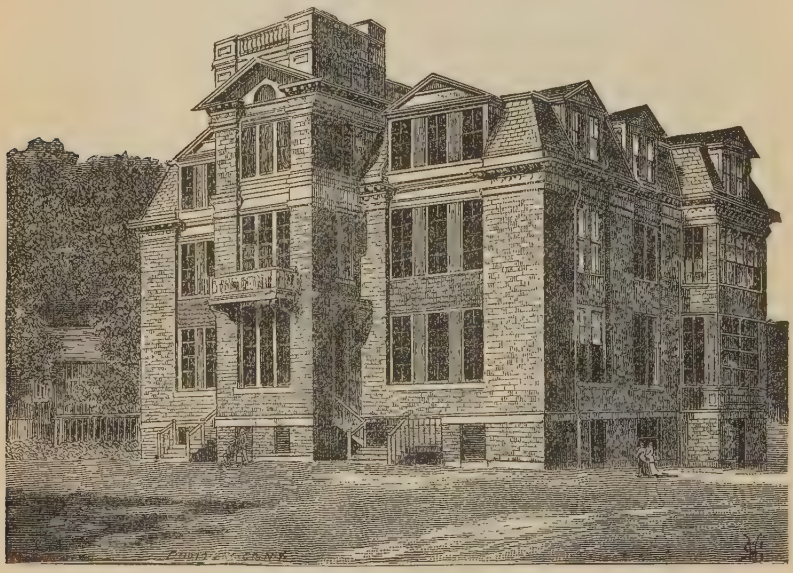
The Northwestern University at Evanston was framed in 1850. The leader in the enterprise was a far-sighted man, John Evans, a physician of Chicago. His theory was that, if the school were endowed with lands in its own neighborhood, its endowment must grow with the prosperity of the school. Four hundred acres of



NORTHWESTERN UNIVERSITY EVANSTON, ILLINOIS.

low-priced farms were secured in one body, and on this land Evanston was begun. The scheme succeeded. The town took the schemer's name and grew to be the finest suburb of Chicago and a great educational center. To-day its work is large and prosperous and a thousand can at any time be found in attendance on its schools.

It is no part of our Story to give account of other than a few of these leading schools. The Boston University should be named, seeing it bravely takes the classic name of its town and in its youth competes fearlessly with the oldest and richest schools



CENTENARY BIBLICAL INSTITUTE, BALTIMORE, MARYLAND.

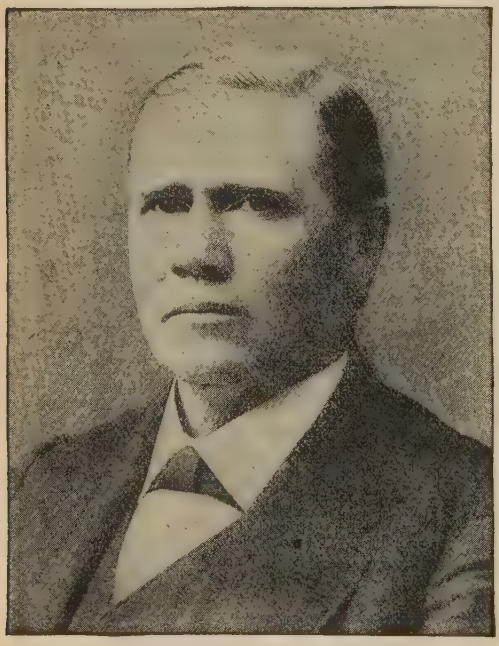
in the land. It has its home in the heart of the ancient city where Methodism had so dreary and unhopeful an entrance. Bishop Gilbert Haven put it to some rich Methodists of Boston in this simple way: "Plant your potatoes where you can see them grow!" They accepted it and built under their own eyes a university of which all Boston is glad and all Methodists proud and thankful. From it, as from our Rocky Mountain reservoirs, flow streams all the year to refresh and fertilize a wasting world.

Syracuse University, the successor of the Genesee College, Lima, New York, founded in 1849, we must also note.



CAZENOVIA SEMINARY, NEW YORK. FOUNDED IN 1824.

At a convention held in the city of Syracuse, February 23, 24, 1870, in which all New York State Methodism was represented, and of which Rev. Jesse T. Peck, D. D., was president, it was resolved to establish a University in Syracuse, under the auspices of the Methodist Episcopal Church. Previous to the convention, one hundred and twenty-five thousand dollars had been pledged for this purpose, the city added one hundred thousand dollars, and a further subscription of one hundred and sixty thousand dollars was taken at the convention. The institution was thus launched, with financial resources amounting to three hundred and eighty-five thousand dollars. A commanding site of fifty acres was purchased, and work begun on the first great building—the Hall of Languages — in May, 1871. The University opened its first term the following September in a rented hall, with five professors and forty-one students.



REV. CHARLES N. SIMS, D. D., LL. D.

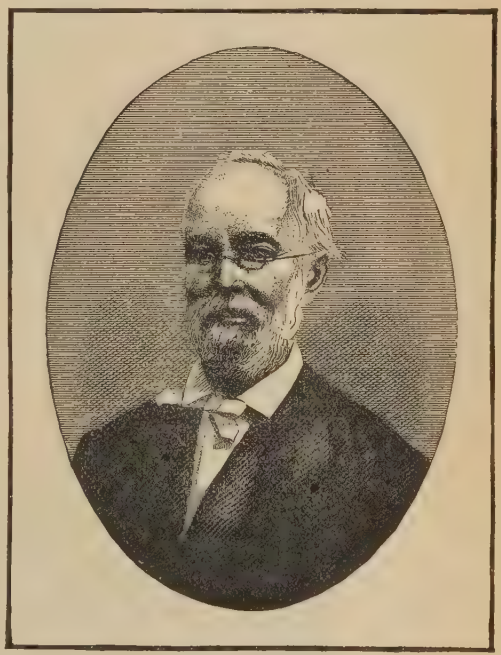
Alexander Winchell, LL. D., was Chancellor from 1872 to 1874, Erastus O. Haven, LL. D., 1875 to 1880, C. N. Sims, LL. D., 1881 till the present. The College of Medicine was opened in 1872, and the College of Fine Arts in 1873.

From 1881 to 1886 the property of the University increased half a million dollars, and the number of students rose to about 400. During the year 1886–87 the prosperity of the institution was unprecedented. In addition to many smaller gifts, it received fifty thousand dollars for the founding of the Joel Dorman Steele Professorship of Theistic Science; the Holden Memorial Observatory completely furnished for use; the John Crouse Memorial

Building, which will be called "A College for Women;" and the Von Ranke Library, the gift of Dr. J. M. Reid and wife, for which a new fire-proof library building will be erected this year.

Cazenovia Seminary was opened December 11, 1824, and is the oldest existing Methodist Seminary as to its date of opening. The first building was the Madison County Court House, built in 1810, which in 1817 was sold to the Methodist Church, and six years later was transferred to the Conference for a Seminary.

Nathaniel Porter, of Connecticut was the first principal. J. N. Clements, its present principal has been connected with the institution for fifteen years. During its sixty-four years about fifteen thousand young men and women have been in attendance. Among them were Bishops Bowman, Andrews and Newman, of the M. E. Church and United States Senators Joseph R. Hawley and Leland Stanford.

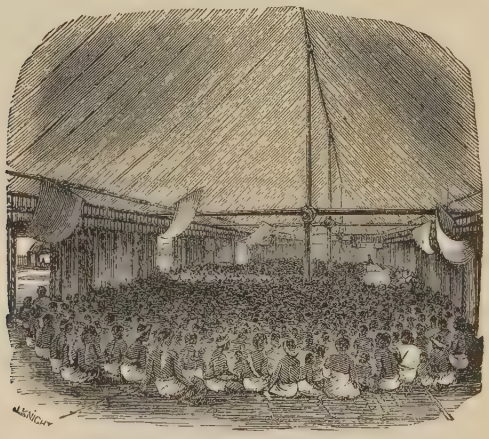


T. O. SUMMERS, D. D. LL. D.

More than three thousand of its attendants have been converted to God while there. No human arithmetic can estimate the intellectual and moral power of its large body of alumni.

No Church is said to be now doing so much educational work as the Methodist Episcopal Church, and if this be true no other is doing so much for the future of this land. It is only doing its duty, and yet hardly that. The Church South is doing nobly, and other Churches need not blush for their efforts. Of the institutions of learning in the Church South, the leading one has already been named, the Vanderbilt University, at Nashville. It was founded in 1872, and was called the Central University of

the Methodist Episcopal Church South. During the next year, it had from Cornelius Vanderbilt a gift of half a million of dollars, and to this he afterwards added a like sum. He directed that six hundred thousand dollars be permanently invested as an Endowment Fund and that Bishop McTyeire be president of trustees and direct the organization of the University. A campus of seventy-five acres was secured near the beautiful city, and here, in April, 1874, the corner-stone was laid. The institution was opened in 1875. L. C. Garland, LL. D., was chosen as its first chancellor and Dr. T. O. Summers was made vice-chancellor and dean of the Theological faculty. The University has four departments, Theology, Law, Medicine and Philosophy. The latter includes Science and Literature. These departments were at once supplied with faculties of such ability as was befitting the highest institution of a great Church. There are several elective courses of study, and the collections of apparatus and cabinets are valuable. The institution has taken high rank and proved itself creditable to its founder and to its patrons. The Church South has colleges and seminaries in every state of its ancient domain.



PREACHING IN FIJI.

CHAPTER LV.

Methodist Bishops.



SO many eminent men have arisen in the Methodist Church that the outline of their characters and careers would demand a cyclopedia. It is to be assumed, and it will usually be true, that the Bishops, as they occupy the highest office, are in the average the ablest men of their period. We therefore propose to give sketches of the later Bishops, the earlier ones having been presented in our more continuous narrative.

The thirteenth Bishop of the M. E. Church was Leonidas Lent Hamline. He was born in Burlington, Conn., 1797, and died in Mt. Pleasant, Iowa, 1865. In early life his thoughts were inclined to the ministry, and he directed his studies to such a purpose. He, however, decided upon the law as his profession. His mind had a legal cast, and his sermons often took a forensic shape, so that, to many of his hearers, he was the better preacher for having once been a lawyer. He was a member of the bar in Lancaster, Ohio. When about thirty, the death of a daughter gave a deep stir and turn to his thoughts. He threw up the practice of law and soon by regular course became a preacher. His abilities, as might be presumed, brought him into immediate notice, and in two years he was sent to Wesley Chapel, the foremost station in Cincinnati.

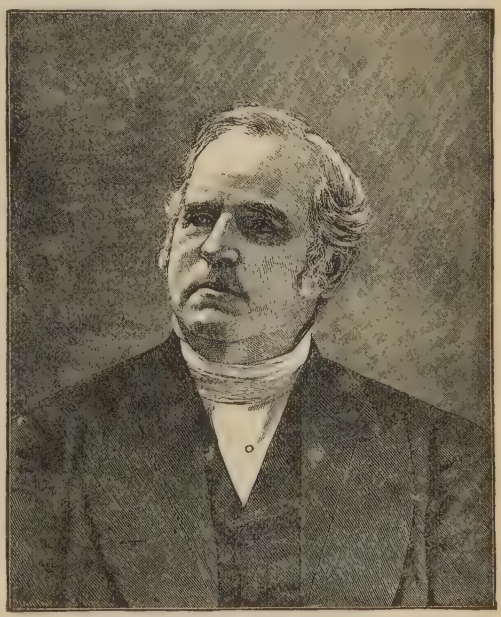
In 1836, he became assistant editor of the *Advocate* in that city, and after four years editor of the *Ladies' Repository*. In 1844, he was elected Bishop. His leading qualification for the high office was his gift and habit of clear, legal judgment. He came into the episcopacy at the time of the separation of the Church, a time of passions and perplexities, and his calm, acute discernment was of great value. He was of full habit and stately bearing. In preaching he made little use of the imagination; he aimed rather to carry the judgment by clear and impressive reasoning, yet, when he had made his point, he could enforce it with electric energy. He was constantly of devout and spiritual frame, so that when he said nothing he yet preached. He was the only Bishop that ever resigned the Episcopal office, and thus illustrated the Methodistic idea that the Bishop's place is not an *order*, to be lost only by sinfulness, but an *office*, and allowing of being vacated. His health being very feeble, he thus resigned in 1852 and took his place among the superannuated of his Conference. He then lived thirteen years of pain and weakness, but such were his peace and comfort that he says: "I am far more contented and cheerful than in the best days of my youth." His sky seemed always growing brighter and his horizon wider. After his death, Mrs. Hamline removed to Evanston, Ill., where her home was for years a center of religious society. Bishop Hamline gave to the Hamline University, between St. Paul and Minneapolis, Minn., twenty-five thousand dollars in real estate at Chicago, said to have greatly increased in



LEONIDAS LENT HAMLINE, D. D.

value since the date of its giving. Dr. F. G. Hibbard, Clifton Springs, N. Y., has edited Bishop Hamline's life and his works, these being chiefly sermons.

The fourteenth Bishop of the Church was Edmund Storer Janes. He was born, in 1807, at Sheffield, Mass. He was converted in 1820, but he spent ten years in teaching and in the study of law. He became a preacher in 1830. He was at once noted for his skill and influence with the young, his Sunday-schools being specially successful. After being called to some other office, as secretary of the American Bible Society, he was in 1844 chosen Bishop, the last ever chosen by the vote of an individual Church. For thirty-one years, a term longer than any other has yet served, he did all the duties of a Bishop. He was not tall but of full and healthy appearance, and his slender, flute-like voice made upon the hearer a peculiar impression. His share of Episcopal experiences was quite various and complete. Among these was this that, in 1859, holding a Conference in Texas, he was driven from the state by an armed mob. The next year, Anthony Bewley, one of his preachers, was hung by a similar mob. On the whole, the M. E. Church has never had a man more effective than Bishop Janes. His clear judgment and ready wit never failed him, and, whether on the platform or before the Conference, in the pulpit or the social circle, he had the finish and brilliancy of a courtier, with the moral and spiritual character of an apostle.



EDMUND STORER JANES, D. D., LL. D.

Mrs. Janes was of Huguenot descent and an Episcopalian by training, but she early joined the Methodists, finding with them

congenial religious society. This was some years before her marriage She proved worthy to rank with the noblest ladies named in this Story, with those who aided Wesley in the beginning, Mrs. Fletcher, Lady Maxwell, Lady Huntingdon. She died a month before her husband, and her last words were: "Out of the darkness into the light." The Bishop had already been suffering from slow disease and the loss of Mrs. Janes aggravated his malady or diminished his vital, resisting force. In about a



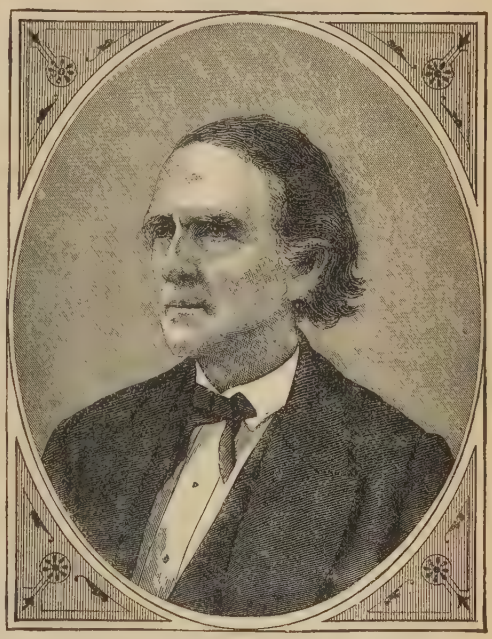
E. S. JANES. ELIJAH HEDDING. L. L. HAMLINE.
THOMAS A. MORRIS. B. WAUGH.

THE BOARD OF BISHOPS IN 1844.

month after her death he was prostrate and in a few days he rejoined her among the blest. His last quiet remark was: "I am not disappointed." In the same year his twin brother, who had served forty-three years in the ministry, also died; as a man, he was not unlike the Bishop and hardly his inferior.

The fifteenth Bishop was Levi Scott. He was born near Odessa, Del. His father, of Irish origin, died in the year after Levi's birth, solemnly commending his boy to God and dedicating the lad to sacred service. Young Levi grew up worldly and

wicked in spite of his parents' prayers, but he worked hard to aid his mother in the care of the family. His summers were given to farming and fishing; in winter he was at school. For music, and especially for the violin, he had a passion and a skill which opened temptation enough before him in his youth, but soothed and rested him in many a weary hour of later life. He was brought to Christ at twenty by the preaching of a Presbyterian clergyman who used to stop at his mother's house, but his clearness of experience dates from a camp-meeting held soon after. He entered Conference in 1826. We have elsewhere seen how Delaware was a fertile field for Methodism and how its most cultivated people became members of the societies. This was true when Scott began to preach and it filled him with misgivings. He began a course of severe study and his inborn abilities rapidly developed. There were not then five college graduates in the itinerancy, but there were many hard students, and of these none was more diligent than this one, now entering upon ministerial labor of more than half a century. After service of fourteen years in the itinerancy, he became for three years principal of the grammar school of Dickinson College. In 1844, being member of General Conference, he opposed separation, and, though from a slave state, he took the northern view of matters then at issue. In 1848, he became book agent at New York, and in 1852 was made Bishop. In his first Episcopal year he went to Africa, and to the last, or until his strength gave way, he was in travel and labor as abundant as his colleagues.



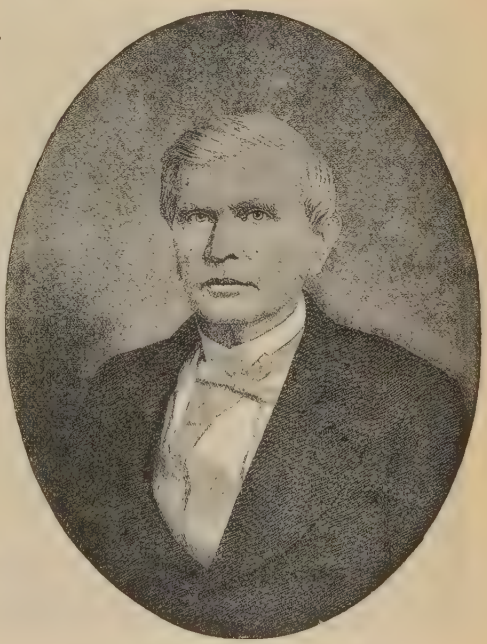
LEVI SCOTT, D. D.

The impression that he made upon the Conferences was peculiar. He had no gush or overflow of feeling. His air was that of weakness and weariness, but no man saw the import of a question more quickly, or presented it with greater clearness or vigor. It was surprising that with his look of exhaustion, in a crowded, perplexed and agitated assembly, he would flash a clear convincing light over the matter in debate, and with a few words bring every thing to order. He was meek of temper but he would not abuse his own judgment, and he was inflexible in his decisions. Of all the Bishops, he was the man for a troublous session. He could ride on the whirlwind and direct the storm. "We Bishops do not claim infallibility," but he held himself alone answerable for his decisions. At the Baltimore Conference of 1861, the secretary being in the chair, resolutions were passed condemning the slavery action of the General Conference of 1860. On taking the chair the Bishop said: "This whole action passed, is in my judgment, in violation of the Order and Discipline of the Methodist Episcopal Church, and is therefore null and void, and I as Bishop do not recognize it as Conference action." This was entered over his name on the Journal. Those who recall those stormy times will see that then to annul the action of such a body of men was the highest effort of courage and conviction.

Thus Bishop Scott, having neither genius nor brilliancy, honored his office by the higher gifts of sound judgment, deep piety and clear ideas. He ceased from public labor in 1880 and two years later was gathered to his fathers. He had been fifty-six years in the ministry and thirty years a Bishop. Mrs. Scott was for fifty years an invalid. The last days of the Bishop were soothed by a daughter's care, and his son is a member of the Wilmington Conference.

The sixteenth Bishop of the Church was Matthew Simpson. He was born, 1811, at Cadiz, Ohio. His early advantages were fair and he was a diligent student. At first, having spent some time in teaching, he entered upon the practice of Medicine. He then felt his call to preach and entered the Pittsburg Conference. Some years later he became professor of Natural Science at Allegheny College, Pa., and in 1839 he was made president of Asbury (now De Pauw) University, Indiana. Here he served nine years, and after four years' editorship of the *Western*

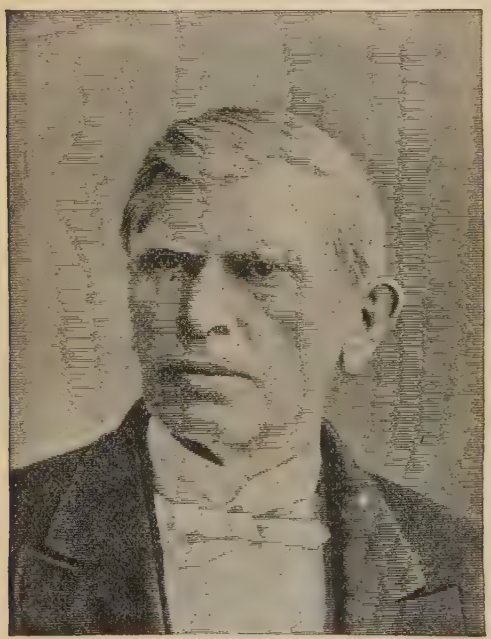
Christian Advocate, he was in 1852 chosen Bishop. He was a diligent Bishop and a successful author, but he will be most remembered as an orator. For years he was the orator of Methodism. Of Celtic lineage, he inherited the Irish gift and turn for eloquence, but, in his youth, speaking was what he least could do. When he became a preacher, his voice and even his personal appearance was against him; nor did he, like Demosthenes, resort to art and elocutionary device. By his own account, which he gave for the help of young preachers, his first step was utterly to forget himself, to banish all thoughts of oratory and simply to make the utmost effort to say things so that people could understand them at the first saying.



MATTHEW SIMPSON, D. D. LL. D.

In every discourse he had but one purpose in view, and to accomplish this he bent all his energies. The intense, conscientious effort to impress truth in the most effective manner was attended with growing power so to do, and thus he became a great public speaker. In his public efforts there was, as in those of all great preachers, much that has no carnal or artistic explanation. He was often slow, sometimes dull; sometimes a failure. Again, thousands would hang upon his words with eagerness, and they would "see what was coming," quite as soon as the speaker himself saw it, and their emotions would surge within them. When the coming crisis of thought and feeling was reached, vast congregations would be uncontrollable. They would rise, throw up their hands and shout wildly, the speaker, himself being as much overcome as they. Nothing like it has been seen in the modern Church since Summerfield. During the

Rebellion he was very active in public service, as was also Mrs. Simpson, but he declined all civil place and honor. He led, in patriotic devotion, his own Church, which Lincoln, for its temper and power in the country's trials, was inclined to call The National Church, seeing that it sent more men to the field and more nurses to the hospital than any other. Bishop Simpson died at Philadelphia just after the General Conference of 1884. His tomb, one of remarkable beauty, is visited by throngs who come to remember his power in the Gospel.



BISHOP SIMPSON IN LATER YEARS.

The seventeenth Bishop was Osmond C. Baker. He was a native of New Hampshire, born at Marlow, 1812. After such struggling boyhood as was the usage of the Old Granite State, he went to Wilbraham at its early outset under Dr. Fisk. Under the shadow of that saint, he was converted and became an exhorter at seventeen. He went with Dr. Fisk to the Wesleyan University at Middletown, and was under him there for three years. By reason of failing health, he left the college without graduation. He soon became a teacher at Newbury, Vermont, where he served for ten years. The Biblical Institute at Concord (now Boston) was then opened, and he became a professor, having been an itinerant but one year in all his life. He was made Bishop in 1852. The infirmity of his health and the quiet habits of the recitation room, where his life had been spent, made him as Bishop very different from most of his colleagues. He was of fine personal appearance, beyond all the rest, and his manners were peculiarly refined and courteous.

He wrote for his own guidance an Exposition of the Discipline, an authority in all Church law, and his decisions were very carefully made. He was not an impressive speaker, but his views were luminous and instructive. It was in the exhilarating air of Colorado, where he was guiding and aiding the church in its day of small things just after the war, that paralysis struck him with its "air-drawn dagger." He afterwards did some service, but a second stroke, in 1871, was fatal. He was nineteen years a Bishop.

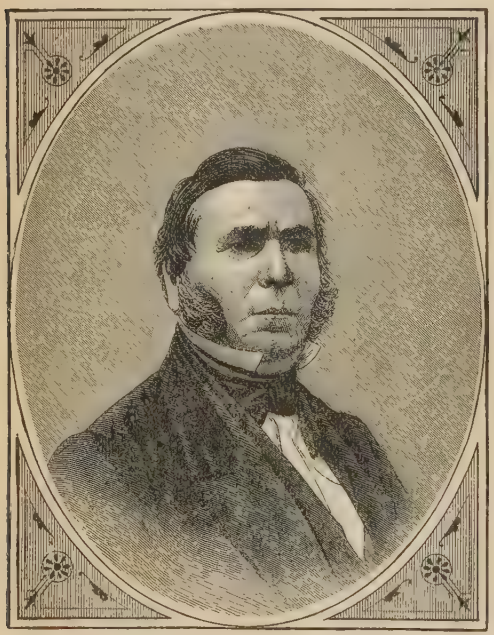
Edward Raymond Ames was the eighteenth Bishop. He was born at Amesville, Ohio, but of staunch New England lineage. While a student at the Ohio University he united with the Church, and, in 1830, being then twenty-four, he got from Peter Cartwright his license to preach. He early showed a sagacity, fearlessness and energy that made him the joy of the frontier, and, when Indiana became a Conference, he took the state for his range. In 1840, being member of the General Conference, he was made superintendent of Indian missions, as well as corresponding secretary of the Missionary Society. Within four years he traveled, between Texas and Lake Superior, more than twenty-four thousand miles. He seemed to enjoy the Indians thoroughly, and they enjoyed him as well. He would be for weeks among them, camping in the wild, equally fearless and free with friendly or hostile tribes. He perfectly understood their character, and, learning to speak Choctaw, he served that tribe, in 1842, as chaplain of their council. He framed the school law of their nation, providing for education more amply



OSMOND CLEANDER BAKER, D. D.

than any law found in this country. His acquaintance with Indian character and his power to manage them were valued in national affairs, and he was often consulted and urged to take office. He became Bishop in 1852, and, being from the same state and Conference as Bishop Simpson, his election was the more complimentary, as it is the only instance of the taking of two Bishops from the same state or Conference at the same time.

His power over men and his skill in affairs was such that, had he taken a political career, he would have gone to the highest place. His bearing had tenderness, courage and authority; he could listen patiently and explain, but his word was final. One could see in a Conference how he gained the love, reverence and obedience of the Indians.



EDWARD RAYMOND AMES, D. D., LL. D.

In the days of the war, while Bishop Simpson was stirring the hearts of the people, Bishop Ames was closeted with Lincoln and Stanton in counsel and often in prayer. His knowledge of the Southwest served them well. He was never disheartened. When men doubted whether Chicago would be rebuilt, he relieved the case by saying: "The railroads could afford to build it," and men saw at a glance the truth of his word. He died in Baltimore, in April, 1879. "Know ye not that a prince and a great man is this day fallen in Israel?"

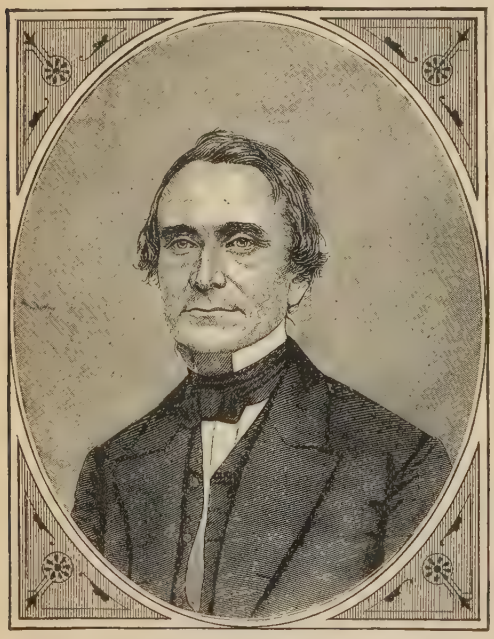
Our next Bishop, the nineteenth in order, was Davis Wasgatt Clark. His birthplace was Mount Desert, off the coast of Maine, that island so bleak in winter and so fair in summer. Here he was born in 1812, and, like most lads of the

coast, he had before him life's ideal in the captaincy of a vessel or in wealth boldly drawn from the abundance of the stormy seas. His views of duty changed with his conversion, and he thought of becoming a fisher of men. At nineteen, he went to a manual labor school, and thence he began "to climb the hill of science barefoot." His health and vigor seemed as inexhaustible as his native Atlantic. He prepared for college by twelve hours of daily study, besides three of hard labor with his hands. In 1833, he went to the Wesleyan University, and finished in two years the proper study of four, a feat impossible now. It should have been impossible then, but that was in times of looser requirements. He was overdrawing life's resources and, though his drafts were honored, he found himself without deposits when they would have best served him —twenty years later. In 1846 he entered the pastorate, and did service mostly in New York city. His fiery abolitionism and the blazing of his bright blonde hair made him a shining mark in those restless times. He was, in 1851, made Doctor of Divinity by the University from which he graduated, being the first of her sons so honored by her hand. He became, in 1852, editor of the *Ladies' Repository* at Cincinnati. That periodical has long since vanished from the earth "for the weakness and unprofitableness thereof," but it is remembered at least by its strange bishop-making power. Bishops Hamline, Clark and Wiley sprang from it into the Episcopacy. He (Clark) became Bishop in 1862. We shall see that, of the three then elected, he alone served seven years,



DAVIS WASGATT CLARK, D. D.

the others only five each. He was, when chosen, already a worn-out man. He set at the duties of his new office with his habitual energy, his most noted labors being in the Southwest and South after the war. The University at Atlanta bears his name. So intense was his interest in the southern work that he seemed to bequeath it to his family, and Mrs. Clark and his daughter, Mrs. Dr. Davis, of Cincinnati, became prominent in its promotion. His final breakdown was at Peekskill, 1871, but he was taken home and died among his kindred at Cincinnati. "He should have died hereafter," but, measured by its intensity, his life was fairly long. "Since Jesus hath lain there, I dread not its gloom," was his last word of the grave. Like many other Bishops he left a fair estate, not that the office of Bishop is "a good thing," but that keen sight and economy, with toil and energy, may lawfully secure some share of the life that now is, as well as of that which is to come.



EDWARD THOMSON, D. D., LL. D.

Edward Thomson was the Bishop next in order of election, the twentieth to come into the sacred office. His birthplace was Portsea, England. From his family, one hundred years before, had come James Thomson, the Poet of the Seasons, and, in 1810, was born a kinsman quite equal to the well-known, second grade author. When he was eight, his family came to Ohio. Plato used to call young Aristotle the *nous*, the intellect of his school. It was true of young Thomson that, wherever he might be, he was the brain of the place. At nineteen, he had a medical diploma from the University of Pennsylvania, and began the practice of his

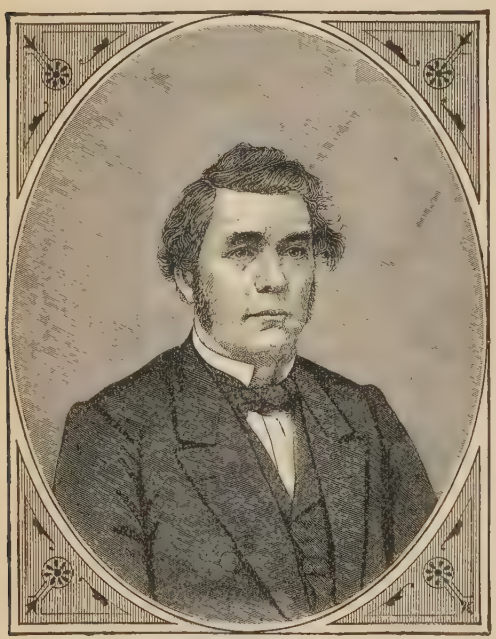
profession. At his conversion, a year later, he entered the M. E. Church, though from a Baptist family. He filled several prominent places, and had charge of Norwalk Seminary for two years; was also editor of the aforesaid *Ladies' Repository*. In 1846, he became president of the Ohio Wesleyan University, where he served fourteen years. No president of a college in our Church has ever so deeply impressed a school and community as he has done. So perfect was his acquaintance with the studies of every department that he could enter any recitation and flood the exercise with instant light and energy. He adopted the Sunday afternoon lectures, and, as it was at an hour outside of the usual Church services, the University chapel was always crowded. No mastery of the English language more nearly perfect than his can be found in our century, and his prayer "flowed from lips wet with Castalian dew." The young Methodism of the West learned of him (and felt the lesson) that noise and fury are no part of eloquence, and that the Wesleyan rule of elocution is good in every land.

The students of Williams College were fond of calling their president, Mark Hopkins, "Mark, the perfect man." The students of Ohio Wesleyan University said as much without play of words concerning President Thomson, and his name is dear and sacred with many thousands.

In 1860, he was chosen editor of the N. Y. *Christian Advocate*. The period was a trying one, the passions roused by the war were increased by various opinions within the Church, and competition among Church journals was vexing, but he quietly did his best. At the next general Conference he was made Bishop. He had a record as a preacher. At his first open-air sermon sixty-five had sought religion and forty-six united with the Church. Wherever he went men heard him gladly. As Punshon said, he was the Chrysostom, the golden-mouthed, of preachers. He visited India and gave, in two volumes, an account of the land; he also published "Essays and Evidences of Christianity." Four years in the Episcopacy did not allow him to make much impression as Bishop, but he gained in his office the confidence of his brethren. He died of pneumonia at Wheeling, West Virginia, in 1870.

The twenty-first Bishop was Calvin Kingsley, born, in

1812, at Annsville, New York. "In sooth, my friends, a sturdy lad was he!" At fourteen, he drove an ox team for six weeks westward, and then the family were not far from Chautauqua, settling in the forest primeval, under murmuring pine trees and hemlocks. There he heard a Methodist preacher, and, becoming converted, his prayers at home were blessed to the conversion of his parents. Feeling the ministerial call, he determined to have an education first. He made the forest help him, yielding him skins and venison and maple sugar, and "how bowed the woods beneath his sturdy stroke!"



CALVIN KINGSLEY, D. D.

He made his way to Allegheny College, and cut his way through with his axe. Such a man was most wanted where he was best known, and he was kept at the college from 1841 to 1856. His life was prodigiously active. His bodily strength was great, and whatever he touched must move. In debate against the heresies and delusions of the period, he rejoiced as a mighty man and his fame traveled far. In 1856, he was made editor of the *Western Christian Advocate*. At the General Conference of 1860, he was chairman of the committee on slavery and was regarded as the leader of the anti-slavery sentiment. His able conduct of the subject drew upon him general admiration and he was, in 1864, chosen Bishop. In his new office, he moved with his habitual energy. At a session of his old Conference (Erie), at Warren, Ohio, in 1866, a fire broke out at midnight on the premises of his host, and the Bishop was instantly foremost of all the active and muscular men, and by word and deed was master

of the situation, saving the house that gave him a home. In 1869, after an Episcopal tour around the world and great exertions in the heats of India and Ceylon, he was on his homeward way by the Holy Land. At Beyroot, with Dr. Bannister, of Evanston, he rose up early to get a view of that goodly mountain, Lebanon, then still white with its wintry snows. Coming down from the housetop, he fell and died. It was found that organic disorder of the heart, the result of some hard strain in other years, had resulted in this sudden taking-off. His tomb is in Beyroot, and over it has been reared, by the order of the General Conference, a monument to mark our Methodist interests in western India.

"The ruddy beam of morning tinges
Only his sad funereal stone,
And evening throws its crimson fringes
But on his slumber cold and lone."

But to him the Master had but to say, "Well done!" He went up from a region of old, well represented in the heavens.

Thomas Bowman follows Kingsley as twenty-second Bishop, He was of that ancient Methodist stock which we have in another place noted as appearing when Methodist preachers first entered central Pennsylvania. He is the grandson of the Bowman there named, born at Berwick in 1817. In 1832, he was a student at Cazenovia, N. Y., a bright, clean boy, not only loved by everybody, but impressing all with the idea that he was to act no ordinary part in the affairs of his generation. He was set up, a beardless orator to make a Fourth of July address, and, forty years after, old citizens stoutly affirmed that it had not yet been equalled! He was then associated with his brother, who has since achieved a legal and a military career. While at school the future Bishop was converted, and four years later, graduating at the head of his class at Dickinson College, and still not fixed in his calling, he gave a year to the study of the law. In 1838 he began to preach, and, after ten years, he organized the Seminary at Williamsport, Pa. Having conducted this for ten years, he became president of the Asbury (De Pauw) University. For two years he was chaplain of the U. S. Senate, retaining his presidency of the University. In 1872, he was chosen Bishop, and, though now but fourteen years in service, he is the senior Bishop.

"The fathers, where are they? And the prophets, do they live forever?" He is the most sunshiny of men, and, so simple and attractive is his manner, that, of all the Bishops, he is the favorite of the Sunday-schools and is often called "The Children's Bishop." He has entertained and instructed them all around the world.

At his turn of encircling the earth, as he came up the Red Sea, he found himself suddenly unable to mention his wife in private prayer. "She is dead!" was his instant conviction, and there he left it. At his conference in Italy, soon after, a letter, his first for a long time from home, was handed him in time of session. "That is it!" he thought, and sure enough the letter told him of her death, at St. Louis, in the very hour of his strange thought upon the Red Sea! From that blow he has never rallied—i. e., his friends mark his loss of buoyancy and cheer, for she had been to him as Mrs. Gladstone, as any true and gifted wife, is to her husband. Still he does, even in a cool and broken spirit, his work to the blessing and welfare of the Church.



BISHOP THOMAS BOWMAN, D. D., LL. D.

The twenty-third Bishop of the M. E. Church is William L. Harris. His birth was in 1817, at Mansfield, Ohio. In early life his attention was not given to getting an education, but in the free air of a farm he secured a vigor of body that has served him well. At seventeen, he was converted, and began to seek intellectual training and fitness for the calling that came home to his conscience. He entered Norwalk Seminary, and was there able

to secure a good elementary education and a fair beginning in higher studies. After beginning, in 1836, to preach, he prosecuted his studies with an industry worthy of a disciple of Wesley. On his circuits, he studied by the blaze of pine knots in cabins of settlers, and in the saddle as he rode to his appointments on his far-stretching circuit. He became, for two years, a tutor in the Ohio Wesleyan University, thus gaining a larger opportunity to perfect himself in his higher studies. In 1848, he took charge of the Baldwin Institute (now University), at Berea, Ohio. This institution took its name from the generous, eccentric man, who had found a fortune in the grindstone quarries of Berea, and who, among other munificent acts, founded the institution for colored students, which now bears his name, at La Teche, La. His service here was for three years, and then he resumed teaching at the Ohio Wesleyan University. Meanwhile, he had been in General Conference, and, in 1856, was made its secretary. So fully was he endowed with secretarial gifts of quickness, accuracy and order, that he was re-elected, without opposition, at every session until 1872, a term of service quite without precedent. In 1860, he was chosen assistant corresponding missionary secretary, to aid the now venerable Dr. Durbin, and to this office he was reelected until 1872. He was then chosen Bishop, and entered upon the highest position in the gift of the Church. His long experience as missionary secretary and as secretary of the General Conference gave him instant fitness for a line of work to which none of his colleagues was so well prepared.

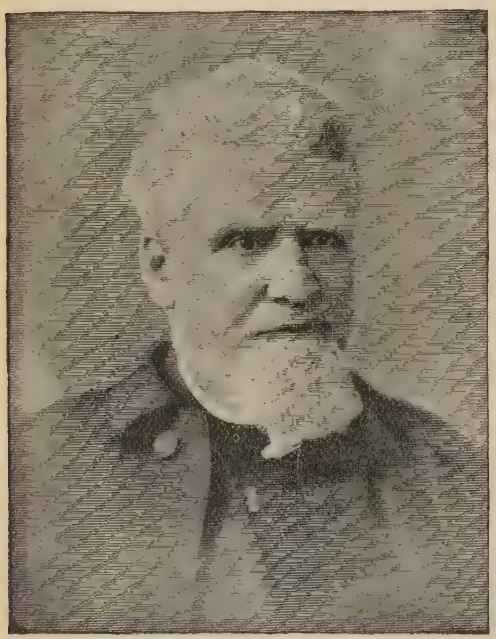


WILLIAM L. HARRIS, D. D., LL. D.

He is often called "The Missionary Bishop." The qualities that made him a good secretary make him also an excellent presiding officer. He was never snarled, and business under his hand was clearly and rapidly dispatched.

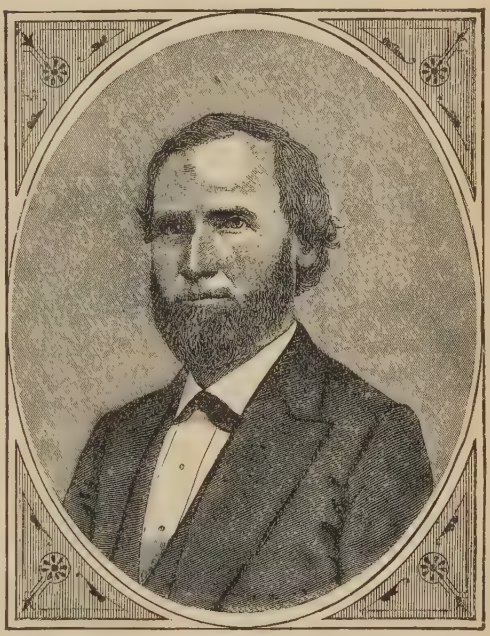
He died of heart disease, September 2, 1887, aged nearly seventy years, at his home in New York City.

Randolph S. Foster is the twenty-fourth Bishop of the Church. He was born, in 1820, at Williamsburgh, Ohio. His early studies were prosecuted at Augusta College, Kentucky, but his mind developed rapidly, and at seventeen he was already in the ministry. It was his happiness to begin the Christian life so early as scarcely to feel the change, though this was real and abiding. At eleven he was quite furnished in the experiences of grace, and, though his service in the ministry began at an age so unusual, he was no novice in the principles of religion or of the art of discourse. His youthful turn was to literature and metaphysics, and his specialty has for his whole life been in this direction. In depth of theological study, he has been the most eminent of our Bishops, and he may be called among them as St. John was called among the apostles, the divine, the theologian. Such a man went, as a matter of course, to the front rank of service. After being in prominent places in Ohio, he went to Cincinnati, where, in 1849, he put out his first book, "Objections to Calvinism," in reply to some attacks upon the doctrines of Methodism. Being then called to New York, he published "Christian Purity." Such intellectual power as he was



RANDOLPH S. FOSTER, D. D., LL. D.

now manifesting was in demand in many directions, and he became president of the Northwestern University at Evanston. At that Athens of Methodism he spent several years, and then resumed the pastorate in New York, filling the foremost stations and making himself felt in all. In 1858, he became professor of Systematic Theology, at the Drew Seminary. On the death of Dr. McClintock, in 1870, Dr. Foster was made president of the seminary. In 1872, he was chosen Bishop, and entered upon the ever-shifting duties of his high office. He is not, to the popular ear, the most attractive of preachers, but there is always a strong and noble sweep of thought that makes the hearer feel the presence of a master. The Word is always opened and enlarged in his presentation. Bishop Foster has taken his turn at the world-girding journeys, and his letters have had a wonderful interest. He has been the man usually chosen where, as at Chautauqua, there has been wanted a clear unfolding of difficult and profound subjects. His home is at Boston, and the progress of the Church there planted by Jesse Lee has been well promoted by his successor.



ISAAC W. WILEY, D. D.

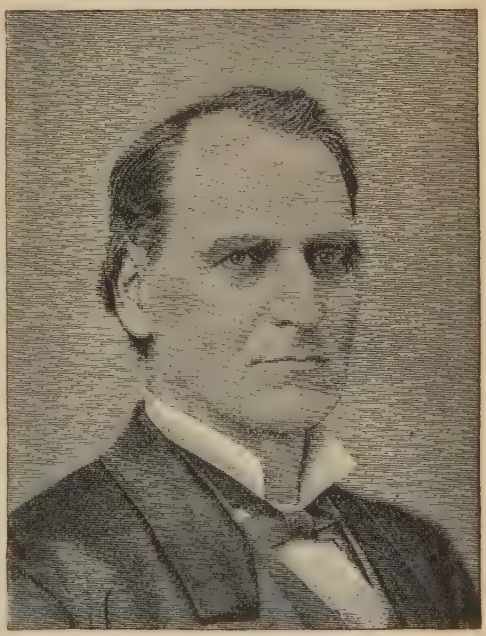
The twenty-fifth Bishop was Isaac William Wiley. He was born at Lewiston, Pa., in 1825. He professed religion at ten, yet, like the twenty-fourth Bishop, such had been his habit of prayer that he hardly felt the change. He was soon in preparation for college, but at eighteen, being then a local preacher, he left school to labor in a revival then extending through that part of Pennsylvania. At the close of the revival, his voice seemed

ruined, and he, for that reason, took a medical course at New York. In 1846, he married and entered practice in western Pennsylvania. He was still troubled about preaching; yet there was in the Conference no room for married men. He resolved to go to a new place, and be a physician and nothing else; but, strangely enough, his repute as a preacher arrived at the new place, Port Carbon, as soon as himself. His medical success was most gratifying; his preaching was in growing demand, and at last both were reconciled in his appointment as medical missionary to China. After giving a year to special medical study, he sailed, in the spring of 1851, to Foochow. His initiation was severe. The health of Mrs. Wiley and himself was wretched, and the Taiping rebellion was in full rage, wasting the country with fire and sword and threatening Foochow, where no missionaries but the Wileys remained. For a week they were kept in the upper story of their house, a cyclone having flooded the city. The year (1853) was dreadful with every evil known to mankind, and, in November, Mrs. Wiley died amid its horrors. He came home with his two motherless children. He then entered the pastorate, and afterwards he managed the Pennington Seminary. In 1864, he became editor of the *Ladies' Repository*, and continued in that post until 1872, when he was chosen Bishop.

The leading feature in this character was fortitude. Few men have had so many sorrows as he in his own house. In China, the horrors around him were unspeakable, and, after his return, he, in our own war, went to the aid of the suffering, and was for years in work for the freedmen. He was always the center of misery, and if any man, like the Italian poet, ever "saw hell," Bishop Wiley was the man. Yet he was always quiet, self-centered and unshaken. When the Chinese storms were raging, he gently won his first convert, a little boy, by telling the lad Bible stories and softly leading him to the truth, as it is in Jesus. No man gloomy with fear and sorrow could have done that. After twelve years of the usual restless round of episcopal duty, he made his last visit to China and there died, as was told in our "Methodism in China."

Stephen M. Merrill was, in 1872, made the twenty-sixth in the order of Methodist Episcopal Bishops. He had not behind him so varied and eminent a history as some other Bishops could

show. His brethren chose him for what he was at the time proving himself to be and for what they were confident he would be able to do hereafter. He was born, in 1825, at Mt. Pleasant, Ohio. His early education was not collegiate. In 1842 he came into the Church, and in 1846 he began his career as a preacher. He had a great native energy of mind and his early lack of opportunity was now remedied by intense application to a wide range of study. His clear and comprehensive attainments have been recognized by institutions of learning, and he has to complain of no lack of university honors. He first became a member of General Conference in 1868, and he went immediately to the front of the body as a clear, fearless and skillful debater. In that year he was chosen editor of the *Western Christian Advocate*. The office of editor has preceded that of Bishop in so many instances that it seems to show some direct relation with it. Only six Bishops have been taken from the pastorate, while at least nine have come from editorship. The pastorate, unless its incumbent be otherwise conspicuous, rarely makes him so. The editor or general officer becomes widely known. He gives to the public only his best attitudes and his most careful thoughts, and thus makes his best impression. He is also well situated for gaining broad views of the Church's interest and an appreciation of the ideas prevailing in it and of the men serving it.



STEPHEN M. MERRILL, D. D.

Bishop Merrill's course as editor was final proof of his character and ability, and when, in 1872, men were wanted for Bishops, whose eye was not dim or their natural force abated,

before whom lay probable years of effective service, he was chosen one of them. For now fourteen years he has fulfilled the expectation of the Church. While he has taken his share of the duty "to travel at large throughout the work," his residence has usually been at Chicago. The Church interests centering there are very great. The city is a wicked one, but not more so than any great city where evils, foreign and domestic, are in the majority. In every direction, Christianity is at work, and Methodism does its share. There are about forty M. E. Churches, with many missions. These, with Evanston and its schools, and the vast, rich country surrounding, make the active Bishop care and labor at home.



EDWARD G. ANDREWS, D. D., LL. D.

The Bishop next in order of election, the twenty-seventh, is Edward Gayer Andrews. He came of a good lineage. The family of his mother, who is (1886) in the calm rest of an honored old age, was of the Friends, and still remembered in central New York for their integrity and ability. His uncle has been Chief-justice of Michigan, and his brother has long been a Judge of the Court of Appeals in New York. His father, a cotton manufacturer of Utica and Troy, was one of the noblest laymen, devout and generous, taking the lowliest duties and the heaviest burdens. The future Bishop was one of five sons, whose sisters were as many, was born near Utica in 1825. He was member of the Church at ten. He prepared for college at Cazenovia. Full of animal spirits and bodily vigor, he found a congenial friend in General Hawley, now U. S. Senator from Connecticut, and he

left with all the impression of a joyous, active, blameless boy, the life of his circle. In 1847 he graduated at the Wesleyan University. There he had been under Dr. Olin, and in the society of Gilbert Haven and a score like him, whose young efforts and ardors were fitting themselves and each other for place and power among men. Andrews was already a preacher, and, after graduation, he began at the bottom of the service, under a Presiding Elder, in Central New York, In 1854 he became a teacher at Cazenovia and, in 1856, principal. He was member of General Conference in 1864, and at that time was transferred to the New York East Conference. His character now rapidly unfolded, and all the efforts of his previous life seemed but as studies preparatory to the brilliant career that now opened before him in the pastorate. His services were called for in the most important charges, and each year found him stronger in himself and in the sentiment of his people. In a Conference crowded with talent he was again sent to General Conference, and was for over thirty years the only man chosen from the pastorate into the Episcopacy. The true honor of the pastoral office seemed to be restored in him, and his following career has amply justified the expectation with which he was elected. Like his brethren in the Board of Bishops, he has traveled the round world, seeing the cities of many men and learning their minds. His residence has for some years been at Washington. The rapid growth of the national capital, and the southward spread of the M. E. Church, made such residence desirable. Abundant as he is in labors, his hereditary vigor is equal to their doing, and his cheer of heart is unfailing.

Gilbert Haven was, in 1872, elected as the twenty-eighth of the Bishops. He was the most *intense* man of his generation. What has been said of the family of Bishop Andrews might now be said again. Bishop (the simple "Gilbert," and even the shorter "Gil," not from lack of reverence, but from fullness of fellowship, has been his title among his contemporaries) Haven's father was a strong business man of Boston, and his mother a woman of great energy within her house and Church. After some business experience, he entered Wilbraham, and graduated, in 1846, at the Wesleyan University. No man in his college was so active in general affairs or of so wide miscellaneous reading, yet he took

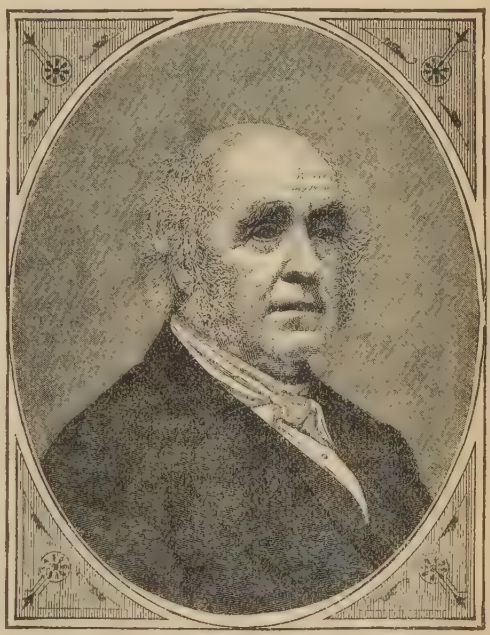
the third honor in a large and able class. Such was his intensity of mind that he was obliged to do nothing but once. It stayed and he could recall it at will to his service. After teaching five years and serving as pastor for ten, during which his pen was incessantly active, he was the first chaplain commissioned for the war, entering with the Eighth Massachusetts, under General Butler. He was *so* proud of his regiment! He insisted, too, that one of its privates made the great war-song, "John Brown's Body." He visited Europe, and gave his travels in "The Pilgrim's Wallet." In 1866, he became editor of *Zion's Herald*, and that goodly sheet shot to the front in the handling of the stirring questions of the hour. His place was always at the front, as his regiment, in 1861, opened the way to Washington. The future was everything with him, and he claimed to represent and speak for The Church of the Future. In the same passionate intensity he mourned the death of his wife, lying whole nights at her grave in tears and groans. "I will lay my head in her lap for a thousand years in heaven and rest it," said he, in a time of longing and exhaustion. Becoming Bishop, he took the black man for his charge, and gave him all his heart and time. He took the perils of a season in Liberia, from which he never fully recovered. He made his home at Atlanta, and, on flying wing, he penetrated every place where Christian work was able to enter. He had a passion for land, and the noble property of Clark University is of his securing. The whites of the South counted him hostile and dangerous but they have come to see that he was their



GILBERT HAVEN, D. D.

intense, far-sighted friend. In the end of 1879, a medical man at Cincinnati pronounced him suddenly worn-out, and he hastened to his family home, Malden, Mass., to die. Crowds of friends came, and his last days were a continuous levee. He died in glorious peace, January 3, 1880. His son is a Boston preacher. His son-in-law is Dean of Gammon School of Theology at Atlanta.

Jesse Truesdell Peck, the twenty-ninth Bishop of the M. E. Church, was of a family ancient for this country, both his grandfathers being soldiers of the Revolution, a pedigree about as good as the hundred earls of the Lady Vere de Vere. He was one of six gigantic brothers, of whom the eldest was a local preacher and the others itinerant. There were five daughters in the well-filled house, and the line is now multitudinous. Jesse was trained a blacksmith, and, on the fine old military days of central New York, his ear-piercing fife sent far its soul-animating strains. At about nineteen, he left his sounding anvil and came to school at Cazenovia. His excess of vigor sufficed him in paying his way as a janitor. His first sermon was at a school-house not far away, and, when his comrades "said nothing about it," his heart broke out in tears lest he might never be a preacher. His youthful bashfulness would hardly be believed by those who knew his fearless confidence in himself and his calling in later years. He did not graduate, but so close was his habit of study that he was early called to the educational work, and was for some years president of Dickinson College.



JESSE TRUESDELL PECK, D. D., LL.

In 1844, he was prominent among those taking part in the

debates that led to the separation of the Church. His years of greatest service were probably those spent in California. Going to San Francisco, in 1859, he was there in the days of the war. All public questions he discussed in his pulpit, at the street corners and in popular assemblies, and his influence on popular opinion became very great. The highest political offices were tendered him. He was president of the State Bible Society, and labored to build and perfect the University of the Pacific. In 1866, he returned and devoted himself in like manner to the interests of Syracuse University. He was chosen Bishop in 1872. In view of his being the one most recently elected, Bishop Ames, who dearly loved a pleasant word, introduced him at a reception as "the babe among the Bishops, with whose artless prattle you will now be entertained." Seeing that Bishop Peck was the oldest man ever chosen to the office, and was in stature almost double any of his colleagues, the pleasantry was overwhelming. A true and faithful servant of the Church was Bishop Peck. He spent weeks in the territory of the Conferences that he was to hold, and thus gained personal knowledge of men and places. Years of debility came on, against which he struggled hard, but, after eleven years of Episcopal service, he died at Syracuse in 1883.



HENRY WHITE WARREN, D. D., LL. D.

The thirtieth in this goodly list is Henry White Warren. He is from the Massachusetts line, and well represents the ancient character. His birth was at Williamsburgh, in 1831. Muscular force and mental energy were his born endowments. His early

days were days of hard labor, and what he gained was fairly won by indomitable struggling. His record at Wilbraham was that of thousands at the same place, whose parents, "poor, but respectable," could give their children little but their example and their blessing. There is a brother, two years younger, now (1888) president of Boston University, whose cast differs much from that of the Bishop, but whose intense zeal for learning, and whose early and conspicuous success in attaining it, must have served the elder one as an inspiration. After graduation at the Wesleyan University, in 1853, this elder brother entered upon teaching, but in two years began the pastoral work, never to leave it. He was marked as a star, rising to be of the first magnitude. For this, nature had endowed him with a full wealth of physical and intellectual gifts. He is above the ordinary stature, strong and graceful, and developed by abundant manly exercise. His voice is firm, silvery and flexible. The art of amplifying a topic without diminishing its force he early mastered, and his preaching touched the entire range of his congregation. His personal bearing gave instant "assurance of a man." He was soon sought to occupy the foremost pulpits, and was, in matter of appointment, above any perplexity except that of deciding upon his own choice. As early as 1864, when eloquent tongues were rife, he, being member of the Lower House, was chosen by the Senate of his native State to preach its annual sermon. He was twice pastor at Arch Street, Philadelphia, and was, when made Bishop, pastor at Spring Garden in that city. There are no appointments of higher grade. Astronomy is his favorite intellectual recreation. His lectures have been very popular, and his "Recreations," a Chautauqua text-book, found in 1886 a demand of twenty thousand copies. In physical exploit, mountain climbing is his specialty, and for this his strength, steadiness and endurance fit him well. He has mastered the Matterhorn and Monte Rosa, and is quite at home in the Alps. In 1880 he was chosen Bishop directly from the pastorate. His first official residence was Atlanta. Since 1884 he has chosen his home, where he is rarely found, but felt whether found or not, under the bright sky of Denver, Colorado.

The Bishop next in succession, not traceable from the apostles by ecclesiastical lineage, but a follower of Wesley and thirty-first in superintendency from him, is Cyrus David Foss. His

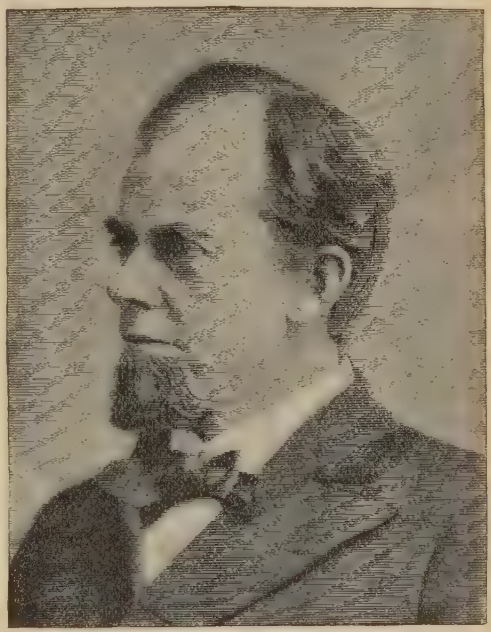
father was a preacher in the New York Conference, and dying left four sons, one dying shortly after his father at eighteen years, to the care and guidance of their noble mother. She could feel the pride of that Greek mother whose sons, after winning each the highest of the athletic prizes at the games, drew her in a chariot to make an offering at Juno's temple. Each of her three sons was, at the Wesleyan University, the valedictorian of his class, thus bearing home to her its highest honors. Of the three, Cyrus alone was to have a long career, so as to fulfill the expectation so justly raised. He was born in 1834, at Kingston, N. Y., and graduated in 1854. For three years he taught in the Amenia Seminary. In 1857 he began the pastoral work at Chester. His noble personal appearance was for him always a favorable introduction; he was such as would be "cheered before he had said a word." His utterance was full and clear, and his discourses, often impassioned, were strong in reason and rich in feeling, appreciable by the weak and weary. He filled in succession the most prominent places in New York, and was honored with his full share of attention from the public. His highest of compliments was a call, in 1875, to the presidency of the University from which he graduated. The ancient institution had a long list to choose from, and the unanimity and gladness with which he was selected proved his standing where of all places he was best known. Under his guidance, the University prospered, and his ways and words made a deep and lasting impression on all his students. After he had left the presidency,



CYRUS D. FOSS, D. D., LL. D.

Historical Society California Conference Arizona

he was recalled, in 1881, to be the orator at the semi-centennial of the University. After being member of three General Conferences, he was, in 1880, elected Bishop. He fixed his residence at Minneapolis. Since his severe sickness in 1882, he has not enjoyed the robust health of former years, but his presence with his conferences has never failed to be a comfort and a blessing. How such men come to their high place by the plain path of duty! Simply and nobly, making the most of their gifts, they find the Head of the Church in His own time and way, setting them where He would have them. They are bishops of Divine making.



JOHN F. HURST, D.D., LL.D.

The thirty-second Bishop is John Fletcher Hurst. He represents that fair region so fertile in the early days of American Methodism, where Asbury rested from his long toil of journeys. Ohio has furnished ten Bishops and Maryland hardly one. It was time that the pleasant state should have its representative. Bishop Hurst was born in Salem in 1834. He was of ancient Methodist stock, and his uncle, John Hurst, a Baltimore merchant, was active and foremost in the (now) Mount Vernon Church for over fifty years. The Bishop had his preparatory education at Cambridge, in his own state, and naturally took his collegiate course at Dickinson College, where he graduated in 1854. After two years of teaching he went to Germany. Something in the framing of his mind, even in his very looks, indicates his affinity with German ideas. In that land of deep thought and wide research, he was at once at home. Their neology and rationalism

were not what he went to seek, any more than their beer and tobacco. What he did seek he found in good supply and made it his own, their careful criticism and their fullness of attainment. At Halle and Heidelberg he reveled in their ancient stores as a bee in fields of clover. After two years of study, he entered the pastorate in the Newark Conference, and there continued for eight years. The Theological Institute, which we saw at Bremen, Germany, taking the name of the Martin Institute, was then opened, and he went over as its director. He was entirely at home with the German mind, and his sympathy with the difficulties of the time and of the land fitted him well to guide and strengthen the students in his care. During this period of five years' service he visited other lands.

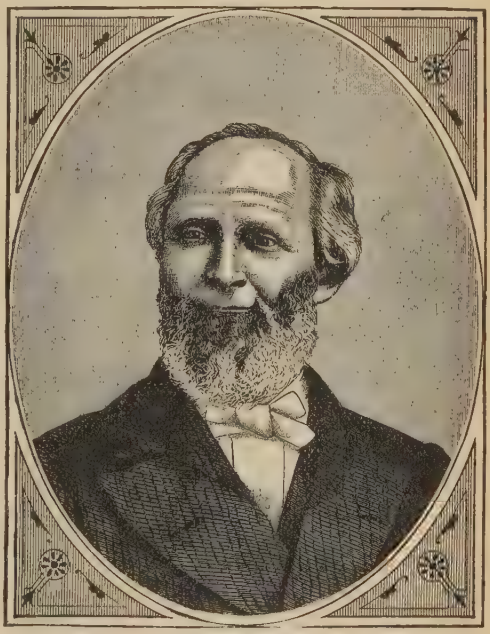
In 1871, he was made professor of Historical Theology at Drew Seminary, and two years later he became president of the seminary. He had always been a working author, and his "History of Rationalism" was already a standard authority. Some ten other works show his industry, so that he is, of all our Bishops, the author most voluminous. He is not an orator. In the pulpit or on the platform he is a thinker and teacher, always calm and clear, always saying something worth hearing and worth retaining. If the Emersonian rule be good—that the first rule of eloquence is that the audience know "what the fellow is at"—then Bishop Hurst is always eloquent. Surely we need no other Bishop for the German work. At his election, in 1880, he fixed his residence at Des Moines, Iowa.

Erastus Otis Haven was the thirty-third Bishop. He was cousin of Gilbert Haven, and was born in Boston, 1820. He had the family energy and versatility, and filled with honor a great variety of situations. In 1842, he graduated at the Wesleyan University, and went to teaching in the Amenia Seminary.

Teaching after graduation seems to be the rule with these men, and for the very intelligible reason that financial stress is then felt, and the graduate must put money in his purse. It is also true that, while, as a churchly service, teaching is ranked infererior to the pastorate, it certainly completes the education, which, at leaving college, is at best incomplete. Bishop Haven was, for a few years, in the pastorate in New York. He then

taught Latin in the University of Michigan, and English in Union College, New York.

In 1856, he began as editor of *Zion's Herald*, following Abel Stevens, and in no place of his life was his service more satisfactory. It was a period when New England's pulse was high, and his *Herald* was the leader of its sentiment. To be wise when excitement was so intense, and the land of the Puritans was rocking, was no easy thing, but the editor did it well and fairly. He was aided, and his *Herald* made spicy by the swift and restless pen of of his cousin Gilbert. During his editorship he was overseer of Harvard University and a Senator of Massachusetts. He left the *Herald* and became chancellor of Michigan University in 1863. After six years of service, during which the University grew rapidly, he chose to take the same position in Northwestern University at Evanston. From this place he was, after three years, taken to be secretary of the Board of Education of the Church.



ERASTUS OTIS HAVEN, D. D., LL. D.

One more period of educational work awaited him at the Syracuse University. Here he became chancellor in 1874. During his six years of occupancy of the place, its fine building was erected; its interests put in a safe and permanent condition, and the institution fairly set upon its great career. In 1880, its chancellor was chosen Bishop of his Church. He was now sixty years of age, and the labors of a life might seem to have told upon a frame always slender, but he rose at once to the level of his new duties. Of course he was no novice in Church work. In his Conferences he gave the utmost care to

the smallest duties of his office, and such had been his experience with men in his many relations with them that he found no trouble in his new work. His Episcopal service ended in a year by his death in Salem.

Our next Bishop, the thirty-fourth in the lengthening procession, is William Xavier Ninde. He is a native of central New York, and was born at Cortlandville, in 1832. No Bishop has such a family line. James Ninde, an extensive farmer near London, was a preacher dear to Wesley. The Bishop's son, now a member of Detroit Conference, is fifth from James, a preacher following four lineal preachers, whose services span one hundred and twenty-five years. His father had been one of the most eloquent preachers of the region, and only his delicate health and extreme modesty kept him from the highest places. Few of those far more widely reputed than he as orators would so affect an audience.



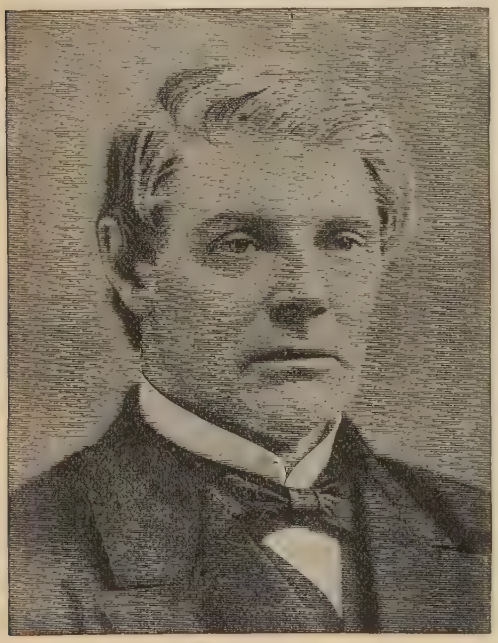
WILLIAM X. NINDE, D. D., LL. D.

So, born with an inheritance, there could be no doubt of the son's career after conversion and calling brought him to the work of the ministry. This son graduated at the Wesleyan University in 1855, and the next year he entered the pastorate in central New York. His preaching drew immediate attention. His voice was not ringing nor always clear, but it was sympathetic and agreeable, suiting well the cast of his thought and the temper of his heart. He seemed to take his hearers into his deepest confidence, and speak to them of things of the utmost concern to himself as well as to them. What all preachers try to do, and are

glad to do, he seemed to do almost without an effort. Such a preacher and pastor was always in demand. In a few years, 1861, he was called to Cincinnati and there served in the most prominent Churches. After extensive travel in 1868–69, through Europe and the East, he became pastor at Detroit. In three years he went to Evanston as Professor of Practical Theology in Garrett Biblical Institute. His uniform success as pastor proved that the secret of his calling he well understood. His department was really the professorship of religion, and in it he was at ease and in great efficiency. His first service in the General Conference was in 1876. Once more he went back to Detroit and served a term with his dear people at the Central Church, whose edifice is counted the finest in our Methodism. Meanwhile, the presidency of Garrett Biblical Institute became vacant and he was called to fill it. His service in his high place had but fairly begun when he was chosen to the higher one. There were other men more conspicuous, and perhaps in some ways more gifted, but his gentleness, his skill in pastoral guidance, his profound religious experience, were agreed to indicate him as a man who could do wide-lasting good to the Church. Perhaps his venerable appearance, prematurely white hair crowning a majestic form and florid face, had something to do with this. His home is at Topeka, Kansas.

John M. Walden, the thirty-fifth Bishop, was elected May 15, 1884. He was elected for his business and executive ability. It is fitting that such talent command respect and have recognition. Mr. Wesley seemed to have in his own person the whole round of talents, but he was extraordinary. Usually to each man is given his own gift, and the diversity of gifts in the Board of Bishops is quite certain to be harmonized by the same spirit. Bishop Walden may be called the business man of the Board. He was born in Lebanon, O., in 1831, and reared upon a farm. He then became a clerk, and having some leisure formed a taste for reading. This wise and happy use of his time led to something more, led to all his success and gave him his position. In 1852 he graduated with honor at Farmer's College. He served for two years as tutor in the college after graduation. He was already in the Church, but the stirring politics of the period had a charm and a duty for him, and he entered into public affairs

with all his heart. The crisis and collision of the time centered in Kansas, the land being then open for settlement and the repeal of the Missouri Compromise leaving the young state to be Slave or Free, as its first settlers should decide. Walden went to Kansas, started a journal at Quindaro and threw himself with all his might into the conflict. He served in the Legislature and was made superintendent of Public Instruction. For ten years he was in the pastorate of the Cincinnati Conference, during which he was especially active in Sunday-school work. He then, in 1868, became book agent at Cincinnati. It is a fact very complimentary to his talent for business that he was kept there fourteen years and that the Concern grew rapidly under his care, his department of it being the local and manufacturing interest. As citizen of his town, he was able to do excellent service. He was member of the Board of Education and chairman of the Library Committee, where his labor for the public Library was wise and effective. Cincinnati is the true headquarters of the Freedmen's Aid Society, being the home of Dr. Rust, its secretary, and Dr. Walden was an earnest helper of the society's enterprises. To this and the favorable sentiment towards him thus created in the South, is his election to the Episcopacy in part due. His elevation occurred in 1882, and since that time all his gifts and graces have had full employment. His residence is now at Chattanooga, Tenn.



JOHN M. WALDEN, D. D., LL. D.

Willard F. Mallalieu is the thirty-sixth Bishop. As his family name suggests, he came of that French lineage that has so

honorable a record in the Protestant world. He was born in 1828 at Sutton, Mass., and is thus the most recent representative, both of his state and of his University in the Episcopacy. It cannot be said of any of the later Bishops that they have tasted the severities that were mingled for their predecessors. The times have changed and the fare of Bishops, like that of other men, changes with them. Surely there is no virtue in hardship for its own sake, and he would be a strange man who chose it rather than straightforward labor. He would seem to have in his composition an ingredient of barbarism. Thus Bishop Mallalieu has no record of moving accidents or hair-breadth escapes. He has had a life of simple hard work, and such he is still having. In 1857, at the mature age of twenty-five, he graduated at the Wesleyan University, the venerable mother of so many Bishops. If he was later than some in graduation (and early graduation is not the best), he was yet ready for immediate business, and he entered life as a strong man to run a race. Entering the pastorate in 1858, he remained in it, except a year as president of East Tennessee College, until he became Bishop. He seems to have had little care to be known beyond the Churches that he was immediately serving, yet all the time his good repute was growing like a tree in the silent lapse of time. Being a member of the General Conference in 1880, he gave in Cincinnati an address of eulogy on Bishop Gilbert Haven, who had recently deceased. It is needless to say that this was of great merit. It marked the orator in the minds of his brethren



WILLARD F. MALLALIEU, D. D.

as the man to receive the mantle of their departed brother and to continue Bishop Haven's special work among what he used to call "his shining ones," our colored people at the South. At the next General Conference in Philadelphia, he was elected, and his residence was fixed at New Orleans, the center of his "diocese." The mantle and spirit of his sky-gone brother are with him, and his soul exults in efforts of begging and building, of tramp and travel, of training and shepardizing, for the millions put chiefly in his charge. He stamps New England upon Texas.

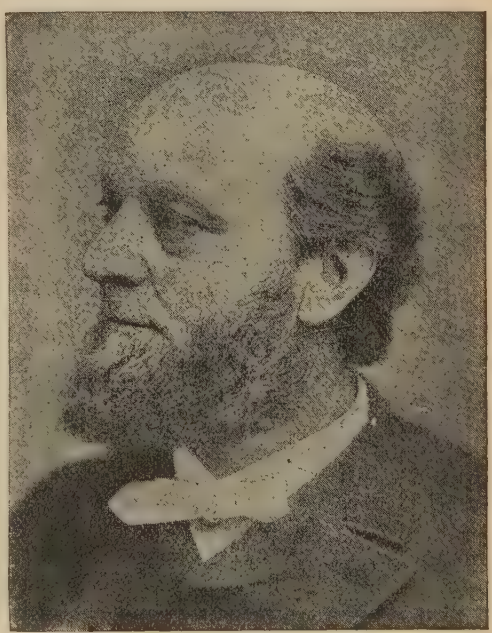


CHARLES HENRY FOWLER, D. D., LL. D.

Charles H. Fowler is the thirty-seventh Bishop, and until this year he brought up the rear of the episcopal train. This is fitting, as he was the youngest as well as the most recent Bishop. His rise has been the most rapid on the record. He is the only "foreigner" since Asbury, having been born in Burford, Canada, in 1837. At four he was brought with his family to Illinois, and therefore has needed no other naturalization.

His early studies were had at Rock River Seminary, and in 1859 he graduated at Genesee College (now Syracuse University) with the highest honors of his class. His friends were then looking on him with both the greatest admiration and also with deep concern. He was freighted with such talents and energies and dominated with an ambition so overmastering that, should his course be righteous, his eminence was sure; should it be wrong, the wreck must be disastrous. Happily, their hopes and not their fears came true. On Christmas of his graduating year, being then student of law in Chicago, he was converted, and the

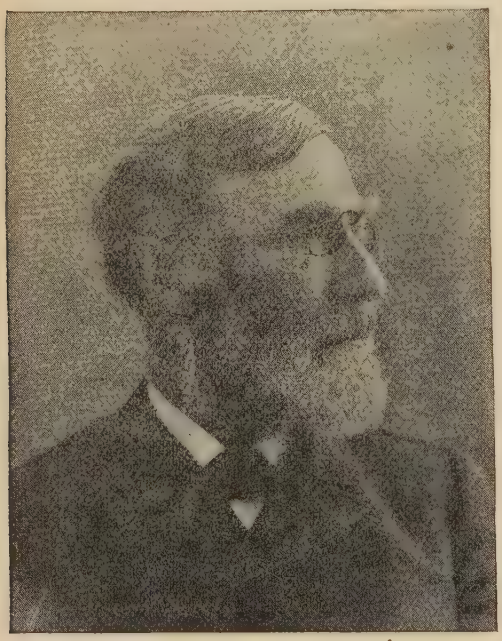
whole course and aim of his life was changed. He then gave himself to the ministry and entered Garrett Biblical Institute. At the end of his stay the war broke out and he at once organized a company of Evanston students, many of whom did good service, and thus he was captain, our only military Bishop. In the pastorate at Chicago he saw Centenary church built during his labors. The roaring, stirring city appreciated him and worked with him. After the great fire he was successful in raising funds at the East to restore its waste places, especially its churches and the Garrett Biblical Institute, the losses of which in Chicago had been very great. In 1872, he was made president of the Northwestern University, as indeed he had been invited to become in 1866, and in this office he remained four years. He was orator and preacher more than educator, and his calls to the pulpit and platform were simply incessant. In 1876, he was made editor of the *Advocate* at New York, the highest editorial position in his Church, and after four years he became missionary secretary. In whatever office he may be, his electric activity and his gift of overpowering appeal produce the same valuable results. The platform is his throne, and from it he rules the spirits of all within range of his voice. Since his election to the Episcopacy, in 1884, he has taken for his ground the Pacific slope, to guide and spread the Church in the vast realms where empires are rising and rounding into form, and he can make his life sublime.



JOHN HEYL VINCENT, D. D., LL. D.

The thirty-eighth Bishop is John H. Vincent. His relation to the Sunday-school and to Chautauqua, has called for some

sketch of him in another place. The building builds the builder. Dr. Vincent's wise and steady effort, crowned with broad success, in unfolding and perfecting the department in which his duties lay, from which he departed only to subdue provinces adjacent and to make them subsidiary to it, not only developed in him the fulness of a Church worker, but brought the Church to know his general merits. He came to be a Sunday-school leader in the Protestant world, and to have an excellent repute in many lands and among all denominations, so that his elevation to the General Superintendency was a matter of nearly universal expectation and consent. Imperious, self-centered and oracular, he brought to his new office the prestige of unbroken success, and all his movements will have behind them twenty-five years of victory. His residence is at Buffalo, two hours from Chautauqua.

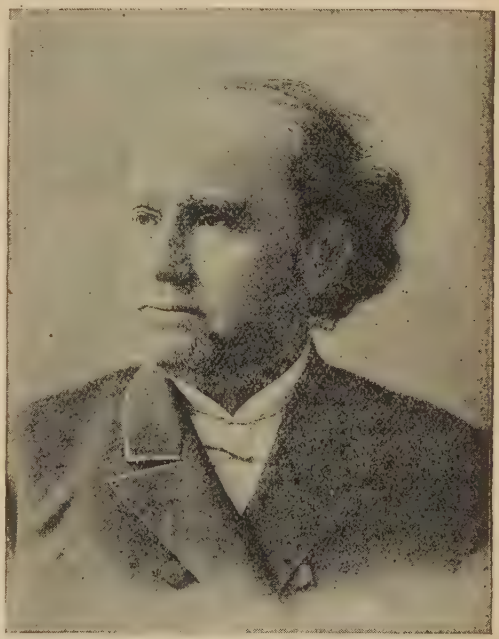


JAMES N. FITZ-GERALD, D. D.

James N. Fitz-Gerald, the thirty-ninth bishop was born in Newark, N. J., in 1838. He was of a solid Methodist family, and after due training in required study was, at twenty, admitted to the bar. He seemed a lawyer born. The cast of his mind, the aspect which all matters took on before him, even his choice of words and his careful utterance indicated a legal temperament. At twenty-five he was converted and at once felt the ministry to be his calling. Entering the Newark Conference, he continued in the pastorate, varied by some service as Presiding Elder, until he became bishop. For eleven years he was Secretary of his Conference; for eight years, Recording Secretary of the Missionary Society. A lawyer in the Church, if

his sympathy is with the Church, is a most useful person, and in the Board of Bishops, Dr. Fitz-Gerald seemed to come to the place vacant by the death of Bishop Harris, and be like him, the jurist of the Board. His home is at Minneapolis, Minnesota.

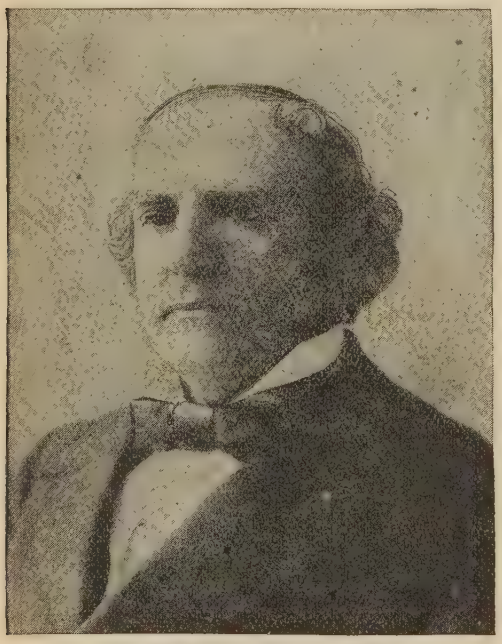
Isaac W. Joyce was chosen as fortieth in the Episcopal order. He was born in Ohio, in 1836, but his family soon removing to Indiana, he is claimed by the Methodists of that peculiarly Methodist State. At sixteen he was converted, and all his thoughts turned in the direction along which his life has been moving. His education was had at Asbury (now De Pauw) University, so associated with the names of Bowman and Simpson. He afterwards served a successful pastorate under the walls of his Alma Mater. Most of his thirty years of ministerial service have been in the Northwest Indiana Conference. Of late he has served at St. Paul's and Trinity, Cincinnati, and at his election was in his second term at the latter. During the revival conducted in Cincinnati by Sam. Jones, Dr. Joyce was his foremost supporter. After Jones left the city, the work continued under Dr. Joyce's management, by whose skillful and unwearied labors not only were the fruits of the former efforts well gathered, but the original movement was happily continued. Dr. Joyce, then pastor at Trinity, found himself at the head of the Protestant work of Cincinnati. The impression which he made as a revival pastor, a workman needing not to be ashamed, led to his selection as bishop to represent in the Board that style



ISAAC WILSON JOYCE, D. D.

of evangelical ability, and by that ability he will best be known. He is to reside at Chattanooga.

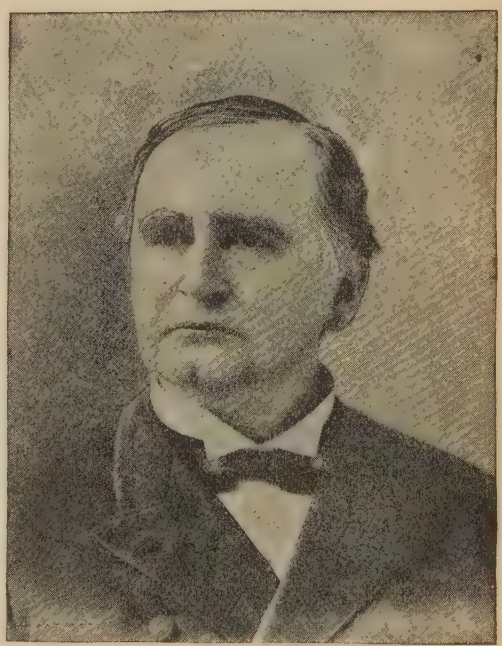
John P. Newman, who, in a certain sense, occupies the "forty-first arm chair" in the Episcopacy, was born in New York, in 1826. Converted at sixteen, he then first began his education. At Cazenovia, his teacher remembers him as of fine personal appearance, of rare taste in dress and propriety in manners, courteous and dignified beyond his years—no vulgar boy, indeed! He was already a working Christian, and his seven years in the Oneida Conference were like Jacob's seven under Laban. Entering the Troy Conference (heartened and guided by a highly cultured wife) his gifts rapidly unfolded and he entered upon his true career. In 1858 he became pastor in New York. In 1863 Bishop Ames sent him to New Orleans to look after the Churches which the fortune of war had thrown into the Bishop's hands. A great and effectual door was open to him, and there were many adversaries. So wisely and effectively did he achieve his hard task, that on his completion of it in 1869, he was complimented with the chaplaincy of the U. S. Senate. The Metropolitan Church was then begun as a national centre for Methodism, and he became its pastor, and at his election was there serving his third pastorate. Meanwhile he had gone around the world as Inspector of the Consular service, had served a pastorate in New York, and had eccentrically been pastor of a Congregational church now vanished; had written books, had been delegate to the Ecumenical Conference in London. His



JOHN PHILIP NEWMAN, D. D., LL. D.

taste, his bearing and his accomplishments have always brought to him the higher classes, and he has moved among them as their peer without losing the simplicity and spirituality of a Christian minister. His home will be at Omaha.

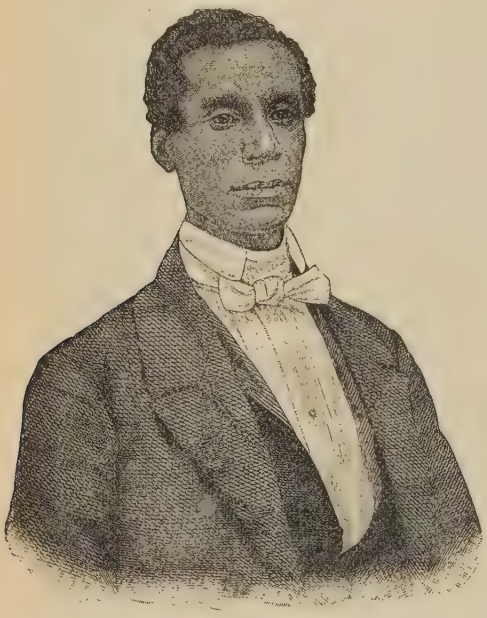
Daniel A. Goodsell, the forty-second bishop, is the youngest of them all. His birthplace was at Newburg, on the Hudson, in 1840. His father, Rev. Buel Goodsell, was one of the builders of Methodism from Lake Champlain to Montauk Point, and the son is greatly blest in matter of heredity. The future bishop was, at nineteen graduated from the New York University, and at once followed his father into the New York Conference. His majestic stature and development introduced him well, and he has given unbroken service for thirty years. His pastorates in New Haven have been his best. In learning and literature he commanded the respect of the fine old university town, while the beautiful Trinity church was built and filled under his labors. For several years he furnished the Book Reviews of the *Christian Advocate*, and at the beginning of this year, 1888, he was chosen editor of *Zion's Herald*. He was more needed as Secretary of the Board of Education, and that office he filled for a few months, until he became bishop. He brings to his new place a distinct literary training and a wide, careful acquaintance with the course of thought in this period. He takes his home in the heart of that great domain, Texas, the France of America.



DANIEL AYRES GOODSELL, D. D.

Such are the Bishops of the M. E. Church in America, but to these should be added three names of men serving in Africa.

Francis Burns was a native of Albany, N. Y., born in 1809, a thorough African. At eight, he was, on account of the poverty of his parents, put with a farmer, but he spent his winters and some part of his summers at school. The family that reared him was kindly and devout, the lady being herself a class leader. At fifteen he was converted, but, as he was bound to service in the family until twenty-one, he would not begin to preach sooner. He hungered for learning, and, while in attendance at high school, he made his first efforts at preaching. It was refreshing to see his talent and character overcome at the outset all the disabilities of his color, and he arose to the very high esteem of all. Attention was called to him as a man available for the mission work then opening in Liberia, and after a course of appropriate study he went out, in 1833, with John Seys as missionary teacher. His ancestral land sorely needed him, but he had been for several generations homed in another climate, and it is doubtful if Africans from our Northern States are better fitted than the whites for tropical residence. For two years Burns suffered severely from African fever. Recovering, he became abundant in labors. Besides teaching and preaching, he edited *Africa's Luminary*, and his excessive ability was of great use, as oversight from America was remote and precious. He was a model of what is possible for his race. He was refined in his manner, fluent and often eloquent in speech, and clear in all his ideas, free from all servility, and a good, wholesome man. His African brethren counted him their representative, and when it was decided to have a Bishop for Africa their choice fell on him.



FRANCIS BURNS.
First Missionary Bishop for Africa.

He was ordained by Bishop Janes in 1858. The office of Bishop in a land of poverty and ignorance, "in partibus infidelium," with a million of heathen in his diocese and his own people unable to bear strong meat, was difficult and exacting. He had a thousand things to discourage him, but as many to cheer him onward. For about five years he was able to make full proof of his Episcopacy, spending and being spent for his people. His strength being then greatly wasted, he came to America to recruit, but recruiting was not to be his. He died in Baltimore in 1863. This first Methodist African Bishop left a record as honorable as any of his white brethren.

John W. Roberts was the second African Bishop. He was born in Petersburg, Va., in a free family, in 1812. He went to Liberia among its earliest settlers, being already a member of the Church. After several years of service in preaching, he came, in 1841, to this country to be ordained. Then followed twenty-three years of preaching, during which he attained pre-eminence among his brethren for ability, and also had their fullest brotherly regard. He is not to be confounded with J. J. Roberts, the foremost man whom Liberia has produced, who, though an ardent and faithful Christian, was a civilian, not an itinerant.



REV. JOHN WRIGHT ROBERTS.
Second Missionary Bishop for Africa.

After the death of Bishop Burns, the Liberian Conference chose J. W. Roberts for his successor, and coming to America, he was ordained in New York in 1866. His needy land was greatly blessed in him during the nine years of his Episcopacy, and the Church grew large and flourishing, reaching out into the adjacent regions. He died at Monrovia, the capital, in 1875. There was no other of his race who seemed fitted to take the

oversight of the Church in Liberia, and therefore his place was not filled. Bishop Gilbert Haven visited the country, but it was left for the present Bishop of Africa to take the Church there under his special care.

William Taylor, the third Bishop of Africa has already appeared in our Story. He was born, in 1821 in Rockbridge, Va., and became a preacher in 1842. A rude young Hercules, fit, like him of the Greek mythology, to endure twelve labors in many lands! He went upon circuits in his native region and, rude though he was of speech and little versed in the set phrase that is oftenest heard, he gave signs of power. He is a restless rover, born for pioneering, and soon we saw him shipping a church from Baltimore to California and hurrying to organize the first society in San Francisco. "California Taylor" was for years his name. In 1856, he came to the East and spent five years in evangelistic work on the Atlantic coast. His next labors were in Australia, Tasmania and Ceylon. We found thousands of Kaffirs and many whites brought to Christ by his preaching in South Africa. He was then seen in India and after that he was for years in South America. In every place, he has been, as on the day he first entered the ministry, strong, sovereign, rude and fearless, knowing well his own mind and with no "if" or "fail" in all his vocabulary. The only thing indispensable to his comfort is a stone for his mighty head at night, and he carries a marble slab a foot square for this, sleeping his "marble sleep" soundly and



REV. WILLIAM TAYLOR, D. D.
Third Missionary Bishop for Africa.

waking in the morning to run anew his race. His view of mission work is the Pauline. He puts it in two general principles. The first is the "Pioneer Principle." This means that men like Paul and Barnabas, at their own cost and risks, must go to open new fields. The Gospel pioneer must pay his own expenses and preach the Gospel free of charge. His second, the "Commercial Principle," applies when the field has been opened, the value of the Gospel made known, and the law of supply and demand put in operation. William Taylor proposed to apply his Pauline method to the regions opening in the heart of Africa. The opportunity to utilize his zeal, loyalty and experience for the good of that far-away flock in Liberia was not to be lost, and so, in 1884, he was made Bishop of Africa. It is not the usage of the Church to make a local or territorial Bishop. The Bishops are equally such in every place, and William Taylor is Bishop in New York as much as in Loanda, only he chooses to have charge in Africa alone.

We have told of his entrance there. His last letter shows him delighted with his work. He is distributing men and women to his heart's content, and is hopeful of them and their work. About thirty went with him and twenty-six more have since gone. "I am weeping for joy as I get acquainted with these dear people." The authorities of the Congo Free State gave them hearty welcome and free conveyance. The Bishop exults in his work and in his helpers. "We don't appear to have a weakling among us."

Bishop Taylor, on going to Africa, planted himself at once in the heart of his "diocese" in the Congo Free State. This occupies a wide region in central Africa, a region rich in all that tropic fertility can produce, and watered by the affluents of the Congo. The King of Belgium is Governor-general of this State, one hundred times as large as his own little Kingdom, and beyond all crushing between France and Germany. His agent is the famous and noble Henry M. Stanley.

The highway to this country is the Congo river. For one hundred and ten miles from the Atlantic, it is navigable by the largest vessels. Then comes a series of huge cascades, some of great beauty, reaching two hundred and thirty-five miles, and entirely shutting off navigation. At Stanley Pool the cascades end,

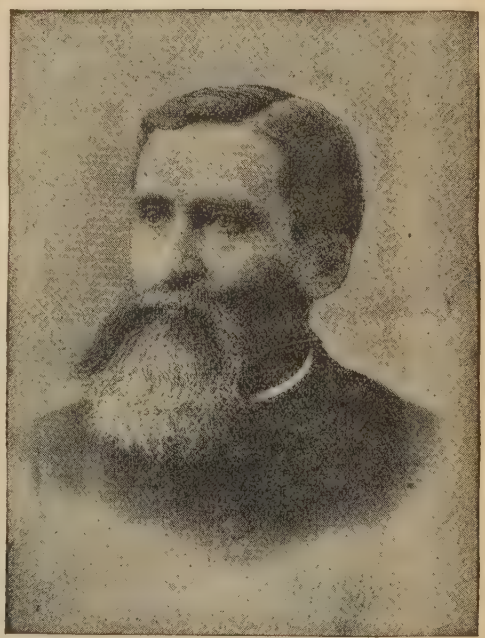
and the broad, bright streams give seven thousand miles of sailing amid countries populous and productive. Bishop Taylor saw his instant need of a steamer and, in the winter of 1887, he made his appeal. It was to cost twenty thousand dollars, and he preferred that the money come in dollar contributions. Some would have more "stock," and one, Mrs. Henry Reed, of Tasmania, asked to give two thousand dollars. From the Bishop's friends all around the world the money came quickly to his hand. Many wished the steamer to be "William Taylor," but he gallantly and justly urged the name "Anne Taylor," from his noble wife, his peer (in her own place and manner) in all labor and sacrifice.

The steamer was built in England; it was, in April, 1887, shipped from Liverpool, in pieces weighing sixty-five pounds, to be carried on men's backs along that weary path up the cascades, which the stout Bishop has walked already more than once. The steamer is ninety feet long and sixteen feet wide, drawing two feet of water. Its machinery is so arranged as to admit of use in sawing wood in transit, and lumber when at rest. It has a hose worked by steam, which will shoot water with force enough to disperse canoes of "hostiles."

One steamer sent from Scotland is before the "Anne" on these mid-African waters. By hindrances unforeseen Bishop Taylor's steamer was not carried to Stanley Pool until 1888 but he lost not an hour thereby. Along the lower Congo and the Lower Cascades, he got land and planted missions and made ready the way of the Lord. The "Anne Taylor" is to convey the Gospel along seven thousand miles of streams in the land which will one day be second to no other. It will also tell of a toil-some, much-suffering woman, who for over forty years would never let her husband fail of a Gospel duty on her account, who in his long absences trained her four sons, strong and manly as their father, to pure and brave living, and to witness for the Master whom he was serving. Yet is not this steamer with heart of fire and frame of steel, steering fearlessly on an errand of grace along the strange and distant streams, a very type and embodiment of her dauntless husband?

Following the precedent of 1884, by which William Taylor was made Bishop of Africa, the General Conference of 1888 made James M. Thoburn Bishop of India and Malaysia. Like Taylor,

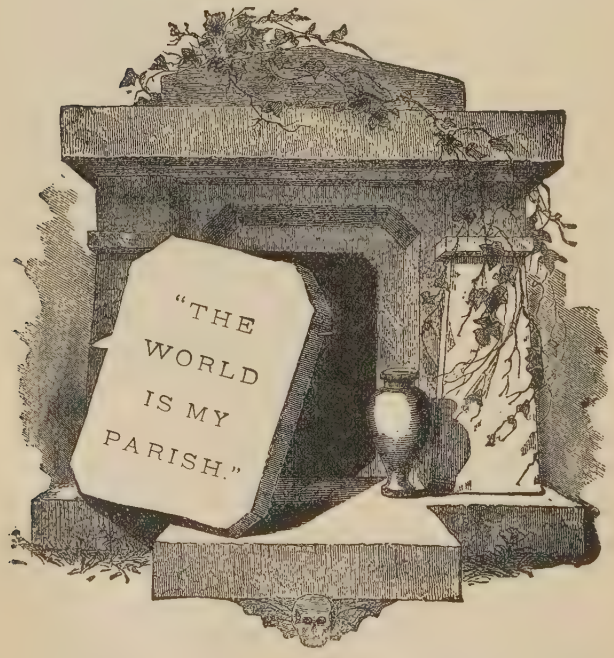
he is missionary bishop, his functions, not his authority, being limited to the field for which he is elected. He is as truly a bishop as any other, but he operates only in his appointed domain. Could he wish a larger? It has 3,000 miles of longitude and 1,000 miles of latitude, with 300,000,000 of people. Dr. Thoburn was born in Ohio, in 1836, and graduated in 1857, from Allegheny College. Two years later he went to India, and his labor there has been of infinite variety, as his book, "My Missionary Apprenticeship," illustrates. He has, besides simple missionary, been pastor of an English speaking church in Calcutta; presiding elder and editor of the *Indian Witness*. For the last three years he has been Conference Evangelist. Three times he has been member of General Conference. In his bearing he is very quiet and unobtrusive, and his utterance is that of one conversing and watching how his words are taken, as if giving all his thought to the winning of somebody to the truth. Thirty years have given him knowledge of India, its tongues and people, and all the needs of its work, and there could be no doubt of him as the man for its Bishop. Out of India his work is growing in far away Singapore, and its demands in Burmah increases rapidly. These two missionary bishops differ in person, temper and habit, as much as men well can, but each has a great office and each will be followed in his work with sympathy and prayer. The Church has now eighteen bishops.



JAMES M. THOBURN, D. D.

We have thus told the individual story of the Bishops of the M. E. Church. They are but men, and not the only men of

power and repute. They are, however, representative men. Their personal characters tell the liking and tendency of the Church that chooses them, and in them we see the turn and temper of the Church in their day. Study them and we know what manner of Methodism is now around and among us. There are men enough as worthy of the Episcopal office as any now filling it, but not more worthy, and these have been freely chosen. It is now three centuries since the French Academy was founded, with arm-chairs and members limited to forty. In the forty arm-chairs have sat the ablest scholars of France, yet a witty writer has shown how often the ablest man of the period has been sitting in "The forty-first arm-chair"—i. e., has been just outside of the Academy. That may be so of the Methodist Episcopacy.

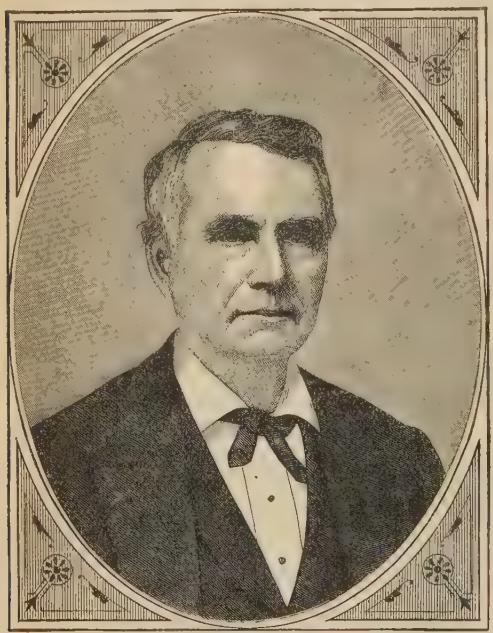


CHAPTER LVI.

Bishops of the M. E. Church South.

DESCRIPTIONS of Bishops Andrews, Soule, and Capers have already been given. In the Church South, has been a line of able and effective Bishops. In 1844, Bishop Soule (portrait page 440), and Andrew (portrait page 537), remained with the southern division. After two years, there were chosen William Capers (portrait, page 475) and Robert Paine. The latter, fifth bishop of the Church South, was born in North Carolina, in 1799, forty-seven years before his election to the Episcopate, in a home rich in the best of Southern character and culture. His family early went to the fertile region of West Tennessee, and though this was a new country, he found means to become in his youth a classical scholar. Entering the Tennessee Conference at seventeen, he volunteered for the toils and perils of missionary life in Alabama and among the Choctaws. At twenty-five, being Presiding Elder in Tennessee, he was a delegate to the General Conference of 1824. In the journey to Baltimore he was companion of Bishop McKendree, who, now feeble, leaned for aid and comfort in both mental and bodily efforts on his strong comrade. After six years of pastoral service, Dr. Paine took the

presidency of La Grange College, Ala., serving until he became bishop. His educational work was excellent. No man in the South surpassed him as a proficient in Geology and Mineralogy, his favorites, but his highest fame was as a general educator. In 1844 he shared with Dr. Winans, the Church leadership of the southwest, and was in both the great General Conference of that year and the Convention of the year following, chairman of the most important committees. With reluctance, he at the call of the Church, assumed in 1846 the toilsome office of bishop. It brought him with its labors a course of accidents by flood and field, of fierce diseases and hair-breadth escapes that made his long survival and service a wonder. Not until eighty-three did he become superanuated and then at once, from his quiet home at Aberdeen, he was called to the Church on high.

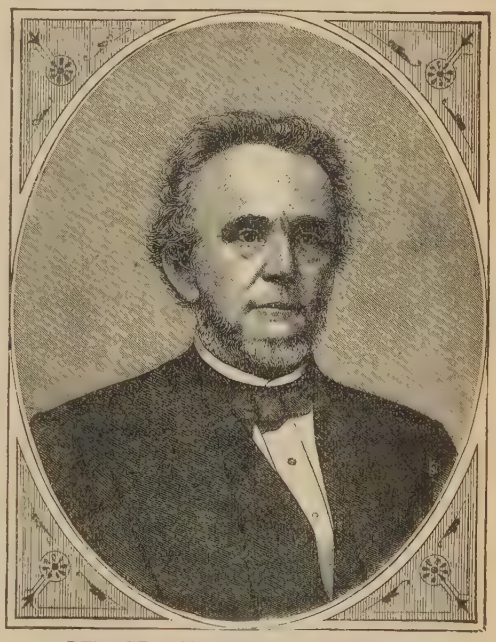


REV. ROBERT PAINE, D. D.
Fifth Bishop of the M. E. Church South.

In bearing, in personal culture, in fortune and social position, he was a Southern gentleman of the noblest order, and when he put himself and his estate into the service of Christ and the Church, all felt that he was to be a prince and a great man in Israel. Nor were any disappointed. He had a legal mind and his only book, "The Life and Times of William McKendree," gives large and luminous views of Church government, such as the student of church history can profitably read, mark and inwardly digest.

Henry Biddleman Bascom (portrait, page 501), sixth Bishop of the Church South, has elsewhere been noted. He was born in western New York in 1796, but his early home was in

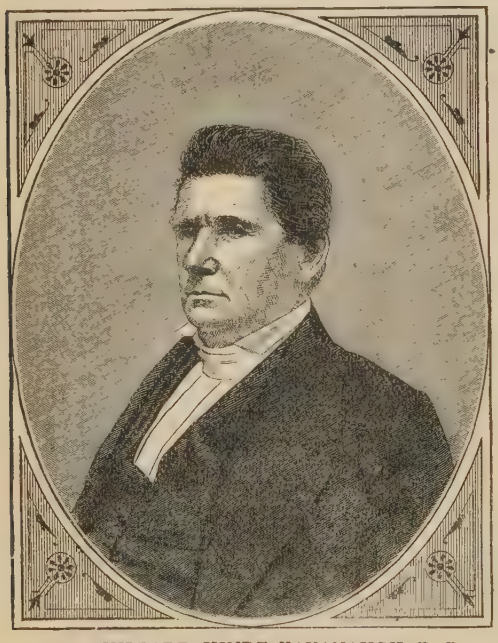
southeastern Ohio. "Slow rises worth by poverty oppressed," but Henry while still a boy, felt his powers, and struggled to make the most of them. At fifteen he was boring pump-logs by day, and exhorting at night, and at sixteen he entered the Ohio Conference. His magnificent stature, voice and bearing put him far in front of his years. In dress he differed from his brethren. "Costly thy habit as thy purse can buy," was a new departure for Methodist preachers, but he did it. Nor was he a weakling. He took his share among wild beasts, Indians, and the wild frontier. He rapidly grew to be the wonder of the West. Bishop McKendree transferred him to Kentucky. In every place he stood aloof from his brethren on a lofty footing of his own. At twenty-seven he was Chaplain of Congress, and thereafter his place as a leader in the Church was assured. Becoming Chancellor of Transylvania University, Kentucky, he was in the General Conference of 1844, and the hardly less famous Convention of 1845. He held but one Conference after his entrance upon the Episcopate in 1850. In August of that year he died at Louisville. His volumes of sermons and lectures are valuable but they only imperfectly perpetuate his lofty character and grand personality.



REV. GEORGE FOSTER PIERCE, D. D.
Sixth Bishop of the M. E. Church South.

George Foster Pierce, the sixth Bishop, was the first-born of Lovick Pierce, then, 1811, a physician of Greensborough, Georgia. Favored with early advantages, he was at fifteen ready for Franklin College, and at nineteen he graduated. It was with no light struggle that he turned from brilliant prospects in the law, but with Bishop Andrew's counsel and comfort, he in 1831, entered

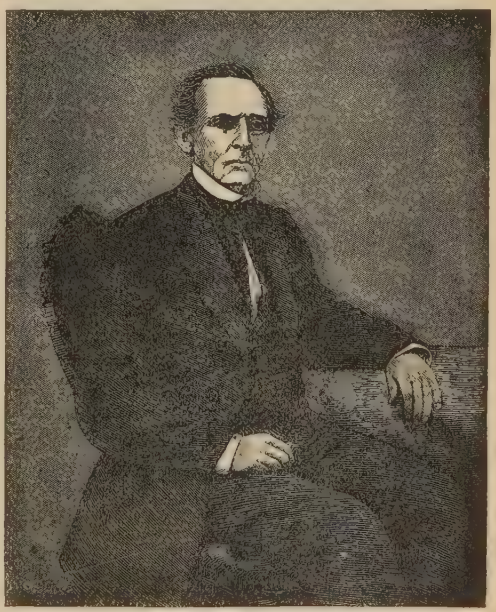
Conference. For fifty years, like a luminary without a cloud, he was Georgia's foremost preacher. His pastoral service was varied by educational and editorial work. He became delegate to General Conference in 1840, and in 1844 he was the most gallant champion of Southern ideas, dashing with fearless eloquence upon New England and the North, yet keeping the personal respect and affection of his opponents. An address at the time, before the American Bible Society, gave him a national reputation. In 1848, he became for eight years, president of Emory College, Georgia, and then at forty-three he was made Bishop. In his power as Bishop and preacher, and in his strength and sweetness as a man, he in the South, was like Simpson in the North. Indeed he was a thorough Southerner, and Bishop Simpson did not more ardently uphold the Union than did Bishop Pierce the Confederacy. But when the storm of war was over, he heartily accepted the new order that rose upon the ruins of the old. In 1876 a severe ailment of the throat hindered much public service, yet for eight years he occasionally preached and with the old power and unction, until at Sparta, Georgia, the end came. The Rev. George G. Smith, of Macon, will soon give the world a biography of Bishop Pierce, and our Southern brethren will greet his portrayal of the most truly representative man of the Church South.



REV. HUBBARD HINDE KAVANAUGH, D. D.
Eighth Bishop of the M. E. Church South.

John Early (portrait page 474), was born in 1786, of a stately Virginia family, and by marriage came into powerful connection of the Rives. Entering Conference in 1805, he was in 1812, member of the first Delegated General Conference. His

first ministerial labors were among Jefferson's slaves and he was ever as ready to serve the lowly as the lofty. A thousand were converted at one of his camp-meetings. Randolph Macon College is the monument to his educational toil and wisdom. In 1846, he was made the first Book Agent of his Church. From this post he in 1854, at sixty-eight, became Bishop. For twelve years he served with a fullness of energy that a young man might envy; then quietly retiring, he died in 1873. His skill and force in business served his Church in its sorest need of such gifts and he was a wise and faithful steward of its infant interests.

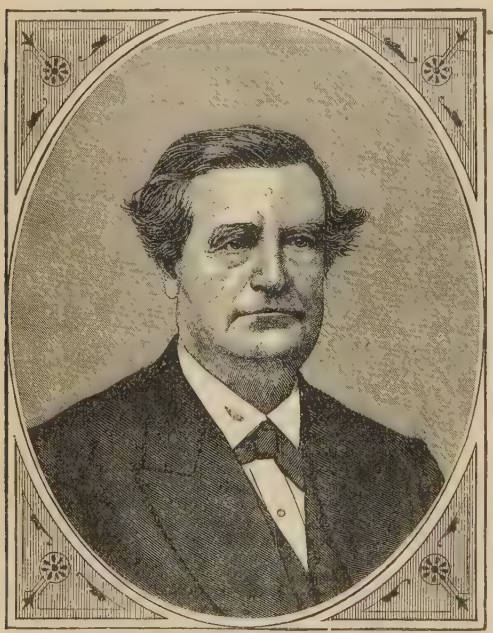


REV. DAVID SETH DOGGETT, D. D.
Ninth Bishop of the M. E. Church South.

Hubbard H. Kavanaugh, eighth Southern Bishop, was by birth in 1802, a Kentuckian. His father from a Methodist preacher had become an Episcopal rector. His mother, daughter of Dr. Hinde, an eminent local preacher, trained her boy in her own deep piety. While learning the printer's trade with a Presbyterian elder, young Kavanaugh was converted and began itinerancy upon the hard circuits of the mountains. A stern school he had, but it shaped him well. He gained the southwestern style of rhetoric, exuberant, dramatic and picturesque, "beginning his sermons in Eden and ending them in heaven." The ways of such preachers are not equal; they sometimes fail, but their success tell powerfully. Becoming Bishop in 1854, he was during the war the only Southern Bishop within the Federal lines, and in California was for a while under military arrest. He was honorably released, and went on with his sacred office in the wisdom of a serpent and the harmlessness of a dove. In 1884 he died in his native State, his love

for which was wonderful, which had no purer, nobler son.

After twelve years, during which no Bishops were elected, David Seth Doggett was made Bishop in 1866. He was a Virginian, born in 1810, and he entered the ministry at nineteen. Having had small opportunity for education, he was appointed near the University of Virginia, and mastered its entire course. He then became chaplain and afterwards a professor at Randolph Macon. In 1854 he took the editorship of the *Quarterly Review* and was recognized in his Church as master of rhetoric and moral science. This mastery came out in his preaching always marked by soundness, force and beauty. For nearly fourteen years his brethren were glad and thankful that they had made him Bishop. His finished style and graceful delivery served as a model and his temper and manners were sweet and refreshing. After long suffering, he in 1880, passed from this world in peace.

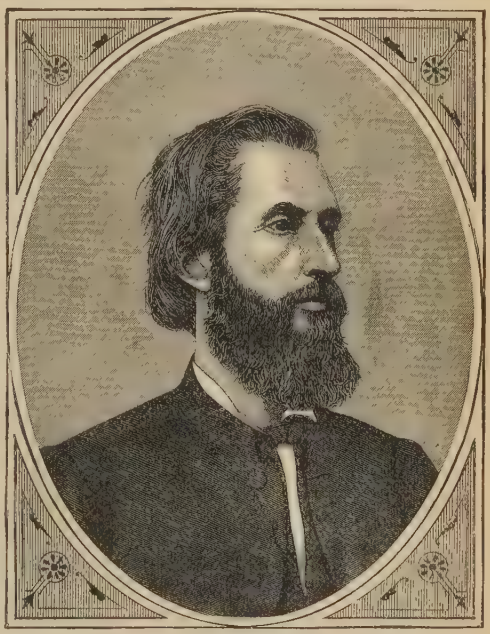


REV. WILLIAM MAY WIGHTMAN, D. D., LL. D.
Tenth Bishop of the M. E. Church South.

William May Wightman, born in Charleston, South Carolina, in 1810, of sturdy English stock, (his mother had seen Wesley, and been led in class by Adam Clarke) graduated at South Carolina College, and joined Conference on his twentieth birthday. He had come into the Church under Bishop Andrew's ministry. After some years of effective preaching, he became professor at Randolph Macon, and then editor of the *Southern Christian Advocate*. He was afterwards president of Wofford College, Sparta, South Carolina. In 1854, he lacked one vote of becoming Bishop, one scattering ballot having been cast for "W. M. Bishop!" After serving in educational work for

the interval, he was chosen Bishop in 1866, and for sixteen years made full proof of his ministry, broad, so earnest, and so spiritual that men wondered at the providence that in 1854 had shut him from the office.

In 1823, Enoch Mather Marvin was born of a New England family in the wilds of Missouri. A pious, cultured mother was the guide and teacher of his early years. He entered with scant preparation and at but eighteen, the Missouri Conference. After years of hard service on frontier circuits and small stations, he suddenly appears at St. Louis as the ablest preacher of his State. Here he held his high place ably, but going South in 1862, to find the General Conference to which he was a delegate. He became chaplain in the Confederate army. After the war he went to Texas and was not a member of the General Conference of 1866, which made him Bishop. He was intensely active, another Asbury, in his Episcopal work.

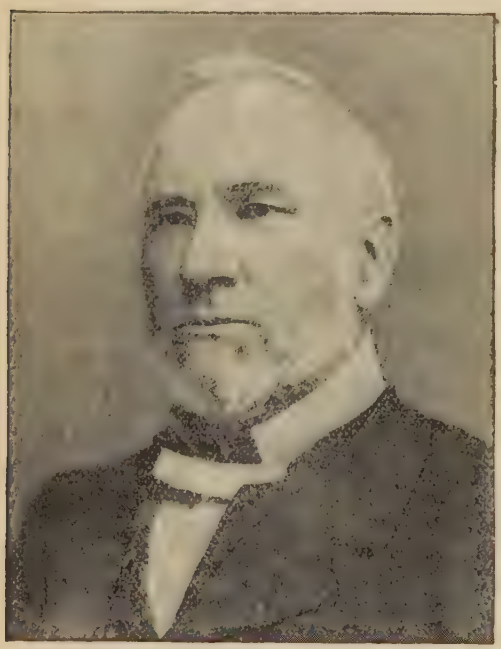


REV. ENOCH M. MARVIN, D. D.
Eleventh Bishop of the M. E. Church South

In 1877, after a visit to the Missions of China and Japan, in which he made the tour of the world, he died of pneumonia at St. Louis. He wrote some valuable books. His cast of mind was mystical and his style was Emersonian for simplicity, clearness, pathos and elevation.

Strongly marked by contrast with Marvin was Holland N. McTyeire, who was chosen with him to the Episcopate. Born in 1824, of a wealthy house in Barnwell District, South Carolina, he was at twelve a pupil at Cokesbury, the Methodist school of his State, and here he joined the Church. In 1845, he graduated at

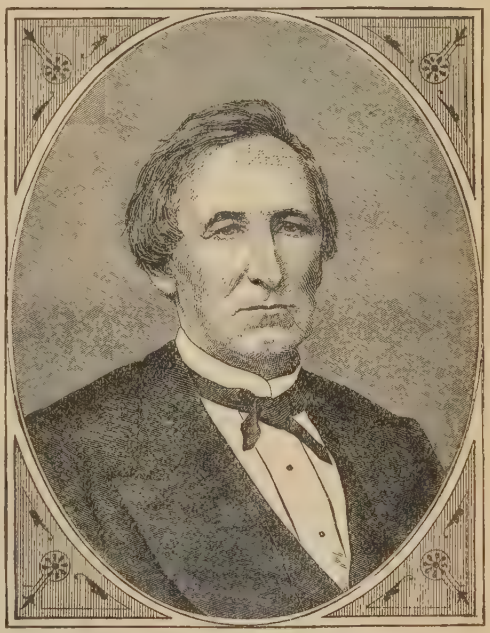
Randolph Macon. Thus he was not a preacher at the separation of the Churches, yet he is now senior Bishop. How the generations in Church, as well as in State, "haste stormfully" across the scene! His first prominent charge was at Mobile, and when he came, his Quarterly Conference was just buying a lot to bury preachers in! His gift of clear and original thinking brought him to the task of editorship, and in 1854, he was put in charge of the New Orleans *Christian Advocate*. In 1858, he was chosen to like duties at Nashville, and these he discharged during the most trying times of the war. He became Bishop in 1866. The task set before his Church was then a severe one. To gather the scattered people and repair the broken shrines after years of wasting might require toil, but to manage wisely in the delicate offices of moral and churchly reconstruction, while passions and prejudices were yet uncalmed, was peculiarly difficult. Election to the General Superintendency at such a time was from his brethren the highest proof of their confidence. He has shown them that they were not mistaken. Besides his gifts as preacher and man of letters, he has a clear and active grasp of ecclesiastical law and parliamentary usage, so that as Bishop and chairman of deliberative bodies he is perfectly master of his duties. In 1873, when Mr. Vanderbilt founded his university, he gave the entire charge of his donation to Bishop McTyeire, and this charge Bishop McTyeire accepted and still retains. He is also at the head of the School of Theology, and his residence is



REV. HOLLAND N. McTYEIRE, D. D.
Twelfth Bishop of the M. E. Church South.

at Nashville. He has moved a busy pen. Among his early works are, "Manual of Discipline," "Duties of Masters," and a valuable history of the M. E. Church, both before and after the separation. He is, as is perfectly fitting, the most influential man in his Church, and years of active and widening usefulness may be reasonably anticipated on his part.

John Christian Keener is, in the Episcopacy of the Church South, next in seniority to Bishop McTyeire. He was born at Baltimore in 1819. At nine, his father took him to Wilbraham, and kept him ten years under the goodly shadow of Wilbur Fisk. During this time he graduated at the Wesleyan University in its first regular class of 1835. His conversion was in Baltimore in 1838. He was then prosperous in business as a wholesale druggist, but, engaging as superintendent of a Sunday-school, he soon felt a divine call to preach. Closing up all secular pursuits, he went to Alabama, got license to preach and, in 1843, entered the Alabama Conference. Five years later, he was sent to New Orleans, then reckoned a post not only of difficulty but of actual danger. For twenty years he was in service there, being a part of the time Presiding Elder of the New Orleans district. In 1861, he was made superintendent of Chaplains for the Confederate armies west of the Mississippi. He was editor of the New Orleans *Advocate* from 1866, and, in 1870, he was chosen Bishop, being then sixty-one. His pen had not been idle. His best-known work, "The Post Oak Circuit," is a lively effort of humor, in which character is drawn with a skill equal to that of the highest masters.



REV. JOHN CHRISTIAN KEENER, D. D.
Thirteenth Bishop of the M. E. Church South.

Bishop Keener has taken a deep interest in the Mexican mission of his Church, which he founded in 1873, and which he has many times visited. It is his good fortune to have three sons in the ministry, and now, in the fullness of his years, with faculties unfailing, to have "that which should accompany old age, as honor, love, obedience, troops of friends."



REV. JOHN C. GRANBERY.
Sixteenth Bishop of the M. E. Church South.

John C. Granbery was born in Norfolk, Virginia, 1829. From his taste, style and bearing, he may be called the scholar among the southern Bishops. After enjoying a thorough collegiate education, he entered the Virginia Conference, where he spent some years in the pastoral work. During the war, being chaplain of a Virginia regiment, he was wounded in the hand and lost the sight of one eye, and these scars gave him no damage in his friends' affections. On the founding of the Vanderbilt University, he entered as professor, and served ten years in Literary and Theological departments. In 1878 he was chosen Bishop. His chaste and classic style of address, both in preaching and in all utterance, commands hearing and admiration, while his fine taste and temper make him specially dear to his brethren.



REV. ALPHEUS W. WILSON, D. D.
Fourteenth Bishop of the M. E. Church South.

Alpheus Wilson was born at Baltimore in 1834. His father, Norval Wilson, was an eminent Methodist preacher, and his son was called to follow his father's career. After graduation from college, he found his health

failing under the labors of his early ministry. For a few years he was engaged in the legal profession, but, his health being finally restored, he resumed the ministry in the Baltimore Conference. After filling several important stations, he was made secretary of the Board of Missions. In this office his views proved so wide, his judgment so accurate and clear, and his energies and temper so fitting to a wide sphere of action, that his brethren agreed that he was of genuine "Bishop timber." In 1882 he became Bishop, and though of rather delicate health, he has been an active and successful worker. In 1886 he went to China on an official visit.



REV. LINUS PARKER, D. D.
Fifteenth Bishop of the M. E. Church South.

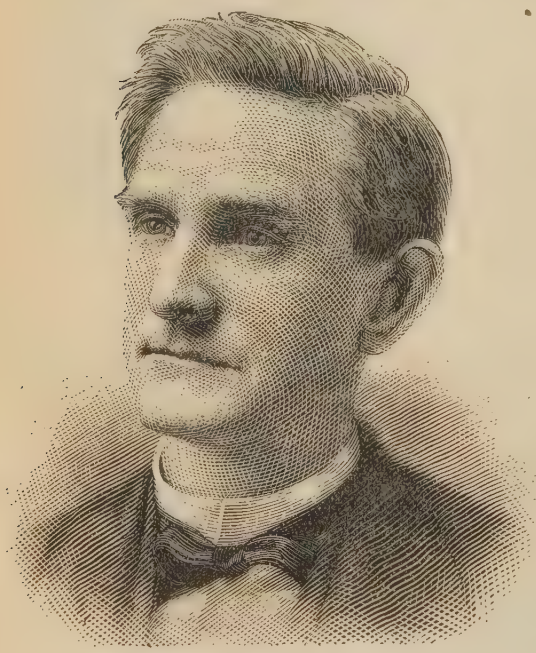
The Rev. Linus Parker, D. D., fifteenth Bishop of the M. E. Church South, was one of the able men whom the North contributed to the service of the South. To the South he really belonged. He was born, in 1829, in Oneida County, central New York. Going, at sixteen, to New Orleans, in the ardor of youthful enterprise, he was there brought to Christ and entered at once upon the work of the Church. In 1849 he became a member of the Louisiana Conference. In all the trying times before, during and after the war, he was steadily and faithfully fulfilling his ministerial call and as pastor and Presiding Elder he made a goodly record. He became in 1870 editor of the *New Orleans Christian Advocate*.



REV. ROBERT K. HARGROVE.
Seventeenth Bishop of the M. E Church South.

In 1878, being for the fourth time member of the General Conference, he was made Bishop. His residence was at New Orleans. He did seven years' faithful service as Bishop. In the spring of 1883 his brain yielded to the intense exertion of years, and he died of congestion.

In the city of his home, where he had so long been known in quiet and stormy times, he was mourned by all, and his much-loved Church felt her bereavement.



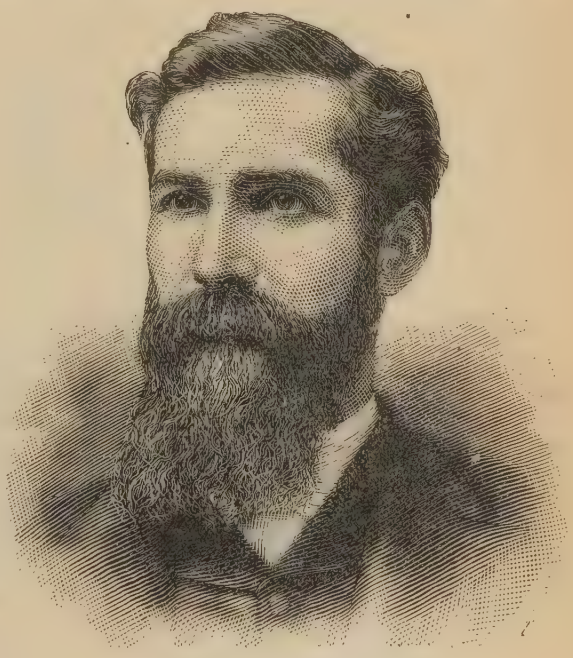
REV. WILLIAM WALLACE DUNCAN, D. D.
Eighteenth Bishop of the M. E. Church South.

Robert K. Hargrove was born in Alabama, in 1829, of a Methodist family, ancient as antiquity is counted in this country. After collegiate graduation, he spent some years in the higher grade of classical teaching. From teaching he entered the pastorate, in which he filled the usual variety of places. In 1882, he became Bishop, visiting Colorado this year in his official capacity and gratifying all by his eloquence as preacher and his ease and dignity as a presiding officer.

William Wallace Duncan was born in 1839, at Randolph Macon College, his father being there a professor. His father becoming one of the faculty of Wofford College, South Carolina, the son graduated there in its first class in 1858. Wallace then entered the Virginia Conference, leaving, however, the pastorate for a chaplaincy in the war. In 1875, he was called to the chair of Moral Science in the college from which he graduated and took his place as leader of his Church in South Carolina. He is not only of a high and full education, but of great power

as a speaker, both in the pulpit and on the platform. His brother James was president at Randolph Macon, and the family have a valuable social and churchly record. Being the first chosen as Bishop this year (1886), he may be counted as bearing with him the great regard of his brethren and the hope of his people.

C. B. Galloway, the youngest of southern Methodist Bishops, was born in Mississippi in 1839, and entered his office at thirty-seven. In 1868, he graduated at the University of Mississippi and began the work of the ministry in that state. His rise has been rapid, and yet not more rapid than the unfolding of his abilities. All interests of man have his attention, and as a temperance worker he has been true and effective. For four years he has been editor of the *New Orleans Advocate*. He now enters upon his Episcopal career in the flush of his strength, and with the hopes and prayers of all his people.



REV. C. B. GALLOWAY, D. D
Nineteenth Bishop of the M. E. Church South.

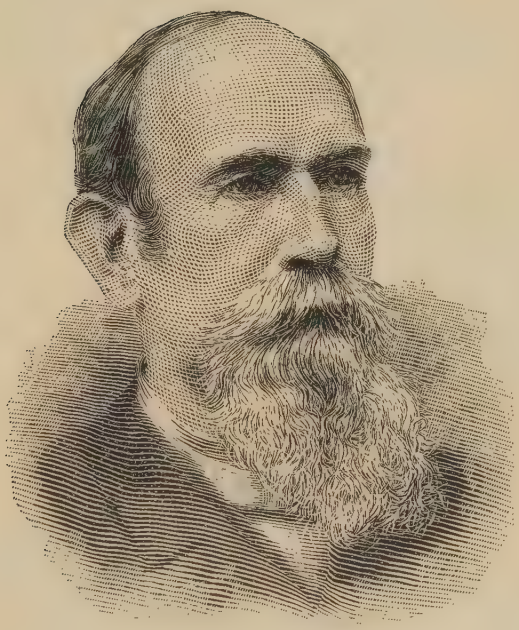
Eugene R. Hendrix was born, in 1847, at Fayette, Missouri, where he had his early training at Central College, of which he was president at his late election to the Episcopacy. In 1867, he graduated at the Wesleyan University, and in 1869 at the Theological Seminary, New York, and then entered the Missouri Conference. His appointments have been of the highest grade, and he has been around the world in his study of the ways of men and the welfare of his Church. He has given his observations in a valuable and entertaining volume. Like his colleagues chosen

this year, he has a fine personal appearance and the gift of a glowing eloquence, such as has so often distinguished preachers and statesmen of the sunny South.

Joseph S. Key is the fourth of the Bishops chosen in 1886 in the Church South. He is a Methodist by inheritance, his father and his grandfather having been preachers, and his line runs back to the old days of Methodist heroisms in Georgia. He was born at La Grange in that state in 1829. In 1848, he graduated at Emory College, and he has spent his ministerial life in the south of that state. He was a member of the Ecumenical Conference in London, 1881, as a representative of his Church in the great family of Methodism. At the Centennial Conference at Baltimore, 1884, he was also a delegate. He alone enters the office of Bishop from unbroken service in the pastorate. He is a hearty worker in every form of Church labor, and is of all the Episcopal College of his Church, the most ardent advocate of the doctrine of Holiness. He is as Bishop, the youngest of the College, but his career is proving that the sacred office is still in the keeping of faithful men, who are able to teach others also!



REV. EUGENE R. HENDRIX.
Twentieth Bishop of the M. E. Church South.



REV. JOSEPH S. KEY.
Twenty-first Bishop of the M. E. Church South

CHAPTER LVII.

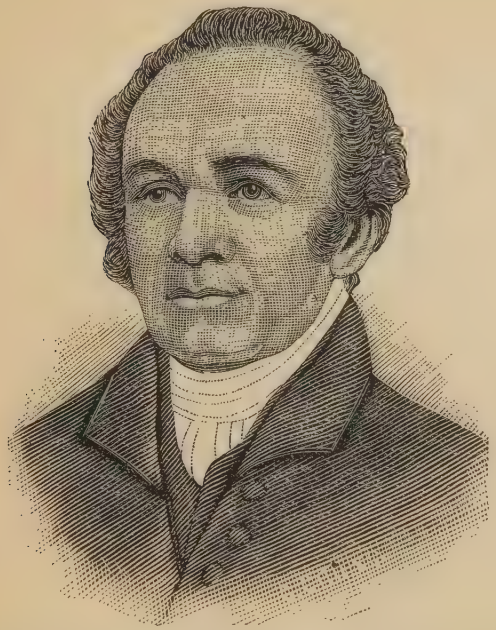
Bishops of the African M. E. Church.



ICHARD ALLEN, the first Bishop of the African Methodist Episcopal Church (see page 483), was born Feb. 12, 1760, in Philadelphia, Pa. He was converted and joined the Methodist Society in Delaware, at the age of seventeen. He was licensed as a local preacher in 1782, and so at twenty-two years began his labors.

He founded the first African Church in America in 1797, and in 1793, built the First Colored Church in America, which was dedicated by Bishop Asbury as a "Bethel." He was the first Colored Deacon, being ordained by Bishop Asbury in 1799. He remained in connection with the M. E. Church until 1816, when various difficulties having arisen, a convention was called and delegates from the colored people met April 9, 1816, and organized The African M. E. Church.

He was made an Elder, and on April 11, 1838, was consecrated the First African Bishop in America by the First General Conference of the African M. E. Church. He died March 26, 1831. A monument to his memory, erected by the members of his Church, is in the Philadelphia Park.



Bishop Morris Brown, Second Bishop, born in Charleston, South Carolina, January 9th, 1770. Elected and ordained Bishop May 28th, 1828, at Philadelphia, Pennsylvania. Died May 9th, 1849.



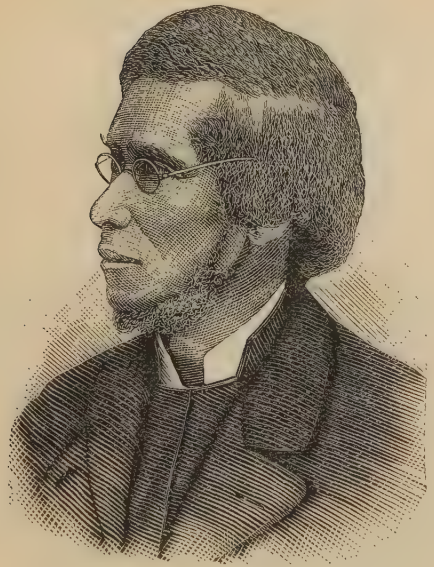
Edward Waters, Third Bishop of the A. M. E. Church, was born on West River, Maryland. Was elected Bishop, May, 1832, at Philadelphia, Pennsylvania, and ordained by Bishop Morris Brown. He died in April, 1847, in Baltimore, Maryland.



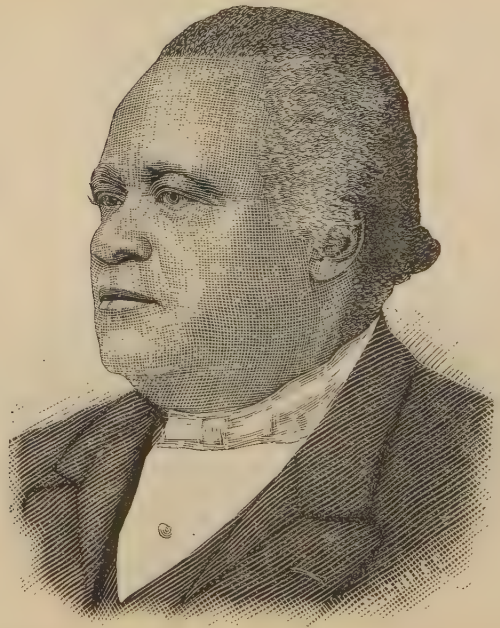
William Paul Quinn, Fourth Bishop of the A. M. E. Church, born in Calcutta, Hindustan, about 1795. Elected Bishop, May, 1844, and ordained May 19th, 1844. Died at Richmond, Indiana, February 23d, 1873.



Willis Nazery, Fifth Bishop of the A. M. E. Church, was born March 5th, 1808, in Isle of Wight County, Virginia. Ordained Bishop May 13th, 1852, in New York City, by Bishop William Paul Quinn. He died at Shelburne, Nova Scotia, August 22d, 1875.



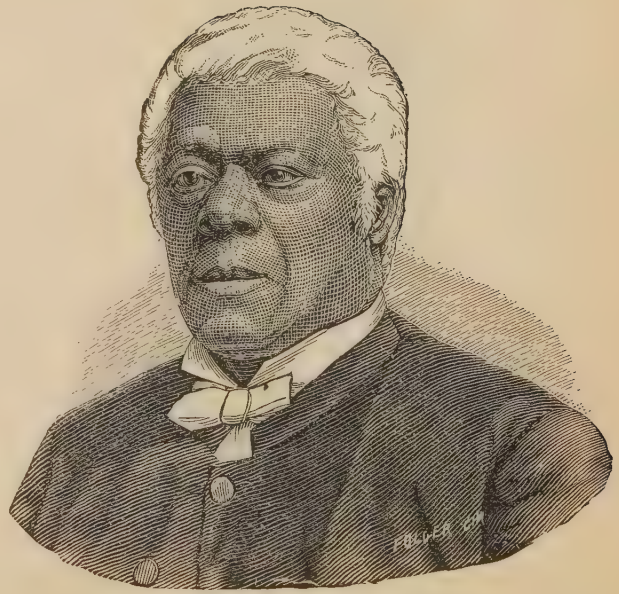
Daniel Alexander Payne, D. D., LL. D., Sixth Bishop, born February 24th, 1811, in Charleston, South Carolina. Converted in 1826. Called to the ministry in 1827. Elected Bishop, May 7th, 1852 and ordained May 13th, 1852, in New York City, by Bishop William Paul Quinn.



Alexander W. Wayman, D. D., Seventh Bishop. Born in Caroline County, Maryland, in 1821. Elected Bishop, May 16th, 1864 and ordained May 23d, 1864, in Philadelphia, Pennsylvania.



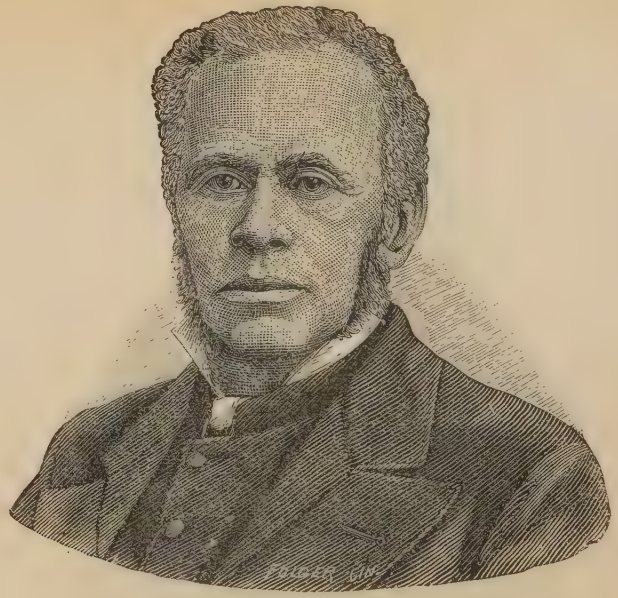
Bishop James A. Shorter, Ninth Bishop Born February 4th, 1817, at Washington, D. C\ Elected Bishop, May 21st, 1868, and ordained May 28th, 1868, at Washington, D C Died July 1st, 1887, at Wilberforce, Ohio.



Bishop Jabez Pitt Campbell, D. D., LL. D., Eighth Bishop. Born in the State of Delaware, in 1815. Elected Bishop, May 16th, 1864, and ordained May 23d, 1864, in Philadelphia, Pennsylvania.



Bishop Thomas M. D. Ward, D. D., Tenth Bishop of the A. M. E. Church. Born in Hanover, Pennsylvania, September 28th, 1823. Converted in 1838. Licensed to preach in 1843. Joined the traveling connection in 1846, in New York Conference. Ordained Deacon in 1847 and Elder in 1849, by Bishop William Paul Quinn. Elected Bishop, May 21st, 1868, and ordained May 28th, 1868, at Washington, D. C.



Bishop John M. Brown, D. D., D. C. L., Eleventh Bishop. Born in Odessa, Delaware, September 8th, 1817. Elected Bishop, May 21st, 1868, and ordained May 28th, 1868, in Washington, D. C.



Bishop Henry McNeal Turner, D. D., LL. D., Twelfth Bishop. Born February 1st, 1833, at Newberry, South Carolina. Converted in 1848. Licensed to preach in 1853. Joined the traveling connection in 1858. Ordained Deacon in 1860. Ordained an Elder in 1862. Elected and ordained Bishop, May, 1880, at St. Louis, Missouri.



Bishop William Fisher Dickerson, A. M., D. D., Thirteenth Bishop of the A. M. E. Church. Born at Woodbury, New Jersey, 1845. Elected Bishop May, 1880, at St. Louis, Missouri. Died in Columbia, South Carolina. December, 1884, and buried at Woodbury, New Jersey.



Bishop Richard Harvey Cain, D. D., Fourteenth Bishop, was born in Greenbrier County, West Virginia, in 1825. Was converted in 1841. Licensed to preach in 1844. Joined the traveling connection, Indiana Conference, in 1857. Ordained Deacon in 1859, by Bishop William Paul Quinn. Ordained Elder by Bishop D. A. Payne, April 1862, in Washington, D. C., and was elected Bishop, May 15th, 1880, and ordained May 20th, 1880, in St. Louis, Missouri.



Bishop Richard Randolph Disney, Fifteenth Bishop. Born in 1833, at North East, Maryland. Ordained Bishop in 1876, by Bishop A. W. Wayman, in Chatham, Ontario.



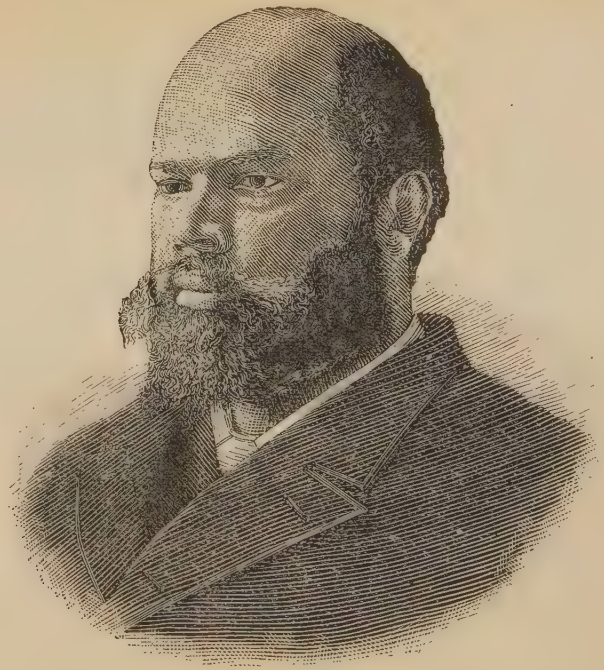
Bishop Benjamin William Arnett, D. D., Seventeenth Bishop. Born March 6th, 1838, at Brownsville, Pennsylvania. Converted February 14th, 1856. Licensed to preach March 31st, 1865. Elected Bishop, May 19th, 1888, and ordained May 24th, 1888, at Indianapolis, Indiana.



Bishop Wesley J. Gaines, D. D., Sixteenth Bishop. Born October 4th, 1840, in Wilkes County, Georgia. Elected Bishop, May 19th, 1888. Ordained May 24th, 1888, at Indianapolis, Indiana.



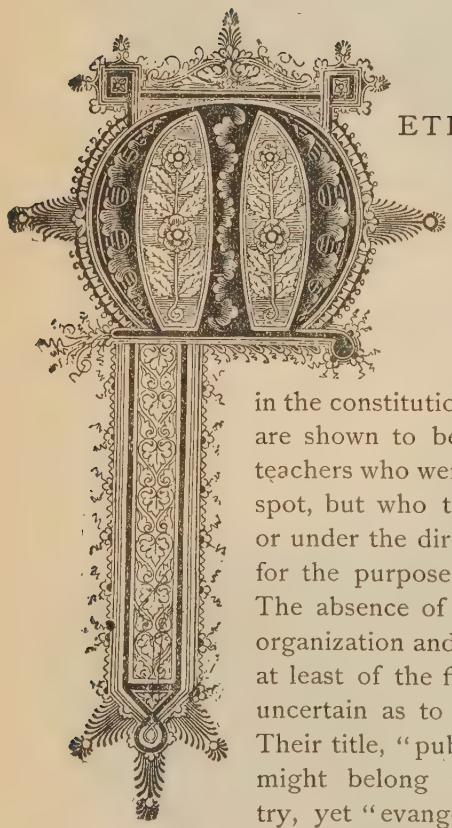
Bishop Benjamin Tucker Tanner, D. D., Eighteenth Bishop. Born December 25th, 1835, at Pittsburg, Pennsylvania. Elected Bishop, May 19th, 1888, and ordained May 24th, 1888, at Indianapolis, Indiana.



Abraham Grant, D. D., Nineteenth Bishop. Born in Lake City, Florida, 1848. Elected Bishop, May 19th, 1888, and ordained May 24th, 1888, at Indianapolis, Indiana.

CHAPTER LVIII.

Recent Evangelists.



METHODISM is itself an evangelism, and the early Methodist preachers were evangelists more than anything else. The term evangelist is used in the New Testament to indicate a class of laborers well known and valued in the constitution of the early Church. They are shown to be a certain class of Christian teachers who were not fixed to any particular spot, but who traveled either independently or under the direction of one of the apostles for the purpose of propagating the Gospel. The absence of any detailed account of the organization and working of the early Church, at least of the first century, leaves us a little uncertain as to their functions and position. Their title, "publishers of the Glad Tidings," might belong to all the Christian ministry, yet "evangelists" are named next after "apostles and prophets" and before "pastors and teachers." If, then, apostles were those who immediately represented Christ, and prophets were those who spoke, under the special impulse of the Holy Ghost, words mighty to affect men's hearts and consciences, then it would follow that the evangelists were in authority

below the apostles and in power below the prophets. Yet their office was higher and more conspicuous than that of the pastors who watched over a Church that had been founded, or of the teachers who carried on the work of systematic instruction. They were apparently sent forth by the apostles, as they themselves had been sent forth by their Master, as missionary preachers of the Gospel preparing the way, calling congregations and founding Churches to which pastors and teachers should afterwards minister. The evangelist was then a preacher with no pastoral superintendence, and Philip "the evangelist" was the earliest of his order. A "Bishop" or pastor might be partly employed in this work, and so Timothy is told to "do the work of an evangelist," as occasion and opening might make it his duty. In later times the name was given to the reader of the Gospel for the day. It is always used of the authors of the Four Gospels. In the middle ages these evangelists were called, in England, Gospelers, and they have remained in the Church of Rome as Preaching Friars.

One can easily see that the work of an evangelist was wholly that of Whitefield and more than half that of Wesley. The former went from place to place not to organize, but to cry aloud; and his career was wonderful. Wesley did the same, going free among the dead and dark of the English parishes, as the apostles and evangelists had gone to the utter heathen. Preaching was fully three-fourths of this work, but as soon as he had gained a handful of converted or even awakened hearers he formed them into a class. The classes became a society, the societies were soon a circuit, the circuits were bunched into a district, and then there was a Conference. The organization was so complete that his own death gave it no shock. He was like a sea-captain at whose going overboard a mate can manage the well-trained crew.

It was when the system of stations began to prevail that the evangelist and the pastor began to separate and to become two men. The modern evangelist is really the product of Methodism, a development of the original Methodist preacher. He first appeared in these earnest Churches as the Baptist and the Presbyterian, which have no itinerancy. He went from place to place putting forth these revival efforts which the preachers were habitually putting forth on their circuits, and when his peculiar gifts

had done their work he passed on and left the pastor to train and organize the souls whom he had brought to Christ. Thus Knapp and Swan and Moody are illustrations of the happy influence of the Methodist modes and spirit affecting the ways of other Churches, for, as we have said, not half of Methodism is in Methodist Churches.

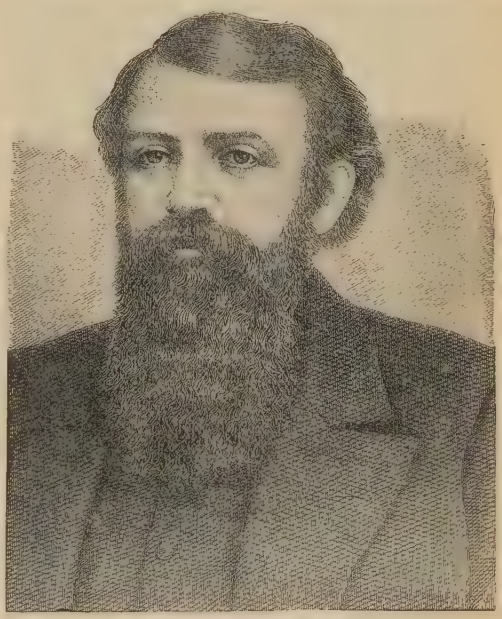
The first Methodist evangelist in this country, as above defined, was Lorenzo Dow. Mention has already been made of him. He was so eccentric as to be counted almost insane, yet there was in his madness always this method—a burning zeal to bring men to salvation. He was born in 1777, at Coventry, Connecticut. He began preaching at eighteen, and the next year, feeling that he had a special call to go to Ireland, he made a canoe and in it went down the Connecticut river and took ship for foreign lands. In England and Ireland, he drew great attention; was the first, as we saw, to introduce the American usage of the camp-meeting. For thus leaving his work he was dropped from the roll of the Conference, and as his eccentricities continued he was never re-admitted. He devoted himself all the same to the work of the Gospel. Many were converted under his ministry. He never waited to be called; he went to find the hardest places and labored in them until good results appeared. His energy was immense; he could ride fifty miles and preach five times in a single day. For years he preached in the South wherever he could gather the planters and their slaves to listen. The itinerants would then gather up and organize his converts. In 1834, then a strange, venerable man with long, white beard, he came to Washington to warn the government against



LORENZO DOW.

the plans of the Church of Rome and there he suddenly died.

Prominent among evangelists has been Dwight L. Moody. He is a product of the Methodist movement and his Congregational Church relation has been the happier as illustrating the value of the Methodistic modes of working. He was born at Northfield, Massachusetts, in 1837. The loss of his father at four early inspired him with a desire to be good for the sake of his mother. He was Unitarian by training, and in early life was a healthful, joyous, fun-loving lad, to whom life was wonderfully good for its own sake. Going into business in Boston, he was there converted at seventeen. In 1856, he went to Chicago as salesman of boots and shoes. His early efforts for others were quickened by the efforts of his own Sabbath-school teacher at Boston for the welfare of Moody's own soul. This good man had, with tears standing in his eyes, urged Moody to seek pardon and life in Christ. "Why should this man weep for me?" wondered Moody, and as the case grew clear to him he saw behind the teacher the tears and love of the Saviour, with whose mind the teacher was in sympathy. Moody himself now entered into that sympathy. He began by bringing to Sabbath-school a class of fifteen neglected newsboys, and soon he took the work of a Sunday-school in a deserted saloon in the vilest part of Chicago. He was annoyed, and so was his handful of scholars, by rude lads, sons of low Catholics in the neighborhood. Going directly to the Romish Bishop, he explained to him the nature of his enterprise and set before him the needs of the half-heathen region. Something in



DWIGHT L. MOODY.

Moody's manner and the words he used touched the Bishop's lonely heart. The conversation was long and tender, and he thanked Moody for calling and wished an ample blessing on his enterprise. At parting, Moody proposed prayers together. The Bishop begged to be excused from vocal, extempore utterance, as it was not his usage; but he politely knelt while Moody prayed fervently for him and the people committed to his care. The Bishop took leave of his guest with tears and the Sunday-school was annoyed no more. Mr. Moody thus began his work at the bottom and the poor heard him gladly. Soon he gave up his shoe business and devoted his whole time to his evangelistic efforts. Men came to his help. It is understood that for years a merchant of Chicago bore the chief part of his personal expenses, and thus Moody saw his way clear to become a clergyman after the Congregational order. In 1876, a beautiful church edifice, costing one hundred thousand dollars, was finished for him in Chicago.



IRA D. SANKEY.

About this time he became acquainted with Ira D. Sankey, a young business man, son of a Methodist banker in Newcastle, Pennsylvania. This man had been early converted and from his very boyhood had been a leader in sacred song. No artist had ever trained him in Italian trills, but his voice was clear and penetrating as that of a cornet, and behind his voice was a great, warm, Christian heart. A strong, flush, bright-faced man, in sympathy with his fellow men in their joys and sorrows, such a man as it was refreshing to the weary, the sad and the wrong to look upon and listen to. The two seemed made for allies to each other, and

the plain words of Moody and the plain songs of Sankey were the vehicle of gracious influence to the souls of thousands. After extensive services in Chicago, they went, in 1873, to Europe. In the very centers of Christianity their success proved that the work of an evangelist is to-day a lawful need of the Church, and that they were called to it by the Holy Ghost. In Dublin, their meetings were largely attended by those least affected by regular ministrations of the Word, and two thousand were brought to Christ.

In London, the capital city of the world, the center of its sin and sorrow as well as of its wealth and power, its piety and truth, the two evangelists held meetings four months. During this time two hundred and fifty thousand people attended their meetings and seven thousand were converted. "They shall fear the Lord from the West." It was strange, but not unexampled, that fresh thought and energy should enter the old home, the heart of the modern world. Seven thousand are few among four millions in that great human hive, but of themselves they are many, and the Churches were quickened and refreshed.

In Edinburgh, the cautious, well-doctrinated Scotch heard gladly the fresh and stirring appeal, and three thousand from the Moody meetings joined the various Churches. The evangelists visited Oxford, the birthplace of the Methodist movement near a century and a half before. The effect there was about the same as elsewhere. "Townsmen and gownsmen" (i. e., students) attended with the greatest interest and many were converted. The students thus brought to Christ are now represented among the missionaries in China and elsewhere, and are Christians in many callings through the wide British dominions.

In Sheffield and other English towns, equal attention was drawn to the Gospel, and thousands were brought to accept it. How many were converted during these two years of labor abroad is neither possible nor important to say, but all pastors of the places visited found that the grace that came with the evangelists did not go with them. The revival was genuine and its fruit remained.

On Moody's return to Chicago, a Tabernacle holding ten thousand was built and in this, continuous services were held for three months, and forty-eight hundred were converted. After a like manner meetings have been held in many other of our large

cities. At present, Mr. Moody is giving his time to schools that he has built in his early home at Northfield. He has turned three hundred acres of barren land into smiling fields, and here he has a Christian school for girls, and at Mt. Hermon, four miles away, he has another for boys. These are meant for the education of those who can do little for themselves, and are largely charitable. They are flourishing and indicate the turn of his mind towards the future and permanent welfare of his race as well as to immediate evangelization.

In the vacation of his Northfield school, Moody gathers to its vacant rooms a large attendance for Bible study. He himself presides, but he has for helpers men of genius and learning in the Scriptures. Most of those in the gathering are evangelists like himself, weary in mind and body, from labors in various parts of the land, "faint, yet pursuing." Sankey and other singers likewise attend. Fifteen hundred are sometimes present and three daily sessions are held. Questions are freely asked and the Word of God is opened for the help and use of these recruiting evangelists and all who come to the Bible Summer School, some of whom are from foreign lands, nor could it be told, except from the register, to what denominations they severally belong.

Of late years, some women have been raised up, whose gifts have done good service in the work of evangelists. We have told of the good women who aided by prayer and counsel and sacrifice the early Methodist movement. These were such as Lady Huntingdon, Lady Maxwell, Mrs. Fletcher and Mrs. Murray, Mrs Rogers and the Dairyman's Daughter. It grew steadily in Wesley's mind that there was room in the Church for womanly appeal and discourse, and he looked forward to a day when it would be called out. Toward the end of his life he wrote: "It has long passed for a maxim with many that women are only to be seen and not heard, and, accordingly, many are brought up in such a manner, as if they were only designed for playthings. But is this doing honor to the sex, or is it a real kindness to them? No; it is the deepest unkindness. It is horrid cruelty. It is mere Turkish barbarity, and I know not how any woman of sense can submit to it." Dr. Adam Clarke had said: "A cock reproved Peter and an ass reproved Balaam, and why may not a woman reprove sin?" The time was dawning when woman's gift

of speech was to be put to service beyond even such as the more private social meetings afforded.

The first Methodist woman licensed to preach, and thus for full evangelistic service, was Mrs. Maggie Van Cott. She was born in New York, in 1830. Her training was strictly Episcopalian. The loss of a daughter and the failure of her husband's health, which threw upon her the care of his business and estate, burdened her soul with labor and sorrow. She had in childhood lived within hearing of a Methodist Church, and had felt drawn by its singing and prayers, but had never been present at one of the meetings. Turning now with all her heart to her Heavenly Father for help and guidance, she began to attend a Methodist prayer-meeting. Being gifted as a singer, she was invited to come to the class-meeting, being assured that she need not speak unless she chose. She found her tongue and gave testimony for the grace that was helping her, and soon she joined the Church. Her first efforts were at the Five Points. In this sink and lowest drainage of the crime and misery of the city, good women had been working since 1848 to change a pest-house of sin into a school of virtue, and to do this every form of Christian effort was utilized. Here Mrs. Van Cott aided the work to the utmost of her power. For twenty months she did earnest service among the colored people of Baxter street.

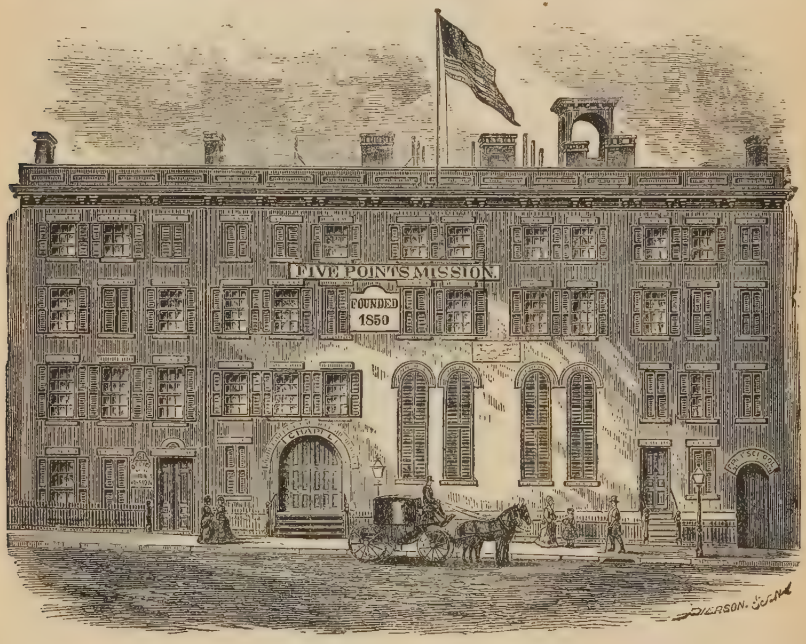


MRS. MAGGIE VAN COTT.

In 1866, being on a visit at Durham, New York, she made by invitation what might be called her first public address in a school-house. She followed with others, and many conversions

seemed to give her efforts the divine endorsement. Under growing conviction she, in 1868, obtained, not without some opposition arising, not from her character, but from the novelty of the case, at Springfield, Massachusetts, a local preacher's license, and henceforth gave herself wholly to evangelistic work. In her first year of itinerancy, she numbered five hundred souls brought to Christ and gathered into the various Churches.

In about twenty years her record has been the same. She has the stature and bearing of a queen, and a voice of strength



FIVE POINTS MISSION, NEW YORK.

and sweetness, such personal gifts as impress and control an audience, and her word has always been attended with excellency of power. She has held meetings, of which her variety is great, in nearly every state in the Union

Encouraged by her example, other women have been free to use their gifts and some have even excelled her in power of address. The woman's movement in temperance during its twelve years of activity has brought into notice many able speakers. Some of these have come to have a national and even an European fame.

Of them all, Miss Frances E. Willard is foremost. She is a native of Rochester, New York, but was reared in Wisconsin. Her education proceeded in the Woman's College of the Northwestern University. On the death of a sister at nineteen, she wrote "Nineteen Beautiful Years," the most charming biography in the English language. She was, after graduation, engaged in teaching at various places, and, after serving as secretary of the association that built Heck Hall for the School of Theology, at Evanston, she spent two and a half years abroad. In 1871, she became president of the college where she graduated, and after two years was called to the Department of Æsthetics in the University. At this time the crusade of women against whisky began, and she quickly came to the front of it. In 1876, the women most prominent in the temperance work met at Chautauqua and formed a National Union for the better promotion of their cause. Miss Willard was made president, and has now served ten energetic and effective years. Since the death of Wendell Phillips, she is the finest orator in America, and her voice has been the most effectual of all voices in bringing to its present forwardness this one intense concern of the nation and century. As representative of the Methodist Episcopal Church, she has good backing. The rules of the Church are abreast of the time. No member can sign a petition for license or own premises where liquor is sold, and it is only by a dodge that the Methodist mayor of Brooklyn makes his peculiar record. The

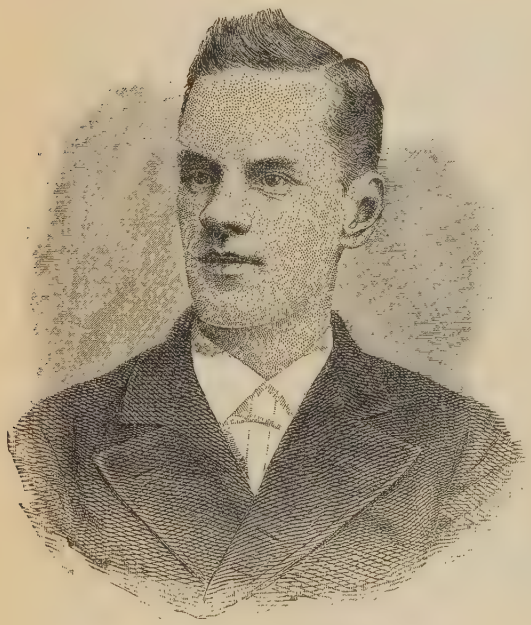


MISS FRANCES E. WILLARD.

Methodist Episcopal Church and all Methodist Churches are sound on temperance, and Miss Willard is the product of generations of sentiment and practice.

Other evangelists have risen up within the proper bounds of Methodism, laboring in given places a longer or shorter time, as the local pastors may desire.

One of these, perhaps the most truly representative man of the class, is Thomas Harrison. He is a native of Boston, born in 1854. He was converted in the end of 1869, just in time to enter 1870 in newness of life. He began the study for the ministry, at first in the Wilbraham Academy and then at Talmage's "Lay College" in Brooklyn.



REV. THOMAS HARRISON.

During the December vacation of this college he went home, and also to Long Plain, where a friend was conducting a revival. They together sought and found such power from on high as filled the hearts and moved the tongues of those early preachers, of whom our Story told nearer its beginning. This power was straightway felt by the congregation, and a month of effectual, fervent revival followed.

The next fall he engaged in evangelistic work in Baltimore. In the various Churches he spent most of the winter. What the result may have been it is not easy to say, but it is clear that more than one thousand were brought to Christ. The attention of the Church was now fully directed upon him. He was still so young as to be called by the unhappy title, "The Boy Preacher," but the silly epithet in time wore away.

Of slight personal figure, he was active, nervous and graceful, with much in him that attracts and conciliates, sometimes called

personal magnetism. His eyesight is keen; no movement in any part of a great congregation escapes him. His wit is ready; he knows, as if by instinct, how to answer a question, how to encourage a movement and how to quell a disorder. Yet he is immensely inferior to what he is doing. No wit, or wisdom, or speech of his is equal to what is done in his presence. He is himself but a means, an instrument. Yet he is an effective instrument.

In Baltimore, only three per cent. of the converts fell away, and the flame of revival burned steady and unflickering long after he had left the city. While he was at Madison Square, Mr. Moody was holding meetings not far away. The meetings of both were crowded.

The styles of the two evangelists differed enough to draw somewhat different classes, but with their diversity of gifts there was the same spirit, and it was happy for the town that had such double visitation. He passed on to assist the pastors in the District of Columbia. At Foundry Church the crowds could by no means get admittance, and in forty evenings perhaps four hundred were awakened and more than half joined that Church as converts. In Georgetown, and again in Washington, at the Hamline Church, the same power and the same style of result were witnessed. The evangelist was the honored vehicle chosen of God to affect hearts long in contact with Christianity, but never as yet yielding to its claims. In all, probably one thousand souls were awakened in the District. After labors almost unbroken in smaller towns and in camp-meetings from Martha's Vineyard, Massachusetts, to Loveland, near Cincinnati, Harrison went to Philadelphia. Here at Wharton Street Church, over one thousand were converted. There was a large proportion of mature men among these converts, and the best classes of the city were moved. At times three to five hundred men would be at the door unable to enter, and one day the house was given up to an all-day service and thronged from ten A. M. to ten P. M. This (1879) was followed by a meeting at Talmage's Tabernacle in Brooklyn. At the first day's service one hundred rose for prayers, and afterwards four hundred and sixteen joined the Church in one day, and on another day two hundred and forty. Many united elsewhere, so that it is not easy to say how many were actually subjects of grace during the seven weeks of the meeting.

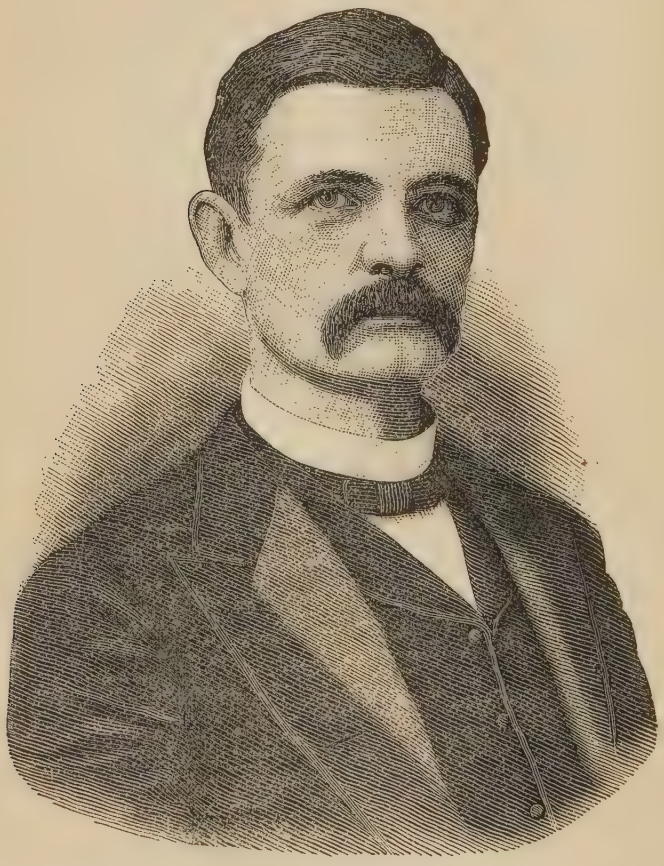
In the fall of 1880, he held a meeting at Scott Methodist Episcopal Church, Philadelphia, under trying circumstances. It was the year of the presidential election, and a Republican "Wigwam" was a block and a half from the Church. And there were torchlight processions and brass bands and the tumult of the people. The meeting prospered. It was once held in the Wigwam with three thousand present, and in a few weeks three hundred were added to the Church. Mr. Harrison had now been preaching four years, and fifteen thousand souls had come to the Saviour in his meetings. He had proved two things: One was that in the most cultivated Christian, among the ablest pastors and amplest Church resources, the work of an evangelist has its place, It helps, not hurts, the regular ministrations. Another thing proved is that the Head of the Church chooses His own instruments. The wisdom of man would not have chosen Harrison but he was chosen and the conversion of men under his labors was by the Power that made choice of him. So it was in the beginning, is now and will ever be. Leaving Philadelphia, Harrison now went to Meriden, Connecticut. It is a fine inland city, where in earlier days Methodism hung chiefly on one able and faithful family, the Parkers. The church edifice there was about the finest in the state. It was awaiting the pillar and the cloud of the Divine Presence. It was now divinely accepted indeed. In four weeks three hundred professed conversion and the work can hardly yet, after five years, be said to have ceased. Perhaps it never will.

At the end of March, 1881, Harrison went to Indianapolis, asking that a thousand souls might there be brought to the Saviour. The Roberts Park Church, named from a Bishop of the Methodist Episcopal Church, holds two thousand and is the finest in the state. Here the meetings began and it was immediately crowded. In five weeks over five hundred professed conversion. Revival services were then opened in fifteen other churches of the city, and the whole town was shaken. Talmage came from Brooklyn to cheer his pupil and testified, in aid of public confidence, that to his knowledge not one of those who had joined his Church from Harrison's meetings had fallen away, that by their help over three hundred had since been brought in. By June 13th, a little more than two months, the conversions in the Roberts Park Church were ten hundred and eighty-nine and

in the whole city more than twice as many were reported. The effect on the temper and character of the city was immense. Every Christian communion was enlarged. Church debts were paid. "The Beloved came forth into His garden," and gladness and strength came upon all Christian people.

After a meeting in San Francisco, at which four hundred professed conversions, Harrison went to Cincinnati. In this great city sin has long thriven, and one might on a Sunday doubt if he were in a Christian town. At least three thousand saloons are open every day and night of the week. Ingersoll had here his largest gatherings of men, furious to tear the Christian religion out of the land, and, like Chicago, the city seemed to get and retain the worst of foreign elements. Fifty years before, John N. Maffitt, an evangelist of brief but effective working, whose light seemed at last to go out in darkness, had held services here in which eight hundred had been added to the Church. Times were harder now. In January, 1882, meetings were opened at St. Paul's Methodist Episcopal Church, of which I. W. Joyce, now Bishop, was pastor. In two weeks two hundred and seventeen professed conversion at the altar, besides others known to have been converted elsewhere. So great were the crowds that it was then necessary to open services at other churches, both Methodist and others. At the Wesleyan Female College the school exercises were suspended for a day and of the graduating class of twenty-two, twenty were converted. Some incidents were remarkable. Gray-haired infidels were converted. A mother with her eight children were subjects of grace. Many Catholics, coming from curiosity, were arrested and drawn to seek peace with God through Christ alone. People already members of Churches now first found salvation. Before the revival services closed thirteen hundred and seventy-three professed conversion at the altar. "Behold, I make all things new!" Every Church in Cincinnati felt the blessing of larger life, and good men rose up with fresh courage to their combat with the ruler of the darkness of this world. In six years this man must have been the visible means of bringing to Christ twenty thousand souls. His labors went on. In April, 1883, he was in Decatur, Illinois, rejoicing over two thousand souls brought into the Kingdom of God. Strange to say, eight hundred of these were from other places and had to come to

Decatur from thirteen different states to share the season of grace. And these, taking home the good here found, were able to help the cause of Christ in many and various regions. In the same year, Harrison saw one thousand come to seek the Saviour at Danville, Illinois, and about the same number at Rockford. It is not our plan to follow all his later labors, but only to set forth the



REV. SAM P. JONES.

man. His career is so different from Moody's, and yet so attended with gracious power, that it is well to look at them both. From both has gone out a power that proves how lawful and necessary is their calling. The numbers gathered under their eye are hardly more than half the whole number blessed in their work.

The Methodist Episcopal Church South has more recently sent an effective laborer into the evangelical work. Sam P. Jones

was born, in 1846, in Alabama, but was reared and educated in Cartersville, Georgia. His education, like that of so many of his generation, was interrupted by the tread of armies, so that he cannot be called an educated man. In 1872, he was converted and at once began to preach, and soon entered upon a circuit. His home was in the North Georgia Conference of the Methodist Episcopal Church South, and the Van Wert Circuit was his first field of labor. After eight years of service on circuits, he felt himself distinctly called to the work of an evangelist, and, in 1880, he began to follow his calling. The result of six years' labor is held to justify his impression that he is thrust out, like a herald, to call men with the Gospel call. Others may be called to instruct, to build up and shepherdize, but he is let loose from local work and set to go before the pastor and the teacher, and get them souls to feed and teach. Early in this year he was for some weeks in Cincinnati. He had before this held meetings in the chief cities of the South, and always with great success. In Cincinnati he was to find new helps and new hindrances. His helps were in a spiritual and intelligent body of pastors and a people already deeply affected by Harrison's labors. His hindrances were from the very fact of Harrison's success, which had set very high the standard of revival effort, so that they who had resisted Harrison's appeal would give little hearing to the average preacher. Jones began his meetings in Trinity Methodist Episcopal Church. He is of slight figure, of average height, of plain, rather classic features under heavy, black hair. He has no grace of oratory, and ignores the arts by which the gold of speech is served in comely baskets of silver. Moody himself is not more plain, direct and earnest. In language, the Doric, as a Greek would say, is his born and chosen dialect—straight, rude and vigorous. It is queer that often what is called Jones' slang, is the pure Anglo-Saxon, the English of one thousand years ago, and how it should re-appear in him is matter for a philologist to study. In his discourse his moods are ever shifting, as Gough's were shifting. He holds that every emotion of which men are capable should be made to serve in bringing them to salvation. and he never limits himself to the understood decorum of the pulpit. To him, man is a being of vast and various susceptibilities, and he believes that the time to laugh and the time to weep, the time to love and

the time to hate, all come lawfully within the limits of one discourse.

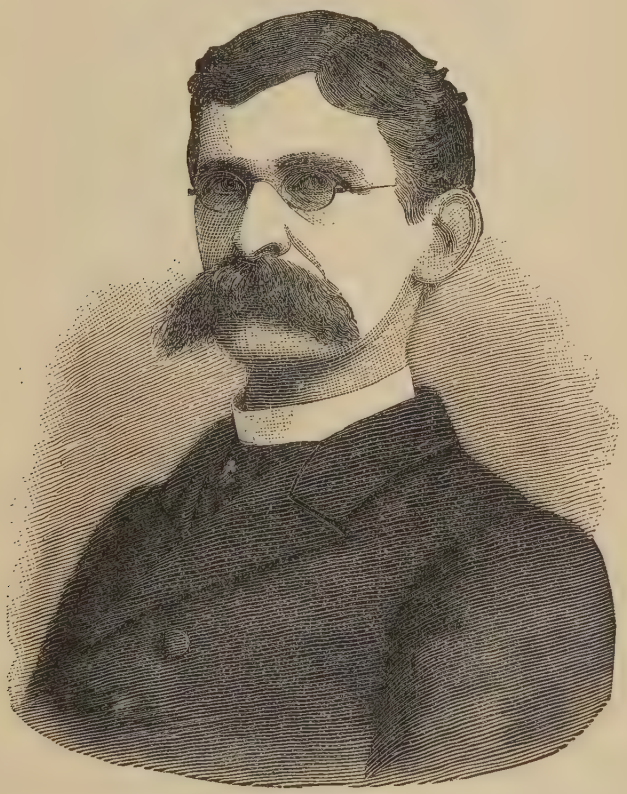
So he in Music Hall, with its thousands before him, seemed to control the emotion of them all as, in the same place, Theodore Thomas, in a grand choral, had with his wand controlled hundreds of instruments and thousands of voices, from the giant-voiced organ to the softest alto, of whose presence he alone seemed aware. Jones touched every person, and "all passions, in their frames of clay, came thronging at his call."

The church at Cincinnati proved within a week, too small by half for the crowds that pressed to hear him. The services were then transferred to Music Hall, which seats six thousand, and that, too, was soon just as much too small. There he stood, plain and earnest, but in his hands the Gospel indeed became a trumpet, whence he blew new and stirring tones. At his last service, which was to begin at 7:30 P. M., the Hall at 6:30, was packed with eight thousand people, and perhaps as many were at the door in vain. During his stay of a month in the city, two hundred thousand heard him preach, and all were impressed with new and effective views of the Gospel. All Churches united in his work, and all gathered members from converts at his meetings.

He is, in the course of the year, preaching to more people than any man in this country. His fearless, earnest way of holding the mirror up to the people, so that they see, each his own image, and all see the course of society, and the divine mind and judgment, deeply impresses even those who are the least inclined to reform. Should his strength be spared, he will in the coming twenty years be, far and wide, a help to the Church and a reformer in the land.

Sam Small (strangely undignified name, this "Sam," but that is the whole of it!) was a man of talent and of education, position and prosperity, but was going rapidly, by whisky, to shame and ruin. He went from his home in Atlanta to Cartersville, to hear Jones preach, hardly knowing how he was minded to go. There he was forcibly impressed with ideas of deliverance, even from whisky, which the Great Deliverer brings. On his return, he found such deliverance, after hours of agony in prayer, and then scattered three thousand handbills through Atlanta, inviting all to come and hear the story of his deliverance. His

life has since been given to labors for his race. He sees prohibition ruling in Atlanta and in most of the counties of his state. As an evangelist, he has far more culture than Jones and equal earnestness, but lacks the rude energy and the completeness of sympathy with our many-sided human nature that makes Jones a man of special power. Yet he is called to the same great work, and the hope of his calling is thus far well known.



REV. SAM SMALL.

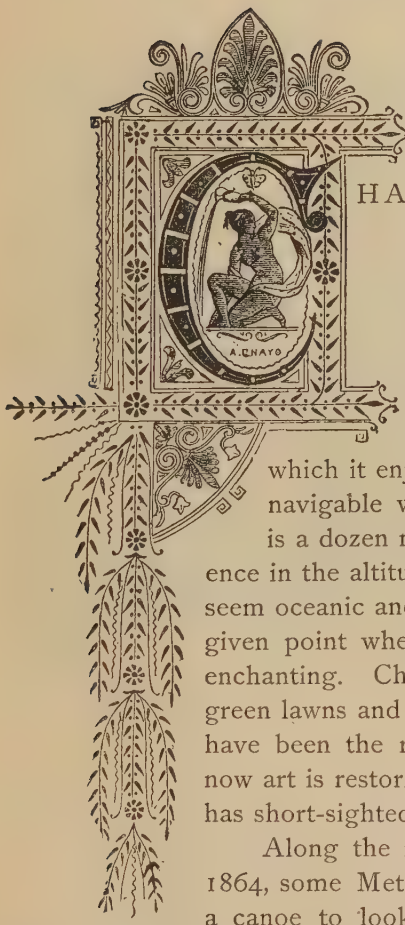
There are many other evangelists working under the name of Methodism, and many working in its spirit and after its usages by other names, all good and effectual, but of these our story need not tell. These already introduced are men and women representative of evangelism and, being most prominent, they are such as may best be put on permanent record.



VIEW OF CHAUTAUQUA, NEW YORK.

CHAPTER LIX.

CHAUTAUQUA.



CHAUTAUQUA is the name of a lake in southwestern New York. It is, in summer, a charming sheet of water. It is twenty miles long, of hour-glass shape, and of width varying from half a mile to four miles. The special repute which it enjoys is that of being the highest navigable water in the world. Lake Erie is a dozen miles away, but the great difference in the altitude of the two lakes makes Erie seem oceanic and boundless and sublime. At a given point where both are visible, the view is enchanting. Chautauqua is set in a frame of green lawns and woodlands; and its pure waters have been the richest of fishing grounds, and now art is restoring the fish supply which greed has short-sightedly damaged.

Along the northwest shore of this lake, in 1864, some Methodist preachers were sailing in a canoe to look for a camp meeting ground. They chose fifty acres of forest, then worth twenty dollars an acre, and for some years an annual camp meeting was held there. It is so beautiful a situation that generations will long be glad that the preachers in the rude canoe chose wiser than they

thought, and secured for sacred society and progress the best place in America. The area has been many times enlarged and now contains a square mile and more. There is a city with immense hotels, with public buildings ample for a university, with cottages in every style and quality along its avenues, and with every summer charm that shade and water have. The summer population may reach twenty thousand; the winter stayers may count one thousand.

This is the home and center of the Chautauqua idea. John

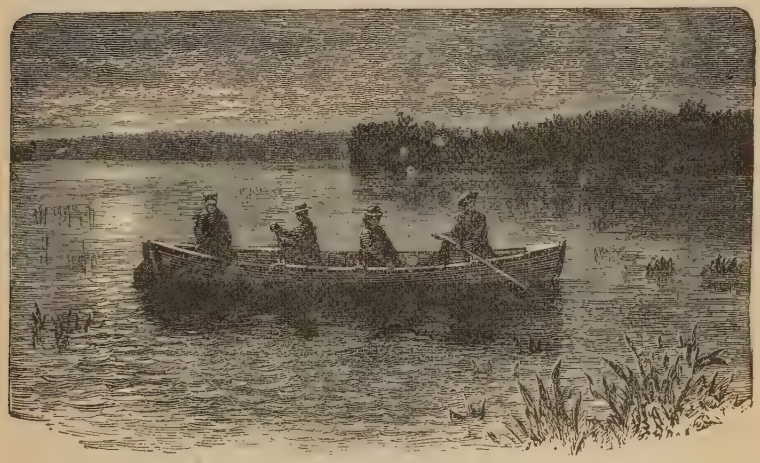


VIEW ON CHAUTAUQUA LAKE.

H. Vincent was born in Alabama, in 1832. He was educated at the North, and in 1853 joined the New Jersey Conference, and in 1856 he was transferred to the Rock River. His attention was early called to Sunday-school work, and soon his tastes for it were formed and it became his favorite and most successful form of labor. He spared no pains to fit himself for such work, going to Palestine to gain vivid and effective impressions, making the acquaintance of successful workers and searching out improvements in all working methods. In 1865 he was made general

agent of the Sunday-school Union of the M. E. Church, and, in 1868, editor of the *Sunday-school Journal* and of books of instruction. New life was now thrown into all the workings of that department of the Church. Among other things he introduced Teachers' Institutes. These had already been used with success in aiding and fitting the teachers of public schools. It was found to be of the greatest possible service that they meet and spend days together, comparing ideas and methods, getting the views of those most eminent and successful in their calling, harmonizing their systems, promoting the interest and dignity of the profession, and assisting its general progress.

In Vincent's eyes, the teaching and management of the Sun-



MOONLIGHT ON THE LAKE.

day-schools was quite as important as any other could be, and every possible improvement in them was urgently desirable. He was in charge of the Sunday-school of a great Church; he magnified his office, and soon others also began to count it excellent and important. He found workers in the schools of his Church to be many, earnest and intelligent. By bringing together for a few days such of these as were leaders in any city, district or even Conference, he had opportunity to see their ways and to teach them his own. His skill in teaching and his knowledge of his work were at once acknowledged, and the power of personal presence was most salutary in producing order, hopefulness and zeal in the work. In a little while, his methods gained the confidence and



ORIENTAL HOUSE, CHAUTAUQUA, NEW YORK.

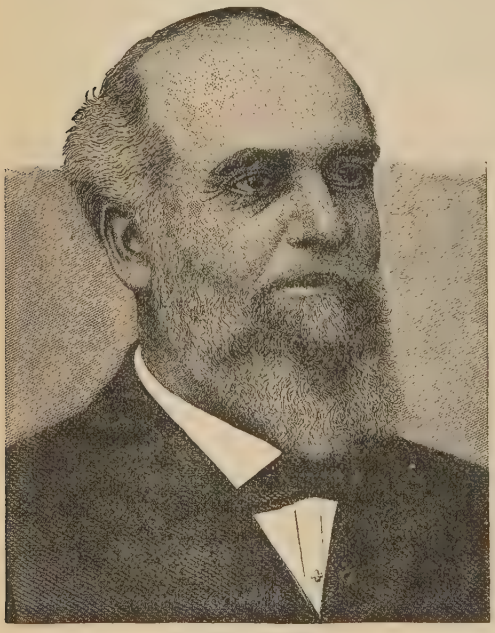
approval of all workers, and he was owned to be master of the situation. He achieved the position of a model teacher and teacher of teachers.

Secure now of public and churchly supports, he began to introduce improvements. Of these the first was, in 1870, the Berean System of Lessons. Every school had taken its lesson from such parts of Scripture as it chose, according to its view of its own needs and preferences. Few schools followed any coherent or logical system for attaining knowledge of either history or doctrine, and it was only by accident that even two, much less any great number, had at a given time the same lesson. Of course there could be no general exposition or illumination of the lesson, and uniformity was the thing first needed. Mr. Vincent has a happy facility, really a genius, for devising names that, for their fitness and convenience, take, without argument, and he gave to his new uniform lessons the name of "The Berean Series." It came from those Bereans who are noted in the Acts as "more noble" than those of Thessalonica, chiefly in that they searched the Scripture daily. The lessons were accompanied with skillful markings to arrest the attention. D was for Dates, Doctrines, Duties; P, for Persons, Places, and that sort of thing, and brief comments were given, with illustrative picture, etc.

Thus Sunday-school instruction was put alongside of the best secular instruction in matter of scientific methods and facilities. The Church journals were soon publishing weekly expositions of the lessons, a column, usually as readable and as much read as any other. While this was proceeding in the M. E. Church, the Sunday-school people of other Churches were looking on with growing attention. They were invited to take part in the work and soon they were active helpers and patrons of the progress.

The Berean Series was, in 1873, discussed by a congress of all, or nearly all, Protestant Churches and made International. By that name it is henceforth known. Annually, two years in advance of the year in which the lessons are to be actually used, a lesson committee, made up from the Churches of this country, Canada and England, meets and determines the forty-eight lessons which, with the reviews, occupy the Sundays of the pleasant and various year. The system has such and so many advantages that it has clearly come to stay as a feature of the Sunday-school

system of the world. Its uniformity is charming. A stranger entering a Church service is not sure of the text from which he may hear a sermon, but wherever he enters a Sunday-school he knows the lesson. On a given Lord's Day, the International Lesson, following the sun and keeping time with the hours, circles the world, and there is now hardly a speech or a language where its verses are not read or learned, explained and enforced. The plan was adopted of holding, at some convenient place, a protracted Sunday-school Institute, at which the exercises should be broad like the International Lessons, like the Sacred Scripture itself.



LEWIS MILLER.

Mr. Vincent found his first helper in Lewis Miller, of Akron, Ohio. This man had come up by his own wise, devout, generous and energetic effort, from humble origin to the front rank of business men, of active Christians and good citizens. His time, his counsel and his money were freely put to the backing of Vincent's ideas, and to him more than to any other than their author is due their success. These gentlemen chose the Chautauqua Camp-meeting Ground as the place for their Assembly, and here, in 1874, the first Sunday-school Assembly was held. Every resource and appliance then attainable was brought into service, and men and women of the largest ability and experience. The effort to bring Sunday-school work to its highest excellence was vigorously made, and the result was cheerful and assuring. The declared purpose was the improvement of methods of biblical instruction in the Sunday-school and the family. Here was to be a Bible-school, and the ideal adopted from the beginning has not been changed, but only

steadily unfolded for now these fourteen years. It has of course, been found that the wide, deep study of the Bible leads to the study of most other things, as from the Golden Milestone in the Roman Forum went roads to all the provinces.

The Assembly began as a Methodist Episcopal effort, being suggested and put in operation by Methodists, but, like that camp-meeting of which we told, began by Presbyterians, in 1799, on the Red river, Ky., the first camp-meeting on record, it was no more the plan to shut the Assembly to Methodists than to limit to them the Bible itself. It was meant for mankind and it soon gained wide attention. Soon after the endorsement of the movement by the managers of the Sunday-school Union of the M. E. Church, the following resolution was sent out to the world: "Whereas this course of study is in substantial agreement with that adopted by the normal departments of the Baptist, Presbyterian and American Sunday-school Union Boards, and as the leading workers in these and other branches of the Christian Church will be at the Assembly to assist by their experience and counsels, and, as it is our purpose to make the occasion one of the largest catholicity, the committee cordially invite workers of all denominations to attend and to participate in the services of the Assembly." This invitation was taken in the spirit in which it was given, and the Assembly soon became the most truly catholic institute in the world. In its general work the lines of denominations vanished and the movement was seamless as the Saviour's robe.

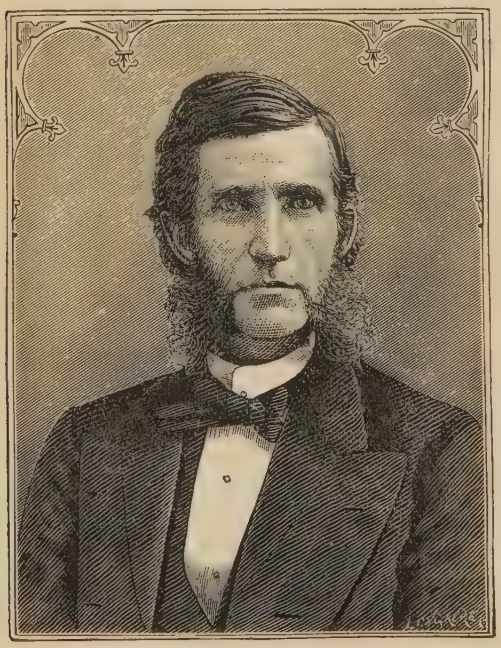
Still every represented Communion has its own home and its own exercises. Many of these have their own buildings and each on arriving registers himself with his own people, and on Wednesday evenings each Church has its own separate meetings for conference and prayer. Thus the gathered flocks are at rest in one fold and under one Shepherd, and they go in and out and find pasture.

At times fifteen different denominations, almost every one known in Protestantism, have been counted in attendance. On various occasions the doctrines and practices have been stated by representative men, and the grounds and reasons thereof frankly and fully stated without reply or debate, and large audiences have given the most kindly and attentive hearing, and have felt

all the stronger in the deep love that binds believing hearts. At Chautauqua, as we saw in China, all communions meet as, to our vision, parallel lines meet on the starry surface of the sky.

The central institute thus planted at Chautauqua, like a tree by generous streams, went on to grow and put forth its branches.

Of these, the one of largest spread is the Chautauqua Literary and Scientific Circle, usually known by its initials as the C. L. S. C. (Once in a century these letters may mislead. In a town near Chautauqua lived Ella See. "Where is Dr. F.?" asked a parishioner one evening. "Gone to C. L. S. C.," said Mrs. F. "Why, is she sick?" came out anxiously.)



REV. LUCIUS H. BUGBEE, D.D.

This is a company of readers pledged to a wide range of literature. Its aim, as set forth at its organization, August 10, 1878, is to promote habits of study and reading in connection with the routine of daily life, especially that those whose educational advantages have been limited may gain a student's outlook upon life and upon the world, and may develop the habit of close, persistent thinking.

That it was not to be confined to the uneducated is shown by the fact that the first graduate in its course of study was the Rev. Dr. Lucius H. Bugbee, a graduate of Amherst College, an experienced educator and, at the time, president of Allegheny College, Meadville, Pa. The C. L. S. C. proved by its progress that it met and satisfied a real want. It gathered its members from every class of society. Several were over eighty at their joining, as old as Plato when he learned to play the flute to aid in resisting the ravages of old age. Those who had more time

than business, or more business than time, found solace and profit in its studies.

The theory of the circle is simple. Its first principle is that the basis of education is religious, and that when education is rightly begun all life should be its school. That learning has no favored classes; the humble home and the lowly calling, as the classic Horace sang long ago, may claim and have its elevating, refining influence. Nor is education limited to the school period and to early life. Business, care and experience serve to strengthen the intellect, and, if this be well directed, the attainments of maturer years, and to this may be added the fact that those whose early advantages were small have afterwards the stimulus of an exalted view of learning and an intense craving to obtain it. These can, with good guidance and encouraging assurance, achieve, in a direction so desirable, results solid and gratifying.

Its work, based upon these propositions, is done partly at Chautauqua and other assemblies, where for a few weeks in the summer instruction is given by lectures and class exercises. For those who cannot be present at these assemblies, provision is made for study by correspondence. Lessons are given and examinations are made, and after satisfactory processes the diplomas are issued. Finally, those who can use neither of these methods may have direction in such reading and study as they can accomplish, and by duly reporting to headquarters obtain credit for work actually achieved.

The usual method is to organize in a given precinct a circle with an efficient chairman, able to comfort, counsel and command, and to have monthly meetings for review and inspection for the statement and removal of difficulties, and for social entertainment and inspiration. Where the number is such that the expense is little, lectures are had on matters relating to the course.

It is not to be expected that all these students will be profound and exhaustive in their work, but they who master their studies even defectively get well paid for their efforts. They gather ideas, they come into wider sympathy with truth, they breathe a higher atmosphere, as the result of even imperfect efforts.

The course in this "school out of school" embraces science, history and literature. Graduation in it corresponds to graduation in college. It means that certain lines of study so important

as to be fixed and based are completed, and that henceforth the student or reader is to exercise his own choice. On the diploma are thirty-one blank spaces and there are as many courses of reading provided. When one of these courses is completed, a seal is stamped upon one of these spaces. These are enough for an average lifetime.

About eighty-four hundred names were, in 1878, enrolled for the class aiming to graduate in 1882. When their Commencement (called their "Recognition Day") came around on August 12, 1882, seventeen hundred and eighteen received the diploma. Of these, about eight hundred were present, and the order of the day was made noble and impressive.

Over one hundred thousand names are now enrolled in this circle. There are six local circles in Japan, containing more than one thousand members, coming from every rank of society. There are judges, lawyers, government officials, as well as soldiers, etc., with many ladies. In South Africa is a circle with an attendance of three hundred. Russia has a circle of three hundred and forty-four, and there is one in Hawaii.

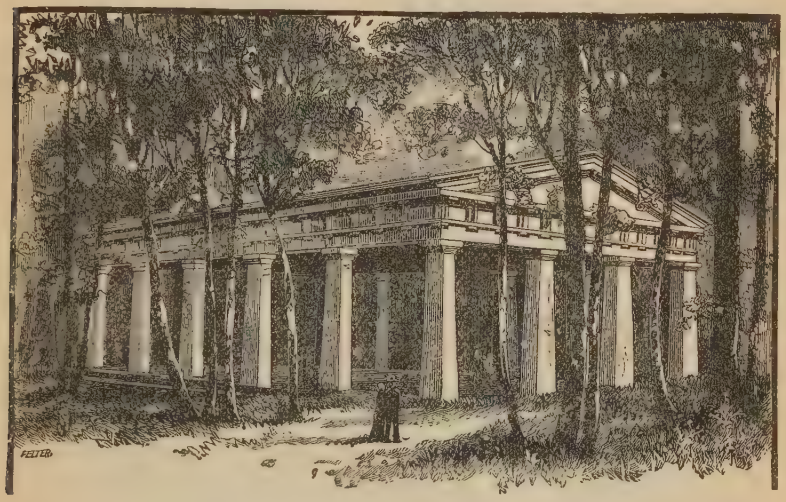
For those who can hardly take the C. L. S. C. course, but are desirous of doing something, there has been framed "The Chautauqua Book-a-month Reading Circle." It offers thirty-six volumes, one a month for three years, being about sixteen pages a day. These volumes are selected from a wide range in the various departments of literature, history, biography, essays, travel and historical romance. In the same connection is also "The Chautauqua Musical Reading Club," adapted in one line to practical musicians and in the other to lovers of music.

A "Young Folks Reading Union" (everything begins with "Chautauqua") follows these just named, and a "Town and Country Club," framed to encourage the young to keep their eyes and ears open for all things in art and nature, to make record and report the same, is also in existence. There is, too, a Society of Fine Arts.

Rising above these is the College of Liberal Arts—i. e., a real college with thorough courses of study. This is the "college outlook" from the C. L. S. C. It is a non-resident college, and that is, at best, a disadvantage. Nothing can make good the loss of daily drill under a master's eye and voice, and the personal

force of his presence. Recitation and guidance is the next best, and to many it is the only thing within reach. The studies are by no means without a master, and guidance at long range is sometimes quite effectual. It certainly tends to make the student self-reliant and impels him to do for himself the best he can and to do it sincerely. Certainly there are none in such a college but those who, in good faith, desire and intend to learn.

The examinations are in writing and in the presence of competent and watchful committees, and their papers receive as much



PHILOSOPHY HALL, CHAUTAUQUA.

consideration as at Oxford or Cambridge. The defects of the study by correspondence are partly balanced by a certain independence, accuracy and continuance of attention necessary for writing. This college and this system of study are not designed for those who can do better, but for those who can get collegiate education in no other way.

This College of Liberal Arts is a part of the general educational enterprise organized at the Chautauqua University, but called by the simple name *Chautauqua*, Dr. Vincent being its chancellor. There is also in the University a school of Theology. In this, as in the College Arts, the work is done at the homes of the students, attendance at Chautauqua being not a necessity, but rather a recreation and an encouragement. Of this School of Theology there are two departments, one of drill and one of

resource. In the first are severe studies of Hebrew, Hellenistic Greek, and some Latin. For these there are summer schools in July, at which one may get initiatory instruction and helps by the way. In doctrine the students are directed by theologians of their own Churches and are examined by the same, so that each is in the care of his own brethren. The course in the first department has quite a range of history and science and criticism. More than four hundred men, most of whom are already engaged in preaching, are at work in this department.

The other department of the Theological School has the imposing name of "The Jerusalem Chamber." This was taken from that room in Westminster Abbey, where seven hundred years ago were hung ample tapestries, illustrating the conquest of Jerusalem by the Crusaders, where one still reads, "O pray for the peace of Jerusalem;" "Build thou the walls of Jerusalem;" "Jerusalem which is above is free." Here were framed the Book of Common Prayer of the Episcopal Church and the Westminster Confession and Catechism of the Presbyterians, and here, not long ago, the Revised Translation of the Bible was made. This historic name has been given to the department which offers resources without requiring study, or, at least, examination. All actual clergymen, missionaries and the like, becoming members, receive all documents, publications, and every help which the department can give.

There is a Chautauqua literature—a Chautauqua monthly and several minor periodicals, a great range of special text-books and a stream of poems, essays and lectures.

At the place itself the fixtures and appliances are complete. Every variety of building and equipment is ample, and the grounds and waters have summer throngs.

There is a Teacher's Retreat for weary but studious teachers, and a Summer School of Languages and abundant play as well as work.

Chautauqua is now reproduced in all parts of the country. Attractive as its routine is and successful as its efforts is to combine recreation with improvement, it is wholly unable to satisfy the demand which it has created. Every precinct of land is getting its own Chautauqua. Assemblies of those who can take a few summer days for leisure, whose relish for the Word is lively, chiefly such as work in Churches and Sunday-schools, are

abundant. There are over forty in this country. From eastern Maine to southern California, from the St. Lawrence to Florida, where the season first opens, one finds the assemblies. The youngest of all is at Palmer Lake, Colorado, under the imperious guardianship of Pike's Peak.

The story of Chautauqua has been thus fully told for two



DR. T. L. FLOOD, EDITOR OF THE CHAUTAUQUAN.

reasons; one is that it illustrates the form which Methodism, ever the same in spirit, takes in these later days.

We have seen how education has, from the beginning of the movement, been a cause upon which its best efforts have been lavished. Since Whitefield laid with tears and prayers that corner-stone at Kingswood and Wesley went on to build the school,

the temper of Methodism has been to this day the same. And now, when schools of every kind, even of law and medicine, are in good supply, Chautauqua comes in to gather up those who cannot use the means already provided and bring them in to the glad feast of knowledge. This is akin to Wesley's work, to find the unawakened, the weary and the disheartened, and bring them to the heritage of light and life.

The other reason is, that the Chautauqua movement has on other Churches an effect so like that which the movement called Methodism had on other Churches one hundred and forty years ago and which it has always had. Chautauqua was begun by Methodists, but it found prompt and powerful alliance with the best of other Churches. Without their aid it would not have become what it now is. We saw how many Churches are represented on its ground and are working for its success and are blest in their deed. The various denominations are there "distinct as the billows, yet one as the sea." And, while all Churches thus give the enterprise their valuable aid and sympathy, they cheerfully concede that the beginning and the inspiration are Methodistic.

Early in 1888 the University had six hundred students pursuing its studies by correspondence, and its Summer Faculty was of the best obtainable teachers. More than one hundred thousand were prosecuting its reading and studies, forming a body larger than the University of Paris could boast in its wondrous days of old. The *Chautauqua Monthly* has fifty-three thousand subscribers. In the summer of 1888 there were forty-one Chautauquas in the United States, one in Canada, and one in England.



Methodist Historical Society
Southern California - Arizona Conference

CHAPTER LX.

Ocean Grove.



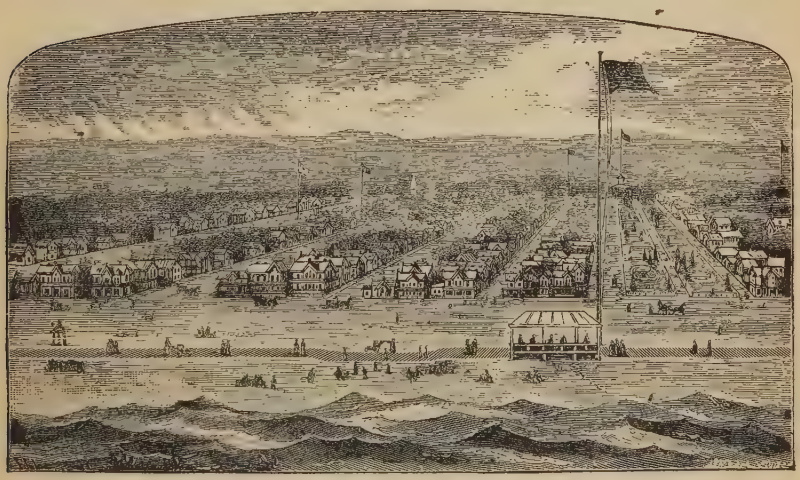
THE coast of New Jersey remained in its original wilderness long after the overflow of the crowded city had spread to rural homes and summer resorts along the Hudson and the Sound. Six miles below Long Branch, already an attractive and becoming a fashionable retreat, and fifty miles from New York, some Methodist families, in 1869, found a quiet lake near the beach of the Atlantic. Here, in simple rest and devotion, they were deeply impressed with a feeling of the Divine Presence. "God is in this place" was their thought, as if He meant their coming to the lake to result in special honor to His name. Their ideas grew wide and earnest, and in December of 1869 was formed The Ocean Grove Camp-meeting Association of the Methodist Episcopal Church. Ocean Grove, the town that arose under the control of this association, has proved that it is practicable to combine rest, recreation and religion, three sore needs of a weary world. The rapid growth of the enterprise proved that it answered a healthy and deep felt want.

About four hundred acres were purchased from wild beach lands, securing not merely an ocean front but some fresh ponds farther in. The sale of liquors within a circle of a mile was effectually prohibited, and other legislation needful to the design



PILGRIM PATHWAY AND MAIN AVENUE, OCEAN GROVE, N. J.
(Looking toward the Auditorium.)

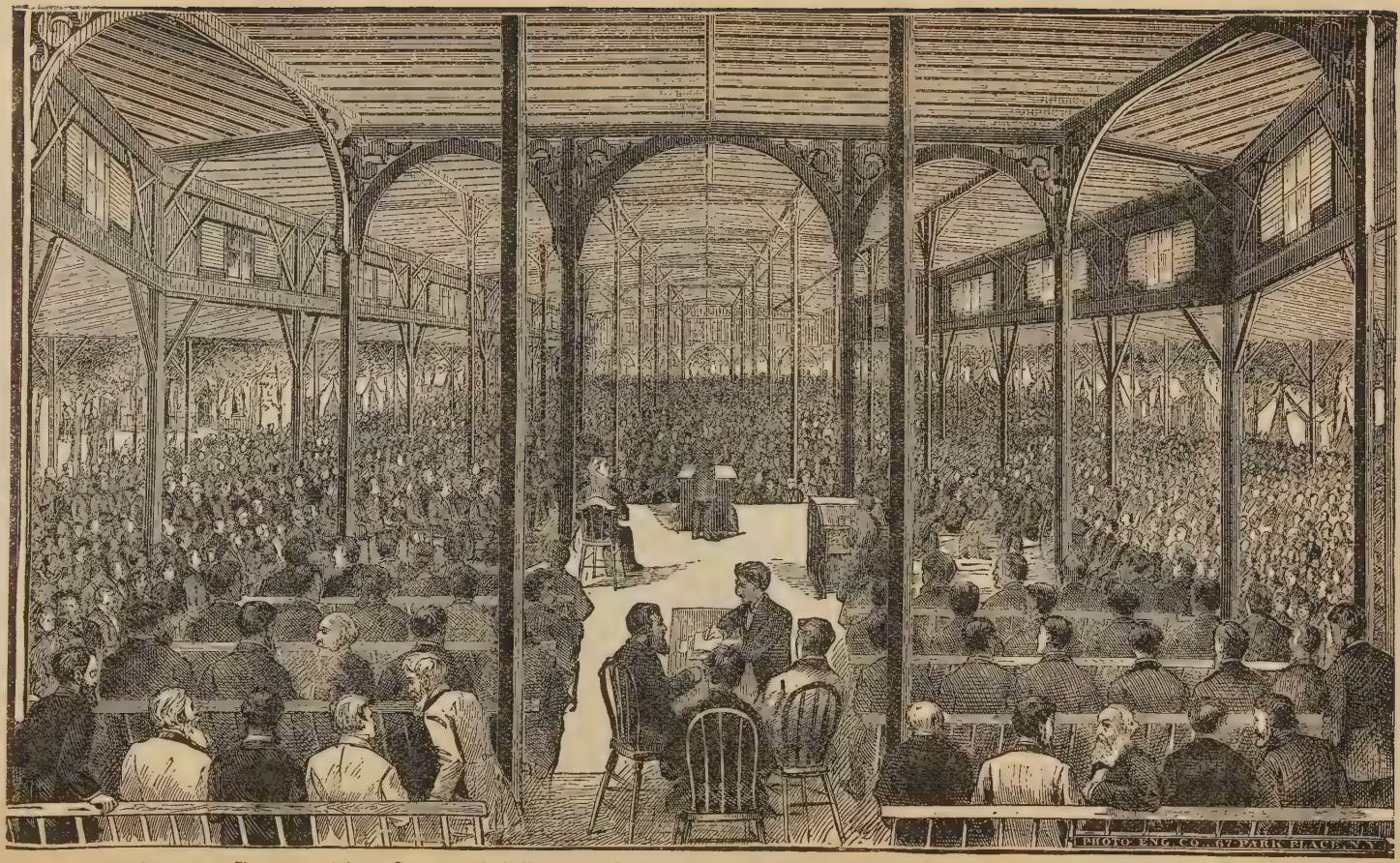
secured. "In the beginning, God." This fragment of Holy Writ came laden with suggestions to the leader's mind, and he took it for a motto, as if he would have Ocean Grove, like the primal earth, framed for the honor of the Creator. Such has been the temper and steadfast aim of the enterprise, and now has risen by the sea a fair city, such as He who smiles upon efforts for mortal happiness in His name, pronounces (one may humbly think) very good. There is a permanent population steadily increasing, and all the fixtures and appliances of an abiding town are in ample supply. The sewerage, the fire department, the postal and telegraph service, artesian water works and electric lights, are accord-



OCEAN GROVE, FROM THE SEA.

ing to latest of completeness and facility. St. Paul's M. E. Church has a large and beautiful edifice and four hundred members. The walks by the sounding sea, many of which are asphaltum or concrete, the fences and all solid fixtures, as well as all provision for supplies, indicate comfortable winter residence.

It is, however, in summer that Ocean Grove serves the purpose for which it was designed. In 1887, more than a million passengers came to its depot. These found homes for periods longer or shorter, in nine hundred and seventy-eight permanent buildings and six hundred tents, many of these latter being large and commodious. They were served by two hundred and forty-



Auditorium, 1880. Size, 136 x 146 feet. Covers nearly half an acre. Seats about 5,000 adults. When all the standing room is occupied, about 6,000 people hear.

six dealers of various kinds, and received during the season, five hundred thousand pieces of mail matter.

A resort so large rapidly gathers the delights of modern civilization, and so has Ocean Grove done. The cottages and public buildings are usually beautiful. Trees and flowers are copiously cultivated. The lakes that nearly flank the town are gay with tiny craft, and Old Ocean's gray and melancholy waste seems brightening into smiles at the fragrance and beauty coming to him from the shore, and at the merry laughter of the bathers who sport with him in the surf along his margin.



"SWEET HOME" COTTAGES.

The exercises relating to moral and religious improvement are conducted with wisdom and energy. The Rev. Dr. E. H. Stokes, president of the association from the beginning, now nearly twenty years, adds to rare business ability a hearty sympathy with the highest Christian experience, and with every effort for the welfare of man and the honor of Christ. He welcomes to the hospitality of Ocean Grove all who personally or collectively labor to promote works of piety and benevolence. Thus, during

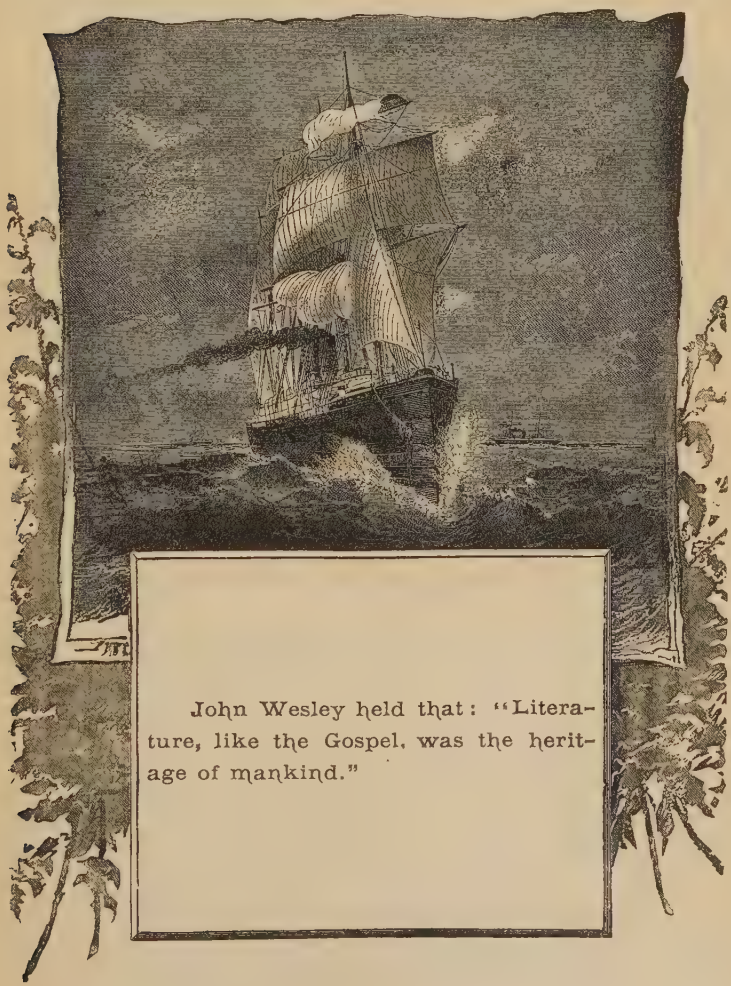
the season of 1887 (July and August), there were held four hundred and ninety religious or benevolent services. Of these, may be specified sixty-nine meetings for the attainment of personal holiness, in which, three hundred and forty-nine were brought to the bliss of the purified, six hundred and forty-two professed conversion, one hundred and forty were reclaimed from wandering, and eight thousand three hundred and ninety were specially helped in religious experience. Thus, nearly ten thousand received clear and felt Christian benefit. For sixty-nine days the work of God went quietly forward in this calm retreat, and one may muse upon the contrast between the fierce self-denials amid rocks and sands in early ages or the glooms of convents and monasteries, and these shades by bright waters where hearts joyous and free, with every blessing blest, gave to Christ in gladness and gratitude, the glory of summer hours.



HON. JNO. B. FINCH.
Grand Worthy Templar of the World.

Here the African M. E. Church celebrated Emancipation Day; here, temperance unions, missionary societies, and other bodies, too many to name, held their gatherings, and the very air grew rich benevolence, praise and joy. The success of Ocean Grove has inspired like enterprises elsewhere, but this wears the wreath of primal success. So near to the heat and bustle of the great city, it is wholly clear of the maddening crowd; only a step from the luxury and self-indulgence of Long Branch, it uses the world as not abusing it. Seated by the glorious mirror, where the Almighty's form glasses in tempests, in breeze, or gale, or calms, it looks upon the works of God and His wonders in the deep, and seeks to worship Him

in spirit and in truth. Methodist in origin, in management and in influence, it gathers not only Methodists of all branches and of all lands, but Christians of all denominations, and they go from it recuperated and revived in experience, with kindlier views of life and larger thoughts of duty.



John Wesley held that: "Literature, like the Gospel, was the heritage of mankind."

CHAPTER LXI.

The General Conference of 1888.



HE Twentieth Delegated General Conference, the twenty-fifth from the forming of the Church, met on the first of May in New York. The growth of the Church and the progress of the world had made it not only duly greater than any of its predecessors, but foremost of all assemblies of modern Christendom. Its direct constituency in the Methodist Episcopal Societies was over two millions; second to none in energy, devotion, in wealth and intelligence. Of kindred churches wearing the name and owning the pedigree of Methodists, there were three millions, all turning with reverence and affection towards this gathering of the parental body. All Christian eyes turned towards the Conference and all Christian hearts mused of its doings.

The place of its meeting was worthy of such a gathering. Methodism in the metropolis of the Western Continent is not strong, but it is renewing its mighty youth, and while the Conference was sitting, hundreds of souls came to Christ in a revival which Harrison was conducting and in which bishops and eminent preachers assisted. There, too, was John Street, venerable as time could make it in this young land, still shedding the light which Webb and Embury had kindled. There was the book concern which in the former century John Dickens had begun with six hundred borrowed dollars, now grown to millions of capital and millions of transactions. New York, with fifty-three churches and thirteen thousand members, was still the metropolis of Methodism. The building in which the Conference held its

sessions was fit to shelter it. The Metropolitan Opera House, at Broadway and Fortieth street, furnished the finest assembly room in the United States. Its platform was ample for the bishops and all officials with their guests; the floor accommodated the delegates; the first two galleries, made of boxes, paid by rental the cost of the hall, and the other two galleries were free to visitors. The lighting was wholly by gas, which brought out the splendor of the room and flooded its five thousand occupants with the full light of noonday. The personality of the Conference was worthy of study. Eleven bishops, with Thomas Bowman as senior, sat upon the platform, survivors of the thirty-seven since 1784. William Taylor, the missionary bishop of Africa, was most observed of them all. Finishing his work, he was waiting on the Liberian coast for a steamer due in a fortnight. Suddenly one appeared ("by order of Providence," he said), and he reached New York in time for Conference. His snowy beard, maroon face and mighty bearing were Abrahamic, but he came with neither two coats nor money in his purse. He brought only himself and his record. With these sat on the platform men eminent in the various branches of Methodism, come on errands of brotherly greeting. Other denominations were often so represented, so that the platform showed a constellation of stars of the first magnitude.

Of delegates there were 463; of ministerial 288, of lay 175. Five women had been elected, Frances E. Willard, Mary C. Nind, Lizzie D. Van Kirk, Angie F. Newman and Amanda C. Rippey. One layman, Major E. L. Paine, remembered hearing Asbury preach, had seen in press the first number of the Christian Advocate, and at eighty-seven found age "a lusty winter, frosty but kindly." A preacher, Dr. J. M. Trimble, had sat in the General Conference of 1844 and seen the Church become two bands. These were the veterans, all others were of this generation. From China ("these from the land of Linim,") came Sia Sek Ong, once a Confucian bigot, now for twenty years a preacher of child-like bearing, but of heroic record, and Tiong-a-Hok, a merchant-prince of Foochow, devout and generous. The Conferences of India and Europe sent delegates. From Africa was noticed the venerable Mrs. Roberts, widow of the noble President of Liberia. A Norwegian represented the land of the midnight sun.



ENGRAVINGS FROM PHOTOGRAPHS OF THE DEATH MASK OF JOHN WESLEY, TAKEN THREE HOURS AFTER DEATH.
(The Mask being now in the possession of Geo. John Stevenson M. A., of London, England.)

At the opening the lessons were read from a Bible long used by John Wesley and now owned by the Methodist Episcopal Church. The Bishop's address, written and read by Bishop Merrill, set forth the leading questions of the Church upon which action of the Conference was desirable, and it also indicated the views of the bishops thereon. The first of these questions related to the admission of women as delegates to the General Conference. In 1872, a layman had been defined as any member of the Church, not a member of an Annual Conference. Under this definition twenty-two women (reserves being counted) had been elected to this General Conference. The debate was long and lively. After four days it was voted to submit the decision to a vote of the Church, according to the constitutional routine. In October and November of 1890 the members over twenty-one years of age in every society, will vote upon the admission of women to General Conference. If a majority of such voters favor their admission, and three-fourths of the members of the Annual Conferences voting thereon also favor it, then the General Conference of 1892 can, by a two-thirds vote, complete the change, and any women then already elected can be at once admitted. Closely related to this important action was a motion giving like career to a provision for making the number of lay delegates as many as the ministerial. It will be seen that on both these resolutions the initiative vote is with the laity, and the ministry can do nothing without the primary approval of the societies. For some years already the State Church at Kaiserwerth, in Germany, had employed Deaconesses, an order of Christian women who cared for the sick, for orphans, for discharged prisoners, supplementing in kindly labor the pastoral service. The German and Swiss Conferences had found such a department of churchly activity. The General Conference, giving form and name to what already existed, provided for the organizing of these good women into an orderly system. Nine persons, three at least being women, may, in any Conference, be chosen as a Controlling Board. These may license as deaconesses any women over twenty-five years of age and two years of probation in the work above indicated, whom a Quarterly Conference may recommend. These take no vow, but simply devote themselves, under the direction of the pastor, to such Christian labor as may be suited

to their abilities. Or they may establish themselves in a house or institute for like purpose, under a superintendent chosen by the Conference Board. This marks an advance in the recognition as a church-worker.

The laymen of the cities had long been of the opinion that an extension of the time of pastoral service was needed. The view had reached the ministry, and the bishops agreed in suggesting its lengthening to four years. With singular unanimity the Conference made the term five years, with a possible return after five years of absence. The term of a Presiding Elder was stretched to six years.

The position of Bishop Taylor was vigorously discussed. The conclusion was that he is not a *General* Superintendent; that he is in all things but breadth of superintendency, a full bishop; that his field of superintendency is defined by the terms used at his election, and that he is in no wise subordinate to the General Superintendents. Bishop Taylor's supervision is over the African Conference. "No pent up Utica," he may say with the proud Numidian, "contracts our powers, but the whole boundless continent is ours!"

For the better support of superannuated preachers and widows and orphans of deceased preachers, a Board of Conference Claimants was organized, of twelve ministers and as many laymen, with the bishops as ex-officio members. These are to employ a corresponding secretary, and the duty of the body is to raise, manage and disburse funds raised by the annual collections, or in any other way, for the benefit of the above named beneficiaries. This gives energy, equity and system to a serious and just duty of the Church.

The world ("my parish," said Wesley) was divided into one hundred and eleven Conferences, seven Mission Conferences and four Missions. Enabling acts were passed for creating nineteen new Conferences, so that the map of Methodism may, in 1892, show one hundred and forty-one provinces, of which the African Conference is the largest. Except in the acts just noted, the temper of the Twentieth General Conference was conservative, being steadily set, "not to mend our rules but keep them."

On May 24th, during the session, occurred the one hundred and fiftieth anniversary of John Wesley's conversion, the true



METROPOLITAN METHODIST CHURCH, TORONTO, CANADA.

spiritual origin of "the movement called Methodism." On that day in 1738, "my heart was strangely warmed," and many warm hearts were lifted to heaven in gratitude and praise when this day, in its annual round, reached the General Conference.

Fraternal greetings from branches of the central banian came copiously and tenderly. The youngest of them all, the Independent Methodist, an outcome of the one hundred Methodist churches of Baltimore, reported two thousand communicants gathered in twenty years. The Rev. Dr. J. T. Wightman presented their brotherly regards. They have some chapels and Sunday Schools. Their missionary efforts are through the societies of the Methodist Episcopal Church, and the Methodist Episcopal Church South. The Rev. Dr. E. A. Stafford, pastor of the Metropolitan Church, Toronto, the largest Methodist Church in the world, brought the salutations of Canadian Methodism. He reported two hundred and ten thousand members, and two hundred and eleven thousand dollars missionary money, the only known instance of a large church going beyond the dollar-line.

From the Church South came the Rev. Dr. S. A. Steel, of Louisville. He knew of the separation and even of slavery by tradition only, and his heart longed for union in fact, if not in form. He reported the addition of seventy-five thousand three hundred and nine to his church in 1887, making its members now one million fifty-five thousand nine hundred and fifty-four, with four thousand four hundred and thirty-four traveling preachers. The African Methodist Episcopal Church, from its own General Conference, sitting at Indianapolis, with two hundred and sixty delegates from forty-one Annual Conferences and nearly three hundred thousand members, reported among other things its desire and effort to unite with churches of its own ken, so that in the States, in Canada and the Islands there might be one African Methodism. It had just elected four bishops, two of whom, born slaves, had by their own energy, raised themselves to a fitness for such position, and whose personal history will yet enrich a story of African Methodism.

The American Methodist Episcopal Zion Church, holding General Conference at Newbern, N. C., sent greetings from three hundred thousand members, one thousand seven hundred and fifty preachers and twenty-five Conferences, and alluded to the

part its people, the Dinahs and Pompeys of the time, took in the labor and sacrifice of building Methodism in New York a hundred years ago.

The Conference of England was represented by the Rev. Charles H. Kelly, and that of Ireland by the Rev. Wesley Guard. They told heart-cheering things of Methodism in its old home, of the great and successful efforts to spread its influence in London and to reach every village in the kingdom. It is going forth in all its ancient vigor and Wesley need not blush for his great grandchildren. The Church in all its affiliations numbers five hundred and thirty-seven thousand and sixty-six, with forty-six thousand eight hundred and twenty-one on trial, besides "junior classes" of children numbering over eighty thousand, of Sunday School scholars there are eight hundred and ninety-two thousand five hundred and thirty-two. Home mission work is now the notable feature of Methodist church work, and so is Great Britain by emigration sending forth her people that every effort is needed to retain and advance in the mother land. It is affecting cause for gratitude that Ireland, the "island of sorrow," Methodism steadily increases and all its institutions are green as the shamrock.

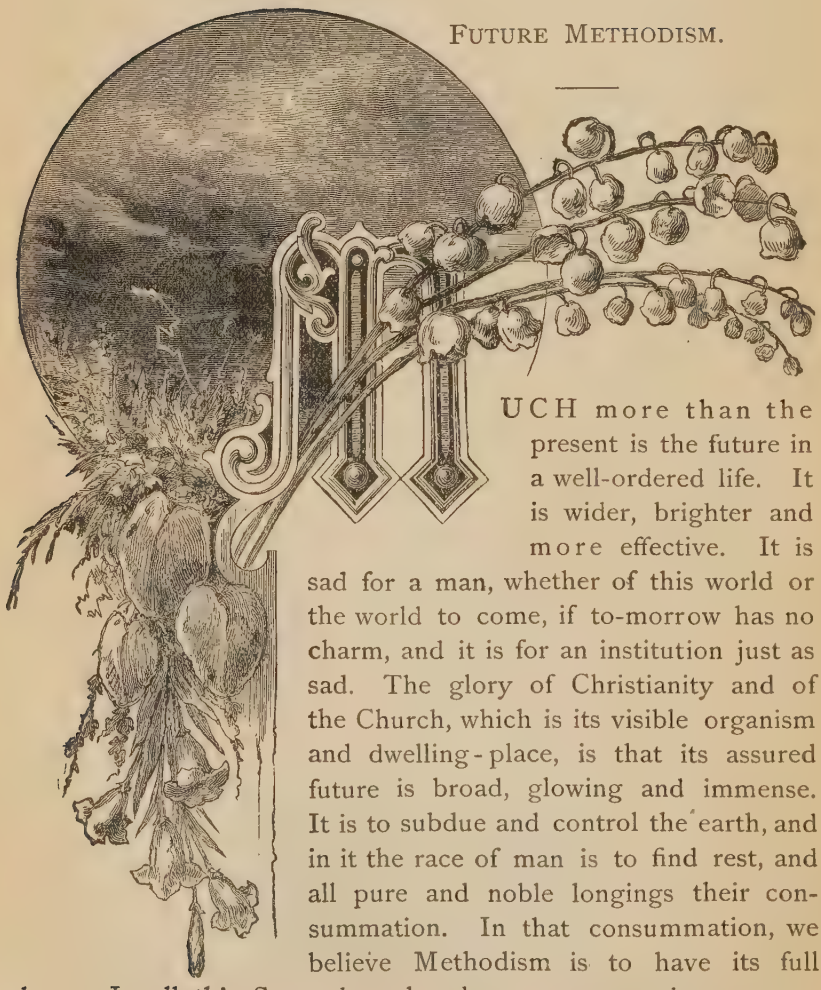
Thus in all the world Methodism was shown to be growing in vigor, breadth and power. In 1891 there will probably be held in New York an Ecumenical (all world) Methodist Council. It will then be shown that Methodism is planted in every land; that the century since Wesley's death has been greatest of all the Christian centuries, and that his life and labors were blessed as the agency by which the head of the Church was pleased most to renew His people and bring the nations to the obedience of the faith and the experience of His grace.



MODEL OF MOUNTAINS OF MOAB, CHAUTAUQUA, N. Y.

CHAPTER LXII.

Future Methodism.



MUCH more than the present is the future in a well-ordered life. It is wider, brighter and more effective. It is sad for a man, whether of this world or the world to come, if to-morrow has no charm, and it is for an institution just as sad. The glory of Christianity and of the Church, which is its visible organism and dwelling-place, is that its assured future is broad, glowing and immense. It is to subdue and control the earth, and in it the race of man is to find rest, and all pure and noble longings their consummation. In that consummation, we believe Methodism is to have its full share. In all this Story there has been no comparison or contrast of Methodism with other branches of the great Christian

Church. The narrative flows within its own borders. If we believe that Methodism is to stay and grow in the world, it is not because we think that it will supersede or crowd out any other Church. There is room enough, there is work enough, for all.

Bishop Meade, of the Protestant Episcopal Church, in Virginia, once said: "Fifty years ago, when I began my ministry, I was sure that the Protestant Episcopal Church so perfectly embodied the ideas and usages of the Christian faith that I believed it would soon be the Church of America, and come to control the Christianity of the world. The Baptists were growing, and I was confidentially told by a preacher of theirs that he was certain they would early dominate this land. The Methodists were singing: "The Methodists are gaining ground. Praise the Lord! Praise the Lord!"

After fifty years, we stand not much differently from our standing at that time. All have grown, some faster, some slower, but none prevails. If it were true that the growth of one Church meant the decline of any other, thanksgiving even might be a doubtful exercise. But it is with Churches as with gardens, where the thriving of one helps the thrift of all, or as with regiments, where the success of one helps the general victory.

There are reasons why the future Story of Methodism should be a cheerful one. One is this—that its doctrines and usages are well settled. No new dogma can enter. The Pope, thirty years ago, announced a new doctrine, the Dogma of the Immaculate Conception, and Montalembert, the ablest lawyer of France, said: "I bow my intellect to my faith." When the intellect straightens itself, beware!

Nor is there room for any new usage or any serious change of usage in Methodism. There is nowhere any complication, except in the voluntary and decreasing usage of the District Conference. All else is simplicity itself, and the working of the system in order and freedom bears the test of now five generations. According to the reliable identity of the human nature, one cannot see why it may not wear for hundreds of generations. There has been no loss of piety and devotion. We might have given, from the journals of early men, ample proof that their days were days of trial from the unworthy living of many. Aged men of wide and careful sight and insight affirm improvement under their own eyes.

Personal holiness, deep, Scriptural experience, intelligent and active benevolence, grow with the growth of the Church and strengthen with its strength.

In Churches, as in private business, increase of capital means increase of spread, energy and result in business. The M. E. Church has now a magnificent accumulation. Its preachers (in all Methodism) are now, local and itinerant, one hundred and eleven thousand. Its members are five and one-half millions, and the increase, as reported by its weekly journals, is more rapid now than ever. If, as is often said, one member in fact means on an average four persons influenced, then there are under the influence of Methodism to-day twenty-seven and one-half millions of people, and these figures are not extravagant.

In the United States, since the takings of the census began, the increase of Methodists has been about six times as great as the increase of the whole population. And this increase, not gained from other Christian Churches, but from the great throng of the unchurchly, the undevout, the unsaved. So may it ever be!

There are now, in all, small and large, about two hundred and fifty institutions of learning in the Methodism of America. It is not easy to get the exact number in other lands, as in Australia, but from the best data one may count them as fifty. In our far West, every year sees new ones rising. These schools must be a growing power in society.

It is but a hundred and sixty years since John Wesley was leading a few friends at Oxford in reading the New Testament in the original tongue and in the daily practice of its teachings. Looking back upon the movement thus begun, it is seen to have become the greatest Christian revival since the days of the apostles. The impress of this revival, called Methodism, upon the religious, moral and social conditions of mankind, is deep and broad. The field it occupies reaches almost to the extremities of the globe. The gradual and providential growth of the Methodist system has given it particular fitness and power to evangelize and organize, both at home and in foreign lands.

As missionaries are winning other lands, the action and reaction of foreign and home societies increase. A Baptist missionary in Burmah has this year sent home five hundred dollars to aid Church work in this country, and thus help his mission at

its source, and on the same principle success in India insures success in America.

Methodism must therefore have in prospective such a future as will gladden the earth with joy and singing, and for its success, not its adherents only, but all friends of mankind, must ever pray.



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